This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

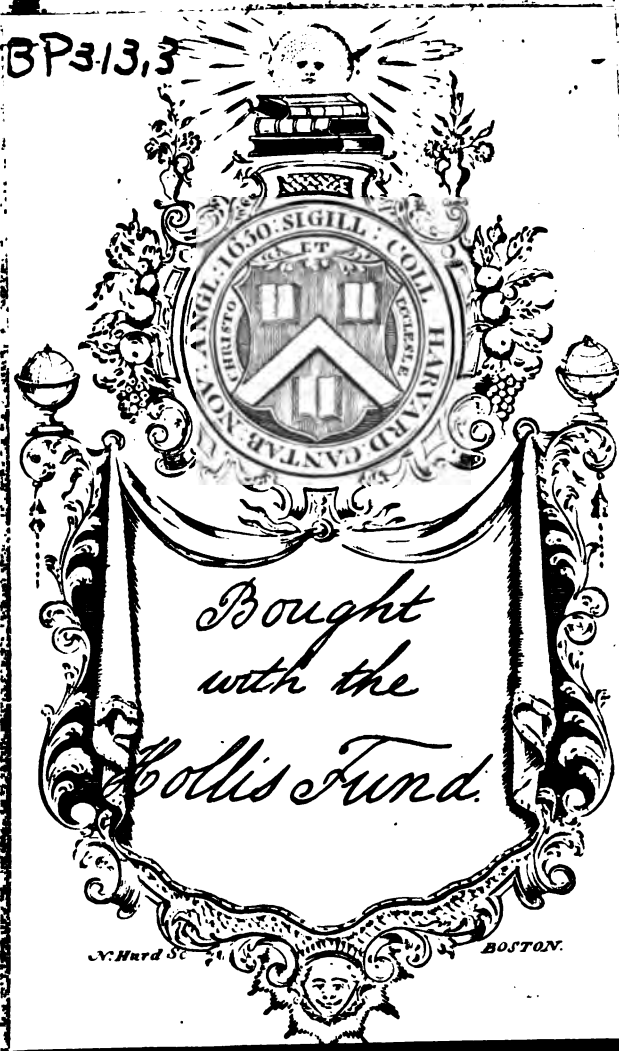
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

H. 2,1,69

BP313,3



THE

MONTHLY REVIEW,

FROM

MAY TO AUGUST INCLUSIVE.

1836.

VOL. II.

NEW AND IMPROVED SERIES.

LONDON:

G. HENDERSON, 2, OLD BAILEY,

LUDGATE-HILL.

1836.

P277.6

LONDON:
J. HENDERSON, PRINTER, WHITEFRIARS.

CONTENTS

OF THE

MONTHLY REVIEW FOR MAY.

Vol. II. (1836) No. I.

		Page
Art. I.	England in 1835. By Frederick Von Raumer, Professor of History at the University of Berlin, &c. &c. Translated from the German, by Sarah Austin	1
II.	Random Recollections of the House of Lords, from the Year 1830 to 1836, including Personal Sketches of the Leading Members. By the Author of "Random Recollections of the House of Commons."	22
III.	The Life of John Jebb, D.D.F.R.S. Bishop of Limerick, Ardfert, and Aghadoe. With a selection from his Letters. By the Rev. Charles Forster, B.D., &c. &c.	33
IV.	Report from the Select Committee on the Condition, Management, and Affairs of the British Museum. Ordered by the House of Commons to be printed	46
V.	The Currency, and its Connection with National Distress. By H. O.	57
VI.	On the Influence of Atmosphere and Locality; Change of Air, and Climate; Seasons; Food; Clothing; Bathing; Exercise; Sleep; Corporeal and Intellectual Pursuits, &c. &c. on Human Health, constituting Elements of Hygiene. By Robert Dunglison, M.D.	65
VII.	Lives of Eminent and Illustrious Englishmen, from Alfred the Great to the Latest Times, on an Original Plan. Edited by George Godfrey Cunningham. Vol. III..	79
VIII.	Narrative of a Residence in Koordistan, and on the site of Ancient Nineveh; with Journal of a Voyage down the Tigris to Bagdad, and an Account of a Visit to Shirauz and Persepolis. By the late Claudius James Rich, Esq. Edited by his Widow.....	85
IX.	A History of the Highlands and of the Highland Clans. By James Browne, Esq., LL. D., Advocate	94
X.	Pericles and Aspasia. By Walter Savage Landor, Esq.	104
XI.	Sketches of Germany and the Germans: including a Tour in some Parts of Poland, Hungary, and Switzerland. By an Englishman resident in Germany.....	111
XII.	Third Report of the Commissioners for Inquiring into the Condition of the Poorer Classes in Ireland.....	119
XIII.	The Vale of Lanherne, and other Poems. By H. S. Stokes	132
XIV.	The Gospel According to Matthew. Translated from the Greek. By the Rev. W. I. Aislabie, A.M.....	133
XV.	Heath's Drawing Room Portfolio.....	133
XVI.	The Messiah; a Poem in Six Books. By the Rev. R. Montgomery	134
XVII.	Songs of Granada and the Alhambra. By Lydia B. Smith	134
XVIII.	Book of Flowers. By Mrs. Hall	134

Page

XIX.—Lowenstein, King of the Forests. A Tale. By Jane Roberts, Authoress of "Two Years at Sea." 135
XX.—The Solar Eclipse; or, the Two Almanacks: containing more Enquiries in Astronomy. By R. M. Zornlin .. 135
XXI.—Irish Varieties, for the Last Fifty Years. Written from Recollections, by J. D. Herbert 136
XXII.—The Present Position and Prospects of the British Trade with China; together with an Outline of some Leading Occurrences in its Past History. By James Matheson, Esq. 136
XXIII.—Roscoe's Views in Wales. Nos. 11, 12, 13. 137
XXIV.—The Book of Common Prayer, &c., of the Church of England; with brief Explanatory Notes. By the Rev. G. Valpy 157
XXV.—The Fellow Commoner 183
XXVI.—The Elysium of Animals; a Dream. By Egerton Smith 138
XXVII.—Coins of the Romans relating to Britian, Described and Illustrated by John Youge Akerman, F.S.A. 140

CONTENTS

OF THE

MONTHLY REVIEW FOR JUNE

Vol. II. (1836) No. II.

	Page
Art. I.—Narrative of a Journey from Lima to Pera, across the Andes and down the Amazon. By Lieutenant W. Smyth and Mr. F. Lowe, late of H.M.S. Samarang ..	141
II.—Slavery. By William E. Channing	147
III.—The Early History of Egypt, from the Old Testament, Herodotus, Manetho, and the Hieroglyphical Inscriptions. By Samuel Sharpe	161
IV.—The Reports of the Common Law Commissioners on the Inns of Court	167
V.—Narrative of the Arctic Land Expedition to the Mouth of the Great Fish River, in the Years 1833, 1834, and 1835. By Captain Back, R.N.	176
VI.—A Home Tour through the Manufacturing Districts of England, in the Summer of 1835. By Sir George Head.....	183
VII.—A Summer in Spain.....	192
VIII.—The Professions, with other Pieces.....	203
IX.—The Manse Garden. By a Clergyman	206
X.—The History of Brazil, from the Period of the Arrival of the Braganza Family in 1808, to the Abdication of Don Pedro the First, in 1831. By John Armitage, Esq.	217
XII.—1. Researches, Antediluvian, Patriarchal, and Historical. By James Clarkson, M.A. 2. The Religion of the Universe. By Robert Fellowes, LL.D.	225
XIII.—A Saunter in Belgium, in the Summer of 1835; with Traits Historical and Descriptive. By George St. George	233
XIV.—1. On Insanity; its Nature, Causes, and Cure. By William B. Neville, Esq. 2. Psychological Fragments on Insanity. By Francis Leuret, M.D.....	244
XV.—Rudiments of Physiology, in three Parts.—Part I. On Organism. By John Fletcher, M.D., Lecturer on Physiology in the Argyle Square Medical School.....	259
XVI.—The Paper Duty and its Influence on Literature	276
XVII.—Narrative of a Journey to the Zoolu Country, in South Africa. By Captain Allen F. Gardiner, R.N.....	279
XVIII.—Edinburgh Cabinet Library, China; Vols II. and III.....	29

Page

XIX.—The Mascarenhas; a Legend of the Portuguese in India. By the Author of "The Prediction," &c. 290

XX.—Esther of Engaddi; a Tragedy. From the Italian of Silvio Pellico..... 291

XXI.—On Mutual Tolerance, and on the Ultimate Test of Truth, &c. &c. Occasioned by a Recent Publication, entitled "A Beacon to the Society of Friends."..... 292

XXII.—Noureddin, or the Talisman of Futurity; an Eastern Tale. By Catherine J. Finch 292

CONTENTS

OF THE

MONTHLY REVIEW FOR JULY.

Vol. II. (1836) No. III.

Page

ART. I.—Nine Years' Residence in Constantinople, or Observations on the Topography of that Capital, the Health and Manners of its Inhabitants; Islamism and its Influence; The Plague, its Causes, Varieties, Progress, and Treatment; The Non-contagion of that Malady; Quarantines and Lazarettos. By A. Brayer, M.D. .. 293

II.—Essays towards the History of Painting. By Mrs. Callcott..... 302

III.—Issues of the Exchequer; being Payments made out of his Majesty's Revenue during the reign of King James I. Extracted from the Original Records belonging to the Ancient Pell Office. By Frederick Devon..... 315

IV.—The Mining Review, and Journal of Geology, Mineralogy, and Metallurgy. Conducted by Henry English, Esq., F.G.S..... 321

V.—Journey through Arabia Petræa, to Mount Sinai, and the Excavated City of Petra, the Edom of the Prophecies. By Leon de Laborde..... 338

VI.—The Physiology of Digestion considered with relation to the Principles of Dietetics. By Andrew Combe, M.D. 348

VII.—Sketches of the Coasts and Islands of Scotland, and of the Isle of Man. By Lord Teignmouth..... 366

VIII.—The History of Banking in Ireland. By James William Gilbart..... 384

IX.—1. Remarks on the Influence of Mental Cultivation and Mental Excitement upon Health. By Amariah Brigham, M.D.

2. Observations on the Influence of Religion upon the Health and Physical Welfare of Mankind. By Amariah Brigham, M.D..... 397

X.—Travels and Adventures in Eastern Africa, descriptive of the Zoolus, their Manners, Customs, &c., with a Sketch of Natal. By Nathaniel Isaacs 416

XI.—A Tour round Ireland, through the Sea-coast Counties, in the Autumn of 1835. By John Barrow, Esq. 421

XII.—Laocoon; or, the Limits of Poetry and Painting. Translated from the German of G. E. Lessing. By William Ross..... 431

XIII.—Switzerland. By William Beattie..... 433

XIV.—The Popular Encyclopædia; being a General Dictionary of Arts, Sciences, Literature, &c..... 433

XV.—Observations on Lord John Russell's Bill for Registering Births, Deaths, and Marriages in England, with an Outline for Registering the same in Great Britain and Ireland. By James Yates, M.A..... 434

Page

XVI.—Memorials of Oxford. Historical and Descriptive Accounts of the Colleges, Halls, Churches, and other Public Buildings..... 435

XVII.—Illustrations of the Botany and other Branches of the Natural History of the Himalayan Mountains, and of the Flora of Cashmere. By J. F. Royle, Esq..... 435

XVIII.—A Dissertation on Philosophy and Theology, Politics and Religion, Private Opinion and Ecclesiastical Communion. By D. Chapman..... 435

XIX.—The Magazine of Health. Conducted by a Practising Physician..... 436

XX.—The Rationale of Religious Enquiry; or the Question stated of Reason, the Bible, and the Church; in Six Lectures. By James Martineau..... 436

XXI.—Ion; a Tragedy in Five Acts. By Thomas N. Talfourd.. 437

XXII.—Syria, the Holy Land, Asia Minor, &c. Illustrated by W. H. Bartlett, William Purser, &c..... 438

XXIII.—Opinions of the European Press on the Eastern Question. Translated and Extracted from Turkish, German, French, and English Papers and Reviews. Edited by David Ross, of Bladenburg, Esq..... 439

XXIV.—A Defence of the Church of England. By Dr. Samuel Johnson..... 440

XXV.—A Guide to St. Petersburg and Moscow, by Hamburg, Lubeck, Travemunde, and by Steam-packet across the Baltic, to Cronstadt, &c. By Francis Coghlan..... 440

XXVI.—Meetings for Amusing Knowledge; or, the Happy Valley. By Miss H. J. Wood..... 441

XXVII.—Inklings of Adventure. By the Author of "Pencillings by the Way."..... 441

XXVIII.—Lord Roldan; a Romance. By Allan Cunningham.... 441

XXIX.—Progressive Exercises in German Writing. By Wilhelm Klauer-Klattowskt..... 442

XXX.—Reports on the Commerce of the Ports of New Russia, Moldavia, and Wallachia, made to the Russian Government, in 1835. By Julius de Hagemeister..... 442

XXXI—A Collection of English Sonnets. By R. F. Housman.. 442

XXXII.—The Art of Reading Greek. By the Rev. Robert Cole 443

XXXIII.—The Lakes of England. By George Tattersall 443

XXXIV.—The Remains, Religious and Literary, of Samuel Drew, A.M. Edited by his Eldest Son..... 443

XXXV.—The History of the Ancient Palace and late Houses of Parliament at Westminster, &c. &c. By John Britton 444

XXXVI.—Symptoms of an Austrio-French Alliance, By G. Cox.. 444

XXXVII.—A Glossary of Terms used in Grecian, Roman, Italian, and Gothic Architecture..... 444

CONTENTS

OF THE

MONTHLY REVIEW FOR AUGUST.

Vol. II. (1836) No. IV.

Page

ART. I.—Souvenirs d'Espagne. Par Henri Cornille, Auteur des "Souvenirs de l'Orient."
Reminiscences of Spain. By Henry Cornille, Author of "Reminiscences of the East." 445

II.—Memoir of William Carey, D.D. By Eustace Carey.... 457

III.—Tour of a German Artist in England. By M. Passavant. 465

IV.—The People of Russia, and the Policy of England 474

V.—The Birth-day; a Poem, in three Parts: to which are added, Occasional Verses. By Caroline Bowles..... 483

VI.—Excursions in Switzerland. By J. Fennimore Cooper, Esq. Author of "The Pilot," "The Spy," &c. 489

VII.—A Day in the Woods; a Connected Series of Tales and Poems. By Thomas Miller, Basket-maker, "Author of "Songs of the Sea Nymphs," &c. 502

VIII.—A Residence in Constantinople. By the Rev. R. Walsh, L.L.D. 506

IX.—St. Petersburgh, Constantinople, and Napoli di Romania, in 1833 and 1834. By M. Von Tietz, Prussian Counsellor of Legation. 521

X.—Tracts relating to Caspar Hauser. By Earl Stanhope.. 534

XI.—Civilization, or a Brief Analysis of the Natural Laws that Regulate the Numbers and Condition of Mankind. By the Hon. A. H. Moreton, M.P. 541

XII.—Germany in 1831. By John Strang..... 549

XIII.—An Account of the War in Portugal between Don Pedro and Don Miguel. By Admiral Charles Napier..... 556

XIV.—The Court and Camp of Don Carlos. By Michael Burke Honan..... 564

XV.—The Natural History of Man.....

XVI.—The Philosophy of Living, or the way to enjoy Life and its Comforts. By Caleb Ticknor, A.M., M.D. .....

XVII.—An Architectural Tour in Normandy; with some Remarks on Norman Architecture. By G. H. Knight, Esq., M.P. 589

XVIII.—Excerpta ex Frider. Iac. Bastii Commentatione Palæographica, cum Tabulis Lithographis XX. A. Johanne Hodgkin, Transcriptis..... 589

XIX.—Ideagraphy: being a Complete System. With its Practical Variations arranged progressively. By Thomas How..... 589

XX.—National Education, its Present State and Prospects. By F. Hill..... 590

XXI.—Geology. Remarks on Bishop Sumner's "Appendix" to his Work entitled "The Records of Creation." By the Rev. R. Fennel..... 590

Page

XXII.—Jerningham; or, the Inconsistent Man..... 591

XXIII.—The Young Divine; or a plain and Easy Introduction to the Knowledge of the Holy Scriptures. By the Rev. W. Fletcher. F.R.A.S..... 592

XXIV.—1. The Cabinet Library of Scarce and Celebrated Tracts No. IV.

2. The Student's Cabinet Library of Useful Tracts. Nos. XIII., XIV., XV..... 592

XXV.—Home; or the Iron Rule. By Miss Stikney..... 593

XXVI.—Rhymes for the Romantic and the Chivalrous. By D. W. C. 593

XXVII.—The Art of Cookery. By John Mollard..... 593

XXVIII.—Tales of the Woods and Fields. A second Series of The Two Old Mens' Tales..... 593

XXIX.—Histoire de France. Du petit Louis. Par Madam Callcott, Auteur de "L'Histoire d'Angleterre. Du petit Authur."..... 594

XXX.—Schloss Hainfield; or a Winter in Lower Styria. By Captain Basil Hall, R.N..... 594

XXXI.—Wilson's Historical, Traditional, and Imaginative Tales of the Borders. Part XXII. Published for behoof of the Widow of J. M. Wilson..... 595

XXXII.—The Public and Private Life of the Ancient Greeks. By Heinrich Hase, Ph. D. Translated From the German. 596

XXXIII.—Adventures in the North of Europe, Illustrative of the Poetry and Philosophy of Travel. By E. W. Lander, Esq..... 597

XXXIV.—The Gossip's Week. By the Author of "Slight Reminiscences." With Wood-cuts from Original Designs. 597

XXXV.—Evils of the State of Ireland—their Causes; and their Remedy—A Poor Law. By John Revans..... 598

XXXVI.—Literary Remains of the late William Hazlitt; with a Notice of his Life. By his Son..... 598

THE

MONTHLY REVIEW.

MAY, 1836.

ART. I.—*England in* 1835. By FREDERICK VON RAUMER, Professor of History at the University of Berlin, &c. &c. Translated from the German, by Sarah Austin. 3 vols. London: Murray. 1836.

THERE can be no doubt, that it is easier for foreigners to form just conceptions of most other countries, without seeing them, than of England; and amongst those that have visited our shores and our provinces, few strangers have either possessed the previous training necessary to an enlightened commencement of observation, or have had the time, or taken the pains, to correct their prejudices. If, however, there can be named any one man, of the class of students we speak of, whose acquirements, opportunities, and disposition, have overcome the difficulties in question, it is the author of these splendid volumes. His profound study of the history, and the affairs not only of England, but of the whole of Europe, and this acquaintance with our annals, extended and rectified by an actual survey of our country, a real intercourse with Englishmen of every party, and of every grade, and a close examination of the workings of our laws, the spirit of our institutions, and the features of our manners, have endowed him with unexampled talent and authority for the completion of the work now before us. Without hesitation, we declare, that never has there been a more entertaining, interesting, and valuable book written concerning England; for, independent of the author's sagacity and accomplishments, the era in our history to which his letters refer, stands out as one of super-eminent importance. Nay, the particular period or point in that era, upon which Raumer's eye more immediately rested, was a crisis of great importance in the climax of mighty concerns and events which have characterized the few years that have lately elapsed. His visit to England enabled him to be an eye and an ear-witness of Sir Robert Peel's resignation, and Lord Melbourne's re-instatement, as ministers of the crown, and of the passing, among other measures, of the Municipal Bill for England; a law, justly described to be of more importance perhaps, as regards the number and variety of its

consequences, than the Reform Bill itself. Upon these, and many other subjects of a political and historical nature; upon public and private, noble and ignoble life, social manners, national virtues and vices; works, resources, and power; and, in short, upon every topic which attracted the notice of a singularly inquisitive, excursive, and sagacious genius, who for the first time traversed our richly varied and curious country, has Raumer turned his attention and employed his pen, in these Letters. And in so doing, he has displayed surpassing vivacity, ardour, and affection, along with profound knowledge, rare wisdom, and engaging candour—the fruits of well and extensively directed observation, and of admirably adapted mental powers.

We have not opened these volumes at any one page, and read a paragraph, without the conviction being forcibly conveyed, that the words came from a person of such accomplished authority, as to entitle him to the title of Oracle. Not that he can be said to be faultless, or devoid of prepossessions, such as he would have detected, had he remained in England as many years as he spent months; but the grounds of his opinions and criticisms are so honestly and clearly stated, and the spirit with which they are detailed so beautiful and kindly, that it seems the easiest, the most natural thing possible for him to dispose of abstruse doctrines, or such as have been perplexed by less skilful teachers; in short, to be like his meat and drink, to combine profound speculations, and arduous exertion, in sweet and charming style.

Instead, however, of attempting to characterise and describe the general tenour of our author's Letters, we shall present a few notices of his history, and afterwards a more copious selection of extracts than is our wont from the works of visiters and tourists; thus enabling our readers to arrive at a much more correct estimate of his genius, doctrines, and acquirements, than any laboured portraiture could offer.

From a memoir of Frederick Von Raumer, in the "Conversations Lexicon," we learn that he was born near Dessau, in 1781. His father was a person of some official eminence, and had the means and influence whereby the subject of the memoir in question obtained a University education—the study of law and economical science being the objects particularly contemplated, together with a practical knowledge of rural economy. From the year 1801 to 1811, he held certain situations under the Prussian government; in 1810 being employed in the office of the Minister of Finance. At this period, Prince Von Hardenberg, the Chancellor of State, not only entrusted him with the transaction of important business, but received him into his house, and admitted him to familiar intercourse. But the man of business passed into the man of letters; for, while amid the former, he found time to make considerable ad-

vances in his favourite studies, viz. those of an historical nature, even giving lectures on history, he discovered that he must relinquish the one or the other pursuit to do justice to either. Accordingly, it is said, that he himself drew the Cabinet order, by which the king appointed him a professor at Breslau in 1811, where he devoted himself to science and his friends, until, in 1815, a journey to Venice served still more to convince him of the necessity of undertaking a longer tour in quest of historical information. And in the present work, he says, that when he gave up the career of public life, it was with the view of devoting himself to the science of history, but by no means to remain immovably fixed in one place, giving lectures; being convinced that this study requires a much more varied and abundant life, and that both men and events appear in a different and juster light, than if the inquirer should always sit in his chimney corner, live in one circle, or examine the most voluminous records from the pens of others.

In his journey to Venice, in 1815, the king gave him leave of absence, and furnished him with the means of travelling. He afterwards extended his excursions throughout Germany, Switzerland, Italy, and France. He has more than once visited France, and was an eye-witness to the great catastrophe of the Three Days, in like manner as at a later date he has been an overlooker of less sanguinary, but perhaps more effective changes in England. It was in 1819 that he was called to Berlin as professor of political science, where, however, he has chiefly confined himself to historical lectures, at the same time cultivating those lighter and more graceful tastes which fit a man for society.

Raumer's writings are already numerous, among which are the "British System of Taxation," and "Illustrations of the History of the Sixteenth and Seventeenth Centuries," which evinced, as regarded this country, a profound and antiquarian research into her annals. But he is something more than can be known from his writings alone, for his political life becomes their best commentary. He is described as having shewn himself pre-eminently to be a man of perfect independence; at one time his opposition to absolutism, and at another to liberalism, exposing him to many misconstructions and resentments, though the result has been that his vote, thrown into the scale of any party, now gives it a weight in Germany, and we may add throughout Europe—for his reputation is not less extended—which no partisan can bestow on any cause. Although he has at various times, and in different works, expressed himself strongly but with dignity regarding some of the measures of the Prussian government, still he enjoys the respect of all independent men, and of the whole nation. He is a man and a politician, a statesman and a lover of art. He is, we learn from the memoir, a member of the Academy of Sciences. In the Academy of Sing-

ing he is regarded as the champion of classical music, and in the Court Theatre of Berlin, he is a councillor. Many of his letters in the work before us evince his taste and knowledge in these departments, equally with his discernment and research on more abstruse and weighty subjects. But the whole performance, as our extracts will immediately shew, are filled with a continuous and spontaneous outpouring of generous, elevated, and enlightened sentiments, in which political economy, legislation, social life, and private feelings, are beautifully, because naturally blended, but in which the freedom of literary correspondence never violates what is due to hospitality, or the confidence reposed in him by strangers.

The author's first letter from London is dated March 23rd; in which he shortly describes, in a felicitous manner, the objects that attracted his attention particularly in his approach to the metropolis up the Thames, and the emotions of his heart. His recollections of the progress "by which this happy island had for eighteen centuries been advancing to a pitch of elevation unmatched in the history of the world," with many individual points in its annals, we are told, came crowding upon him, and his whole journey seemed to be justified and rewarded by that single hour, because for years he had been at home in England, and had attuned the strings of his head and heart for the Æolian touch of external impressions, by solitary historic labour. The vessels swarmed around him like sea-birds, increasing and crowding till he was overcome by wonder and emotion, and forced to declare, by the time he had gained the docks, that anything of the kind he had ever seen at Havre, Bordeaux, or Marseilles, was like a single room cut out of this immeasurable palace; and that though Paris be more pre-eminently the Town, and Germany the Country, London alone is entitled to talk of being the World.

In such a mine of riches, and interesting variety as these volumes present, it is impossible for a reviewer to please himself in his endeavour to give the most effective or characteristic specimens. But there is this satisfaction, that it is equally impossible to pounce upon any thing that is tame or trashy. We may therefore set ourselves at ease as respects our selected specimens, only observing the principle of quoting something of what our sagacious and kindly German advances on a variety of topics of a public, as well as more restricted and less important nature. Accordingly, we give his outline and comparative view of London, in the earliest letter where the subject is handled.

"I cannot give you much information at present on other points, for to-day the delivery of my letters of introduction begins. As to the first impression made by the city, the houses, the shops, &c., I can tell you much, and of a very favourable kind. Extent, circumference, quantity, are certainly by no means the measure of value or of excellence (either in cities,

or in art or science); but, in this instance, the *quantity*, which surpasses that of all other cities in Europe, or indeed in the world, is of itself in the highest degree remarkable and imposing. Add to this, that in, and with, the *quantity* of London, the *quality* also displays itself. Thus, for example, you perceive wealth growing out of the most varied and complicated activity, which demands and exercises both body and mind; you perceive the talent of acquiring and of enjoying; the security of property, widely diffused and deeply rooted amid these masses. Destruction and decline are indeed the lot of everything human; but oaks take root, grow, and endure somewhat differently from mushrooms. Does not Rome still stand, after thousands of years of decay?—was not her second life still more pregnant and powerful than her first? And what has not Paris withstood? whereas London has hardly known the touch of calamity. When our Radicals and our Conservatives prophecy England's decline with such easy confidence, because they have no other measure than the false one they take from France, an Englishman, nay, even I, may say, *Stat mole suâ*; and may add the prayer, *Esto perpetua!*

"There are fools in all parties, but the genuine Tory is right in opposing the destruction of the Christian Church; and the genuine whig is right in affirming that it is not the mere reading of a liturgy which constitutes a Christian Church, but the careful training and instruction of youth. God grant that these opposite lines may at length produce the true diagonals of the forces, the just mean motion! I have no inclination to meddle with revolutions, but it is my hope and my faith, that mind is more than body, knowledge better than ignorance, civilization than barbarism, freedom than slavery. Would Britons change for the better by becoming Kalmucs and Bashkirs; by learning to acknowledge, not the Ruler of the Universe, but the knout, as their immediate sovereign and lord? People cant a great deal (even in England) about election by grace; but is it not the most profound and inexplicable of all mysteries—yet to be received with humility and gratitude—that man should be born endowed with all the powers and faculties of humanity; born a Briton or German, and not a Kamschatkadale; born in our often-calumniated days, and not under the Seleucidæ, the Roman Emperors, in the time of the migrations of nations, of the Mongolian devastations, of the Thirty years' war? Nobody has a greater horror than I of the excrescences of the French and other revolutions; yet the truth of what I say is incontrovertible, in spite of all malcontents, whether saints or sinners.

"At the first glance Paris appears more brilliant, elegant, and attractive than London; but, on the other hand, that impression is to this, what the substitute is to the reality; what the tastefully and skilfully plated ware is to the noble metal in the ore. These dingy walls bespeak far greater riches; perhaps, too, an indifference to all the small expedients by which comparative poverty strives to diffuse an air of competence and of elegance around it by dint of care and ornament. In like manner the noise and bustle of the streets has a totally distinct character: in London it is always the tumult and clamour of business; in Paris, the obtrusiveness and petulance of vanity; in Naples, the throng of idleness; in Berlin, at the utmost, the naughty boys: *suum cuique*."—vol. i, pp. 8—10.

Does not every Englishman's heart begin to glow and bound upon the reading of these paragraphs? and does not the hand and head of a master triumph in every sentence? Yet, without falter or fail, Raumer thus narrates, elucidates, and embellishes every matter of which he treats; filling the mind not merely with new ideas, and well-defined conceptions, but communicating to the reader something of the genius, the talent, and the manner of the author, by means of which the pupil may clear a way for himself. But whence has he derived all this light, and all these riches of mind and art? His answer is, that from his earliest youth his eyes have been directed towards the great stars of history, such as Alexander the Great, Charles V., William of Orange, and a Hohenstaufen emperor and pope, and that he has imbibed life from these and such like magnificent spirits, without being a morose and detracting censor, or a mere parasitic plant. Still, it is not every one that has such eyes as to discover what is great, or a capacity to appropriate its language and spirit. But to leave the contemplation of these magnificent landmarks of past time, and the manner of studying them, to the consideration of enlightened students of history, let us see what the author has to say of other brilliant subjects belonging to the present.

"Mrs. A—— had the goodness to invite me to come to her at eleven o'clock in the evening, that she might take me to the Duke of D———'s. This, therefore, was my first English 'rout.' For any one who knows the persons present, it must of course have a very different degree of interest from that which a stranger can feel. On the other hand, novelty has an interest of its own; and from this superficial but natural point of view, I shall tell you what struck me, though it is indeed but a repetition of what I have often heard. The rooms and decorations vast and magnificent; but such as are suitable for a man of vast fortune to possess for his whole life, without regard to little variations of fashion, changes of taste, and such-like French prettinesses. The space sufficient for the guests; but here, as elsewhere, excessive heat and crowding in the neighbourhood of the ball-room. Almost all the men were dressed in black coats and pantaloons, black or grey stockings, black or coloured waistcoats, black or white cravats. Nothing remarkable, or different from our usages.

"The women in general very simply and tastefully dressed; ornaments rich, but not overloaded, neck and shoulders bare. Some with long pendant locks, none *à la Chinoise*, or with forehead entirely bare; most of them with curls on both sides, as we see in their engravings. Hardly anything was danced but waltzes, for which the crowd of spectators left very little room. And now—how stands it with the main point—Beauty? The task of Paris, who, with his three goddesses, won his fame at so easy a rate, was a light one compared with that before me. Although very few men in London wear spectacles in company, I took heart, put on mine, and began my investigation like an experienced and severe connoisseur and amateur, as I am. But when I thought *this* was the most beautiful,

came a second, then a third, and put my judgment to shame. In my whole life, I never saw so many beautiful women and girls assembled in one place, and I now understand Tieck's preference of Englishwomen, better than I did when I had seen only travellers. Yet, even in this moment of observation, of admiration, of enthusiasm, I do not give up the Roman women. A certain resemblance runs through the two nations, though there are marked differences both of form and of expression. The Romans, as it seems to me, neglect the *tournure* of the body, and the appearance of the feet; the English, on the other hand, the finished statuesque form and carriage of the neck and shoulders."—vol. i, pp. 12, 13.

Herr Von Raumer has by this, and many other passages, effectually insured the good graces of the English fair. But it is not the outside alone that he regards, for he bestows due praise upon the intelligence, good nature, and domestic habits of the sex; at other times vainly striving to penetrate the character and features of the internal jewels which such lovely caskets contained, as he beheld at these fashionable "routs." For example, he tells his readers, that at Lady F. E——'s party, there were many females that surpassed the creations of art; and after asking, why none of them possessed the talent, the wit, the humour, the sensibility, the originality, the melancholy, the gaiety, which Shakspeare found on English ground, and glorified by his genius—he adds, that at a "rout" the greatest poetical vigour is compressed into a mathematical point, and that he wished for the talisman in Madame de Genlis' "Palais de la Vérité," that he might see what lay hidden in head or heart under the pearls and diamonds, and whether there was any echo worthy of Shakspeare's music. Ah! well could the stranger divine that there were passionate throbbings beneath many a placid and snowy brow, in these gay assemblies, as well as many a lofty aspiration, and pure emotion within the gorgeous display; and that, had Shakspeare been present, he would with a still finer and more assured divination, have deciphered the spirits around him, or imbued them with the tones of fear, and hope, grief, hatred, jealousy, and love.

It was impossible for a person of the author's taste and acquirements, and possessed of his opportunities, to spend the months he did in England, and not have his letters impregnated with politics; for, as he somewhere expresses it, he was obliged to draw them in with the air he breathed. His political opinions, our readers will immediately perceive, are distinguished by an enlightened liberality, which even opponents will think it wise and pleasant to consider, and which, we are confident, from the great popularity which these volumes are sure to obtain, will tend, beyond any other work that has of late years been published in England, to make converts to the doctrines advocated. The strength, the clearness, the generous warmth of his advocacy, are worthy of universal imitation and

praise, however much some may perhaps justly consider them as tinged with certain German partialities. But it is not to buttress or to oppose, so much as to exhibit his opinions and style of argument on political topics, that we quote a few specimens. These, to say the least in their behalf, are remarkable for their temperate decision, and elegant train of reasoning.

"People wonder that the Whigs have never long held their post at the helm, but have always been driven out by the Tories. This seems to me natural, and even inevitable. The former have always been the exciters and the executors of great changes, and in certain crises have undertaken the task of daring physicians; but their practice is less suited to the ordinary course of affairs; in quiet times people return to their old diet. Had the Tories always done the right thing at the right time, the Whigs would never have come into power. But they carelessly let the clock run down, and then the Whigs stepped in and wound it up. When they had done this they were driven out again. The idol of the ultra-Tories is the *vis inertiæ;* that of the ultra-Whigs, the *perpetuum mobile:* but motion to be true and accurate requires the centripetal as well as the centrifugal force; and if this is true of matter, how much more so of the varied and intricate movements of moral life! Our abstract statesmen, who affect so much importance with a few scraps of Haller and Siéyes, are mere quacks, who, knowing neither the diversity of diseases nor the nature of remedies, think they can cure everything with a universal medicine. In such abstractions, strangely intermingled with mere personalities, the French now too often deal; in England, everything assumes a more concrete form, and is therefore more tranquil and moderate. The struggle concerning present interests may be carried on in a mean and petty tone; but the way, the matter, the means, and the end, are clear and obvious. Abstractions are like clouds, which assume a hundred different forms, and which men may run after for ever without catching anything real."—vol. i, pp. 17, 18.

In one place, Raumer declares and gives his reasons for saying, that the doctrine which maintains ecclesiastical property and private property to be on the same footing and equally entitled to protection, is a maxim true in one sense, but not true in another.

"Unquestionably the basis of all society is security of property; and any attempt to destroy this foundation of human prosperity and civilization is mad and wicked. On the other hand, reverence for private property may go so far as to be utterly incompatible with the idea of State, or of legislation for the common-weal. Moreover, private property and state or church property are *not* the same; the latter is granted or transferred only under certain conditions, and in consideration of the performance of certain duties.

"Lastly, the State does, in fact, daily meddle with private property; increases or diminishes it, changes its distribution, &c. (as for example, by taxation, and by laws of inheritance). After such vast changes in all trades and occupations, is it not a strange thing that the maintenance of

the whole Church should now, as formerly, be imposed on the landowner, and merchants, manufacturers, and fundholders be exempted?

"In Ireland, however, as I have said, the landowner does not generally pay the tithe; and the opinion that the under-tenant deducts the amount of the tithe from his rent is erroneous. The press of miserable beings, who have neither bread nor home, is there so great, that they outbid each other, and regard a mere temporary shelter as a gain. If they are driven out of their little farms in any great numbers on account of their arrears, this merely increases the misery and the danger. The most advantageous thing that such an outcast can do, says a well-informed witness*, is to commit some crime which may get him into prison!"—vol. i, pp. 29, 30.

Again, when speaking of the splendour of the Archbishop of Canterbury's table, with whom he dined on one occasion, he says the silver plate used, would have absorbed the whole stipend of any of the German pastors. Then he adds, "one rule is not good for all; and if the infinite disparity of fortune among the laity is not only permitted but approved, degrees may be allowed among the clergy. A poor church is not the best, merely in virtue of its poverty; and where all the sons of the wealthy and the well-born shun clerical profession, because it offers no external inducement or consideration, defects, though of a different character, will arise." But may we not remark here, that the English church is in one sense enormously rich, and in another disgracefully poor, owing to the unreasonably disproportionate distribution of its riches?—and also assert, that the large endowments are of a magnitude which lure the avaricious and the worldly-minded, to the great scandal of religion; whereas, moderate incomes, and comfortably independent livings, will even in this country secure a sufficiently well-bred and ambitious class of candidates?

But to proceed with our extracts:—the author thus nervously writes, on the 9th of April.

"Yesterday evening, after a long agony, the ministry expired. That a Tory ministry, in the old sense of the word, could not subsist, I never for a moment doubted. The only question was this—how far the Tories were willing to go in the path newly opened to them? The church question has demonstrated that the maintenance of the hostile principles and attitude of the religious parties appears to them a more sacred and imperative duty than their reconciliation. The peculiar form of expression which certain men have given to the Christian doctrine—or rather, the differences created by different confessions—are, in their view, the primary object; the fountain-head of that doctrine, the Gospel, the secondary one. Still more important in their eyes is that external constitution of the church which secures to them such large revenues. They regard the property of the Irish church as our nobles used to regard the sinecures in the cathedral chapters.

* Quarterly Review, xiv. 514.

"Peel's attitude was that of a very skilful champion of an untenable cause. His colleagues did not venture forth into day-light; probably from a fear of inconvenient parallels with their former speeches denouncing all reforms. Peel had to prop the tottering palace of aristocratical church establishments; single-handed, he had to defend it, and to beat back all its assailants; he was compelled to fight on disadvantageous ground. From the moment that he could not, or would not, induce his timorous or bigoted allies to take up a new position, from that moment his overthrow was certain.

"My historical and theological researches have tended to produce the most intimate conviction in my mind, that every kind of fanaticism is pernicious; that charity and patience are more efficient teachers than force and exclusiveness; that all Christian sects arise from the same well-spring of mercy and redemption; and that some diversities of opinion may and ought to be tolerated. Greater diversities have indeed been tolerated in England than in most other countries, and hence the contradiction of ecclesiastical monopoly is the more flagrant and untenable.

"I regard the triumph of the tolerant principle, therefore, as a great, substantial, and permanent gain; even although errors of detail, or some acts of individual wrong, should be inseparable from it. Errors and wrongs were committed in the seventeenth century; but the principle of the right of private judgment in matters of religion, which the Independents asserted, has, God be praised, never been lost!"—vol. i, pp. 67—69.

Raumer is by no means a radical in the bad sense of the word, neither is he a theorist. The whole current and strength of his reasoning on every subject at present agitating this country, are grounded on the character of the people, the genius of our institutions, and the sacred and reciprocal sympathies of both. He is a reformer, not an uprooter. At the same time, he is decidedly of opinion, that unless the Established Church in England as well as Ireland be cleansed, and the defects which have crept in promptly remedied, the whole must be abandoned to destruction.

We have said that our author is not a theorist. The following is sufficient evidence of our assertion.

"The theoretical and abstract manner of considering the English constitution must be abandoned. From this are derived maxims like the following, which have been repeated countless times: The King has the sole right of declaring war; and has the free and absolute choice of his ministers: The House of Lords has the right of confirming or of rejecting all bills proceeding from the Lower House: The King can create as many Peers as he pleases: The House of Commons can vote taxes, *or withhold them.*

"All these dicta, and many of the same kind, cannot be denied; they are constitutionally established; and yet a literal adherence to them would leave the State without life or motion. It would end in the impractical French division of powers, which is, in fact, the extinction of all power. The King cannot, in fact, declare war unless the Commons vote money to carry it on; he may nominate ministers, but they cannot

stand (as experience shows) if they have not a majority in Parliament; the Lords can maintain no long continued struggle with the Commons, without being worsted in the end; the king cannot create *fournées* of Peers à la Français, without destroying the whole character and weight of the Upper House; the Commons cannot flatly refuse the supplies, but must try to attain their end without resorting to this violent extremity; and so forth.

"The life of England, therefore, does not reside in these dry bones of the body politic. The springs are far more complicated, the rules and conditions far more numerous; and when these thousand accessary conditions and incidents are wanting, the transplantation of a bare political osteology is mere folly. It is certain that the Reform Bill also has introduced changes which are not expressed in the mere letter, or are very obscurely hinted at: for example, formerly, (and this is an essential point,) the House of Lords virtually governed the House of Commons as possessors of the rotten boroughs. The latter is now rendered more independent; when the close and self-electing corporations are re-organized, the aristocracy will lose many more votes. The preponderancy has thus been transferred from the Upper to the Lower House; and if more violent contrarieties manifest themselves, other means must be devised, other tactics employed, than those of simple negation.

"Supposing, for example, the bill concerning the Irish Church, together with the new clause on the application of the surplus fund to schools, pass the House of Commons and be thrown out on the second reading in the Lords—the latter will only have exercised their unquestionable right; but what would be the probable consequence? a complete and universal refusal to pay tithes throughout Ireland, and misery and starvation for the Protestant clergy. The next spring would only present the same evil in an aggravated form; and a Tory ministry would hardly be able to obtain a victory then, on the field where it had suffered defeat now.

"He who cannot mediate is not fit to rule. It is most justly observed by Burke, that 'the disposition to maintain, and the skill to improve, are the two elements, the union of which forms the great statesman.' Hence it follows, that neither high Tories nor Radicals are statesmen, and that neither can permanently govern."—vol. i, pp. 104—106.

More than one half of these volumes might be quoted on political topics, and the great questions that engage England and free enlightened Europe at the present time; among others, the law of primogeniture—a hereditary peerage—spiritual legislators, whom he approves of in this country—education—commerce, &c., all of which he disposes of with the same mastery. We must, however, proceed to give some personal sketches, and individual scenes, which to many readers will be more entertaining and satisfactory, than even the clearest announcement of great general principles, or the convincing application of them to national affairs. But we open at a letter which treats in such an able style of one great stumbling-block to the timid or the bigotted, that it is to be hoped a widely influential lesson will thence be learned. It is on the subject of opportune concession.

"But what can I say when well-meaning, and, in other respects, sensible men daily preach to me that in a state (and more especially in England), nothing whatever must be conceded, because every concession excites fresh demands, and general ruin will be the inevitable consequence.

"When such saws as this appear to my adversary pregnant with truth and wisdom—when they seem to him the point from which the world can be firmly held together, while I, on the contrary, think them absolutely null—'without form and void,'—how can we come to any understanding? I must doubt, if I do not contest, every word he says. In the first place, what does he mean by 'concede?' Do I 'concede' that only which is entirely dependent on my own will? But what in the world does depend on one will, without reference to the wills of others? Or if I concede that only which is agreeable to me, why, then, all one can say is, that the unconceded comes to pass quite as often as the conceded. Is it with my consent that time rolls on and that every thing changes with time? Did the Pope consent to the Reformation? or did his non-consenting retard it? Did the Venetians consent to the new direction taken by the commerce of the world? or did the English 'concede' independence to America? If concession depends upon individual will, that surely has its limits. Within these limits I may have some influence; without them, my efforts are but wasted.

"The first question therefore is, how far our powers extend; and this is the true starting point of all political inquiries. The impossible can never be a rational object of endeavour. When this first question is decided, the next that offers itself is, what is right or just? If I owe a man a hundred pounds and have not a farthing, I cannot, in practice, 'concede' to him what I owe; but my inability in no way affects his right. If I say, 'If I grant him ten pounds, he will only ask for more and more, till at last I shall be obliged to pay him the whole hundred—therefore, I had better grant nothing,' I am a fool, or a knave, or both.

"In like manner, in public affairs, a concession is generally the consequence of a demand; and neither is the result of any individual will. The *formal right* of expressing the will (such as that possessed by the lords, or the king, of throwing out bills) has no effect in deciding the *thing*, and gives no answer to the question of wisdom or folly, justice or injustice. It is often maintained in letter, when it is dead in spirit. Such maxims as, that a government ought to grant no demand, or to grant every demand, are equally null. Because it is *possible* that the concession of a just demand may be followed by an absurd and unjust one, I am in no degree absolved from the first;—on the contrary, the concession of the just, is precisely what will give me strength to withhold the unjust." —vol. i, pp. 183—185.

Raumer will not have it, in these by no means novel, yet admirably stated doctrines, that a concession of what is just and what is suited to the age—which he says are, upon inquiry, proved to be identical—can ever bring about universal ruin, because whatever has been destroyed by such means, has lived out its life. But, on the other hand—although he finds it easier to appreciate the exaggerations and mistakes of the Radicals, than the high Tory principles—he ridicules and repudiates the former, when, for exam-

ple, they cry up the United States, overlooking the dark parts of the picture, such as slavery, and draw many inferences which, as applied to England, he designates as false. Indeed, he will not have it that a government and institutions which are so young as those of America, and which, he says, may not outlive another generation, can at all be compared with those of England—the very different condition of their geographical limits and situation, being alone greatly against the application of the same doctrines and measures.

When speaking of our leading statesmen, of the most opposite political principles, the author is candid, charitable, and generous in the highest degree. For instance, he says, that Sir Robert Peel, and Lord John Russell, in their addresses to their constituents at the last election, rise far above the gossip of the day, and have a historical importance, though remarkably different, even in form. Yet, while he praises the former for his cleverness, and all the arts of the orator, he gives the higher honour to the latter for his feeling, his simple incontrovertible enumeration of chronological facts, and his immediate, direct, operative, and undisguised measures. But, not to extend this article to an unreasonable length, we must content ourselves with two passages, which embrace, in a short and comprehensive form, many of his ardently expressed hopes and liberal sentiments. He has been characterising the intellect of those who, in judging of England, do like those who look at the world through the mouth of a glass bottle, and predict its ruin, because all within looks dark. He then adds—

"To sages of this sort—(have you not a few in Berlin?)—Great Britain is an abomination, a poisonous abyss, ruined, impotent, without influence, a blank spot in the map of Europe.

"I, on the contrary, see this great nation resolutely bent on ridding herself of all her imperfections. The wasteful expenditure of her government—the corrupting influence of her poor-laws—the stain of slavery—the restrictions on commerce—the intolerance of her church—the narrowness, the prejudice, the bigotry of her schools, and universities: nay, even were she to fall once more into the violence and disorder of the times between 1640 and 1660, yet those times were not without fruit, or without a principle of new and better life; neither would these be so. There is nothing in the elements before us which affords any certain prognostic of inevitable decay.

"I live, therefore, in the hope that England will not want skilful steersmen to pilot her through this rocky channel; whence she will come forth greater and mightier than ever; to the wonder of those who now understand her not, and to the salvation of the continent from the dangers of the East and of the West."—vol. i, pp. 279, 280.

"Now party is opposed to party; one accuses the other; and, in the end, all are better than they are represented, either by themselves or their opponents. If I fancy myself, many centuries hence—if I, in imagination, set myself the task of writing the History of England, what

a different shape does everything then assume—how do the complaints and the discords die away! For must not he be prejudiced and narrow-minded who is unable equally to appreciate Pitt and Fox, Burke and Mackintosh? Do not the trophies of Wellington, the splendid ability of Peel, the energy of Russel, triumphing by its simplicity, the clear and well-directed understanding of Spring Rice, the enthusiastic struggle of O'Connell, belong to each other? Do they not, by their reciprocal action, promote what is right? Would not the picture be poorer, the result more confined, if I should take out, condemn, or throw aside the one or the other?

"Perhaps this observation may draw upon me the reproach of a want of definite opinions, of indecision and weakness, and a confusion of ideas. Be it so. An Englishman may consider it his right and his duty to be a Whig or a Tory, a Churchman or a Dissenter, and to swear fidelity to one of these standards. My disposition, coinciding with my right and my duty, assigns me a place outside of all these narrow circles; and I deny that this position is less favourable for observation. Does not each of these parties see in those opposed to him only injustice and confusion? Would they not, if they had their own will, destroy and annihilate each other, till nothing was left of England? From my position, on the contrary, I do not see mere vortices of Descartes, but a well-ordered system of suns and planets, with only those interruptions which the free movements of the varied whole naturally and necessarily bring with them. But if these interruptions exceed the natural and necessary measure, real dangers undoubtedly arise; and I have often enough pointed out in what extreme, eccentric courses they are to found.

"All grounds for hatred or predilection are certainly far from me; and in this respect, at least, my praise and my blame are uninfluenced and impartial. This is by no means meant as a cover for the arrogant and foolish assertion, that I am perfectly wise, and above all error; only I may repel, without presumption, the reproach of conscious error, or premeditated falsehood."—vol. iii, pp. 314—316.

Among Raumer's encouraging views of England, he denies tha her shipping interests are destroyed, and enters minutely, in support of his argument, into numerical data, and the statement of principles which should regulate every just estimate of the matter. If, says he, England will free herself from artificial impediments, which necessarily arise from monopolies and restrictions, she will not only keep before and above all other nations, but derive decided advantages from the prosperity of her neighbours. He admits, too, that she has already come to many enlightened decisions as regards commerce; that she will do much more; and that, though the European market should be contracted to her, she has a far wider scope opening up in the continent of Asia. We wish that all our readers had an opportunity of seeing and considering also his arguments in support of the opinion that crime is not on the increase in England. His views on the influence of machinery are equally gratifying and convincing. He boldly avers, and clearly establishes, that "it is

not more certain that two and two make four, than that since the invention of machinery, more people can be, and actually are, employed than before." His discussion about the influence of machinery on the welfare of the community, tempts us to look back to some striking observations connected with steam power, and the licentiousness of the press, which we must quote. He has been describing the steam printing-presses, by which the "Penny Magazine" is printed.

"If we compare the snail's process of transcribing with this communication and communicability of thought, idealism and realism—those reconciled antagonists—seem to have acquired such force as no human being could have imagined, even after the invention of printing. How do the rapidity and operation of speech, which can extend but to so small a circle, sink in the comparison! how feeble seems the influence of eloquence which can act upon hearers alone! A steam printing-press like this would strike terror into an army of censors; they would flee before it as the savages of America fled before the new and terrific horses of their invaders. You will tell me, that the Indians no longer run away from the horses; but you must remember that they ceased to fear them, because they learned to ride and to master them. Horseman against horseman, then; that is to say, an enlightened steam-press sending forth wholesome knowledge, is the only equal, nay, superior, force by which to make war upon steam-error and licentiousness. Two hundred thousand sheets read by some millions of people may become the source of such infinite blessings, or such infinite calamities to mankind, that a society of high-minded and enlightened men, combining to diffuse really 'useful knowledge,' would exercise a far more powerful tutelary influence in the state, than the whole body of those negations, censors and censorial boards.

"I said just now, or I meant to say, mind alone can advance or impede mind. A positive force must be met by positive means; otherwise little or nothing is effected, and the ground gradually slips from under the feet. All the censors in the world could not stop the movement of the steam-press, but would be hurried along, or torn in pieces by its resistless force. If there *were* anything which could effectually obstruct this infinitely accelerated power of diffusing thought, or could direct its operations at will, this would involve the possibility, indeed the actual existence, of a tyranny such as is unknown to history. In comparison with this, the red ink of censors were but milk and water.

"So, then—these excerptors will say—you are a defender of the licentiousness of the press; you think that it is right and wise in a government to allow the poison of pernicious doctrines to be disseminated among masses, and to infect the whole people. On the contrary, gentlemen, I have the greatest disgust not only at what you strike out, but very often at what you leave in: but I am of opinion that these ineffectual restraints serve but to whet the desire for the forbidden fruit. The waggon, heavily laden with poison, rolls down the hill with resistless rapidity, while the fly of a censor, perched on the wheel, fancies that his weight will be sufficient to avert all danger. Vain presumption, or well-meaning delusion! A Penny Magazine of really valuable and useful matter were a far more effectual drag-chain!"—vol. i, pp. 192—194.

But at this rate we shall never get through these volumes, nor reach the personal sketches promised several pages back. We must therefore gallop on.

"Since I wrote that, I have paid two visits which would alone repay the trouble of a journey, and which render the present day one of the most memorable I have passed in England. Sir R—— P—— had asked the B—n B—— what degree of reliance was to be placed on the accuracy of an article which had appeared in an English journal on our municipal system. B—— v. B—— referred him to me, and, armed with a letter of introduction, I called upon him.

"The room into which I was shown bespoke both wealth and taste. The walls were covered with book-shelves filled with the choicest books; works of art stood about, and an exquisite little statue of Venus occupied me till Sir R. P—— entered. He has something, I am tempted to say, German in his exterior; he is not so tall and slender as many Englishmen; he holds the 'juste milieu' between the leanness of Pitt and the rotundity of Fox. His enunciation is so clear and distinct that I understood every word. On my part, it was easier to me to speak with a statesman on grave and important topics, than with house-maids and waiters on those with which they are conversant. At least, I could find means to make myself intelligible concerning the main features of our institutions.

"To-day the new municipal system is to be discussed, and Sir R. P—— said, he wished to have some conversation with me after he knew what turn the debate would take. I replied, that I should always be ready to attend his summons, and that I esteemed it a great pleasure to make his acquaintance. And indeed, but for this opportunity, I should never have ventured to obtrude myself on this remarkable man.

"Grown bolder, I bethought myself—a foreigner is free to ask more than one question of fate and of great men; and I suddenly conceived the project of going straight from P—— to his antagonist—to—(H—— will be furious)—to Daniel O'Connell. I found him in a small room, sitting at a writing table covered with letters, in his dressing gown. I began with apologies for intruding upon him without any introduction, and pleaded my interest in the history and fate of Ireland, and in his efforts to serve her. When I found that he had read my historical letters, I felt on a better footing. I could not implicitly accept his opinion concerning Elizabeth (which he has borrowed from Lingard) as a good bill. We agreed, however, on the subject of the much disputed and much falsified history of the Catholic conspiracy of 1641. I refer you for my opinions to my narrative of this event in the fifth volume of my History of Europe. I am also perfectly of his opinion that the tenants at will—those Lassi*—are in a worse condition in Ireland than any where; and that, both with regard to moral and intellectual culture, or physical prosperity, their position is not comparable to that of our thrice-happy proprietary peasants. I told him that what he desired for Ireland had long been possessed by the Catholics of Prussia; and that hatred and discontent had expired with persecution.

* A name for slaves or serfs in the middle ages.—*Translator.*

"The English ministry first made this man a giant; but he is a giant, too, by the strength of his own mind and will, in comparison with the Liliputians cut out of reeds, which we call demagogues; and which are forced to be shut up in the Köpenick hot-house, or put under a Mainz forcing-glass, to rear them into any size and consideration. But for this careful tending, these rushes would long ago have been dried up and whirled away by the wind; now, at least, we have the satisfaction of preserving some in our political herbariums, *in perpetuam rei memoriam*. Thank God, however, the governments of Germany do not prepare the ground for universal discontent; if this prevailed, and prevailed with justice, O'Connells must of necessity arise."—vol. ii, pp. 102—104.

The author had interviews and dined with many of our most distinguished and elevated men. The Duke of Sussex, for instance, was very courteous to him, and in return is described in most favourable colours. His criticisms, however, on our dramatic performances, our music, our paintings and statues, are discriminative, perhaps national, and not unfrequently anything but complimentary. For example, he could not get accustomed to the manner of English speaking and acting in the drama. Then, as to English cookery, though we have good fish, good meat, and good vegetables, we want the second step in the progress of the art, that is, the tasteful and scientific combination of nature and art. But yet, to such a man as Raumer, no doubt the interchange of noble and elegant ideas, and the flow of soul, is even of far more consideration than anything that is merely conventional or external. As a proof of this opinion, among many others the following account may be taken.

"I dined with Mr. Murray, the eminent bookseller, from whom I have received great kindness and attention. I met Mrs. A——; the wife, the daughter and son of Mr. Charles Kemble, the latter of whom is thoroughly versed in the German language; his sister I have already mentioned as a distinguished singer; Mr. Milman, the reviewer of my 'Hohenstaufen,' &c. I sat between Mrs. Murray and another lady of agreeable manners. We found that her mother and mine were both of French extraction, and this formed a sort of ground of acquaintance. She entirely declined an English origin, and said, 'I am a Scotchwoman.' This pointed assertion of the national difference might have suggested many observations; but I was like Holberg's prating barber—I fell again into the hundred times repeated subject of Mary Stuart and Elizabeth. The transition from this to Sir Walter Scott was easy. I observed how much he was read in Germany, and that the pure morality of his works made them more congenial to our tastes than those of Byron, who, spite of his genius, has too much of the diabolical and the painful. From Scott's 'Abbot,' I said, we obtained a more correct knowledge of Mary's character, than from all the works of her *un*-historical advocates.

"The conversation was going on, on this subject, when Mr. Murray, who probably had heard a part of it, rose, came to me, and said in a whisper, 'Do you know who your neighbour is?—'No.'—'It is the daughter of Sir Walter Scott.'

"I can hardly describe to you what an impression this unexpected intelligence made upon me. It was not fear lest I had said anything disagreeable—not satisfaction at having said anything flattering; nothing of this kind passed through my mind. I scarcely know why, I dwelt on the one idea—Walter Scott is dead. I felt only the grief of the daughter at having lost such a father;—her sorrow at hearing him speak only in his works—of hearing from strangers from a distant land a faint echo of her own feelings. I am not ashamed to confess that I found it difficult to suppress an emotion which was entirely out of place in a cheerful company, and would probably have been the most distressing to her to whom I could the least have endured to give the slightest pain."—vol. ii, pp. 254—256.

Raumer travelled through a considerable portion of England, and found the country, though by no means so picturesque, fantastic, or sublime, as many parts of Germany, Switzerland, and Italy, yet in the highest degree agreeable, and in some parts, diversified. Everywhere he saw proofs of cultivation and flourishing agriculture. But the charm of the scenery to him consisted principally in the circumstance, that the several fields were by no means of the same size and shape, whilst every one of them was inclosed with green hedges; at the same time, the trees were so numerous, and scattered in such various groups, that England, he declares, though not the richest in forests, is perhaps the country that most abounds in trees. "I never could have supposed it possible," says he, "that such simple elements as a tree and bush, could produce as much variety as a kaleidoscope."

We pass over his notices of Scotland, which he visited, that we may hasten forward with him to Ireland, the remotest point in his journey—a country, he says, which is on the whole, perhaps more fertile than England, and as beautiful as La Belle France. But, alas! amid all this natural beauty and fertility, the generous and considerate German beheld sickening sights, and affords his readers, amongst other deplorable representations, the following, which whether considered as illustrative of the author's generous and tender sympathies, and his elegant pathos, or descriptive of the unparalleled wretchedness of the poor Irish, would be sufficient to confer on these volumes—though from the nature of many of the topics discussed in them, their interest chiefly belongs to the present day—an imperishable beauty and worth.

"I returned to Dublin by way of Limerick, through fertile tracts, tedious bogs, and barren heaths, the rain pouring down all the time. You must be satisfied with this bare enumeration; and, if you desire descriptions of scenery, you may read over again what I wrote last year, about the same time, from Switzerland. My mind is filled with one thought—I can entertain no other—it is that of the inexpressible wretchedness of so many thousands. In England I looked in vain for misery, and all the complaints that I heard seemed to me to be partial and exaggerated; here, no words

can express the frightful truth which everywhere meets the eye. To form an idea of it you must see these houses—not houses, but huts—not huts, but hovels, mostly without windows or apertures; the same entrance—the same narrow space for men and hogs—the latter lively, sleek, and well fed, the former covered with rags, or rather hung with fragments of rags in a manner which it is impossible to conceive. If I except the respectable people in the towns, I did not see upon thousands of Irish a whole coat, a whole skirt, a whole cloak, but all in tatters, and tatters such as are nowhere else to be seen.

"The ruins of ancient castles were pointed out to me; but how could I take any pleasure in them while the desolate ruined huts surrounded me, and testified the distress of the present times more loudly than the others did the grandeur of the past? But then the lords were of the same race—of the same language; they were on the spot, and the people certainly not so wretched as since the confiscations of the English conquerors. Other huts were half fallen down, but the occupants crept into the remaining half, which was not larger than a coffin for the wretched family.

"When I recollect the well-fed rogues and thieves in the English prisons, I admire, notwithstanding the very natural increase of Irish criminals, the power of morality—I wonder that the whole nation does not go over and steal, in order to enjoy a new and happier existence. And then the English boast of the good treatment of their countrymen, while the innocent Irish are obliged to live worse than their cattle. In Parliament they talk for years together whether it is necessary and becoming to leave 100,000 dollars annually (15,000*l.*) in the hands of the pastors of 526 Protestants, or 10,759 dollars to the pastors of 3 Protestants; while there are thousands here who scarcely know they have a soul, and know nothing of their body, except that it suffers hunger, thirst, and cold.

"Which of these ages is the dark and barbarous—the former, when mendicant monks distributed their goods to the poor, and, in their way, gave them the most rational comfort; or the latter, when rich (or bankrupt) aristocrats can see the weal of the church and of religion (or of their relations) only in retaining possession of that which was taken and obtained by violence?

"All the blame is thrown on agitators, and discontent produced by artificial means. What absurdity? Every falling hut causes agitation, and every tattered pair of breeches a *sans-culotte*. Since I have seen Ireland I admire the patience and moderation of the people, that they do not (what would be more excusable in them than in distinguished revolutionists, authors, journalists, Benthamites, baptized and unbaptized Jews) drive out the devil through Beelzebub the prince of the devils.

"Thrice-happy Prussia, with its free proprietory peasantry, its agricultural nobles, its contented and tolerant clergy, its well-educated youth!

"I endeavoured to discover the original race of the ancient Irish and the beauty of the women. But how could I venture to give an opinion! Take the loveliest of the English maidens from the saloons of the Duke of Devonshire or the Marquis of Lansdowne, carry her—not for life, but for one short season, into an Irish hovel—feed her on water and potatoes, clothe her in rags, expose her blooming cheek and alabaster neck to the scorching beams of the sun, and the drenching torrents of rain, let her

wade with naked feet through marshy bogs, with her delicate hands pick up the dung that lies in the road, and carefully stow it by the side of her mud resting place, give her a hog to share this with her—to all this add no consolatory remembrance of the past, no cheering hope of the future—nothing but misery—a misery which blunts and stupifies the mind—a misery of the past, the present, and the future;—would the traveller, should this image of woe crawl out of her muddy hovel, and imploringly extend her shrivelled hand, recognize the noble maiden whom a few short weeks before he admired as the model of English beauty?

"And yet the children, with their black hair and dark eyes, so gay and playful in their tatters—created in the image of God—are in a few years, by the fault of man and the government, so worn out, without advantage to themselves or others, that the very beasts of the field might look down on them with scorn.

"Is what I have said exaggerated, or, perhaps, merely an unseasonable and indecorous fiction? or should I have suppressed it, because it may offend certain parties? What have I to do with O'Connell and his opponents? I have nothing either to hope or to fear from any of them; but to declare what I saw, thought, and felt, is my privilege and my duty. *Discite justitiam, moniti, et non temnere divos!*

"Liverpool, August 24, 1835.

"Thank God, I am again in England, though not with the same feelings that I left it! Last night, as I quitted Dublin in the steam-boat, the dark clouds traversed the sky in rapid confusion, and when the sun burst through them, the mountains on the right and left threw their long shadows towards England. This shadow spreads in my fancy over the lately so glowing scene, and the more I endeavour to efface it, the more indelible does it appear, like the blood stains to Lady Macbeth. I have read and written much on the sufferings of different ages and nations, and wrote and read with sympathy; but it is a far different thing to see them; to see them in their gigantic form in our highly-extolled times, denied and extenuated—nay, acknowledged and justified by those who, like the French, fancy that they are at the head of all human civilization. No wonder if the native Irish, like the prophet of old by the waters of Babylon, sit down and weep, if I, a stranger, am compelled to reckon the few days I passed among them as the most melancholy of my life. Of other, and I trust more cheering matters, in my next."—vol. iii, pp. 213—217.

He repels the absurdity of those who entertained the idea that the emancipation measure was to be a final one for Ireland, instead of a whole series of measures which will and must follow. It was but an act of justice, which, however, is immediately advantageous only to a few; though it is the right and the business of these few to employ their newly-gained position for the benefit of the country. Hence arises O'Connell's influence. Hence, whenever his powers fail him, and his rhetoric is at fault, he "lays himself down on the soil of his injured country, and rises, like a new Antæus, to fresh struggles." In another passage Raumer exclaims, "What avails the stale joke of O'Connell and his tail?—if you do not like it, cut it off, and dissolve the Union, as he requires," is the answer. On

the church question, municipal reform, and other popular measures contemplated by the present British government, he is strongly on their side with regard to the sister isle.

But we must conclude, however reluctantly, and refrain from tracing the author's opinions and style farther in these beautifully rich volumes, from which the English reader necessarily rises prouder, more enamoured, and more hopeful of his country, than he could be before—because a clear-sighted, a deeply informed, and a candid, benevolent stranger, tells him that England is great, good, and prosperous, at the same time giving the reasons for his belief and his averments, and pointing out clearly to her the course she should take for the future. And that his work will scatter to the winds many prejudices and errors entertained by strangers regarding Great Britain, we can no more doubt, than that it will in a few days be on the table of every legislator, student of history, friend to enlightened freedom, and admirer of elegant writing, in the United Kingdom, who can obtain this admirable translation of it; and thus will its spirit and lessons be widely disseminated, and largely imbibed. Wonderful! one may well exclaim, is the light which a single mind sometimes sheds over the world, and resistless the sway. In the present instance, much of this light and ardent strength arises from the sympathies which bind Englishmen and Germans together, owing to the bond of their common origin. Herr Von Raumer recognizes this sympathy with his peculiar felicity, in the concluding paragraph of his last volume, in words that must be encouraging and engaging to every subject of the British crown.

"Undoubtedly, England is in very many respects different from Germany, but, in a more elevated and impartial review, the affinities and attractions appear far greater. While Italy still reposes on the laurels of its splendid two-fold existence in antiquity and the middle ages; while Spain, shaking off its compelled inactivity, is now torn to pieces by the fury of internal dissension; while France can never find permanent happiness, so long as it does not add to courage humility, to dominion self-control, to activity perseverance, and to talents morality—where is the hope of the world, the guarantee for the future, the safeguard against the irruptions of barbarism? *It is in the primæval sound stem of Germanic development, and its two main branches—Germany and Great Britain.* If these two nations thoroughly comprehend their noble task, if they exert all their energies for its accomplishment, then, even, the diseased portions of Europe will recover their health, the manifold harmonies of life will again resound, and the smallest quarter of the globe will, in spite of all defects, still take the lead in the advance of knowledge throughout the world."—vol. iii, pp. 317, 318.

ART. II.—*Random Recollections of the House of Lords, from the Year* 1830 *to* 1836, *including Personal Sketches of the Leading Members.* By the Author of "Random Recollections of the House of Commons." London: Smith, Elder, & Co. 1836.

IF our prediction was correct, that the "Random Recollections of the House of Commons"—written by the same author, and reviewed by us several months ago, when the work made its first appearance—was sure to become one of the most popular books that we had ever read, it may just as confidently be asserted that the present volume will be equally so. The former work, we learn, has had an almost unprecedented sale; nor can it be supposed that any person who may have read or possessed it, will remain satisfied, without adding the one now before us, which is in every respect a suitable companion to the Recollections of the House of Commons. We are inclined, indeed, to say that there is more ease and freedom in the latter, more of the portrait-painter's excellencies, and decidedly more of pungency in the reflections volunteered, than in the former. There seems to be no ground for impugning the author's fairness, and profession of perfect impartiality between the various parties into which the members of the Upper House, as well as the Lower, are divided. We have no doubt, however, that he is liberal in his politics; and really, if talent is to be allowed to sway a man's opinions and gain converts, it is not easy to see how any person who is in the habit of attending the House of Lords, could be won to the Tory side. Truly, according to the author's statements, the Ultras of that party, with remarkably few exceptions, are the most untalented and bigoted set of men we ever heard of; nor can we help surmising that there must be something essentially wrong in a creed which is maintained by such narrow-minded and feeble personages. Be this as it may, our present duty and purpose are to afford our readers a view of some of these sketches, after glancing at a few of the preliminary descriptions of the House of Lords, as respects the building, the regulations for conducting business in it, the scenes that are sometimes displayed by the privileged members, and other miscellaneous notices.

The King's throne, in the House that was destroyed by fire in 1834, was a costly piece of workmanship, and always kept covered, except when occupied by his Majesty. In front was a brass railing, to prevent any other person approaching it. But to some, the Woolsacks, allotted as seats to certain functionaries, are objects of greater curiosity. That, for example, on which the Lord Chancellor sits during the proceedings of the House, consists of a sort of sack of wool, firmly stuffed, and covered over with crimson cloth. Such a seat cannot be a very comfortable one, either in hot weather,

or when occupied for any considerable length of time: there is no back to rest against. Besides the ministerial and opposition benches, the former being on the right of the throne, the latter on the left, there are cross benches, which Peers who follow a middle course, occupy. There is no admission for strangers to this House when sitting in its legislative capacity, unless introduced by an order from one of their lordships.

Our author gives a very clear and correct account of a variety of forms and regulations laid down for the guidance of the Peers. But of some things which are constantly spoken of, a fiction serves the place of reality. Thus, the great seal, which it is so often said the Lord Chancellor carries before him, is of this character. It is merely the bag in which the seal was deposited when received from the king, that is thus borne about. This bag is beautifully embroidered, and measures about twelve inches square, the great seal itself being about seven inches in diameter. It is made of silver, and is in two parts—the wax being poured into an orifice at the top of the seal, when they are laid together, where the ends of the ribbon or parchment is previously inserted; a double impression is then obtained, and appended to the letters patent. On every new accession to the throne a new seal is struck, and the old one is cut into four pieces and deposited in the Tower.

Our author is decidedly of opinion that the Upper House is greatly superior to the Lower, in as far as talent, order, and good taste, are concerned. It does not appear to us, however, that his individual sketches of the most active and influential men in the two, bear him out as to the first of these features; while, as regards order and good taste, although we are of the same mind with him, it must be confessed that the Lords present a much less exciting display. It is true that the Commons, being responsible to their constituents, are often obliged to make speeches, whether capable or not of creditably acquitting themselves; besides, many of them have not the advantage which the majority of the Lords enjoy, of having had a considerable apprenticeship in the Lower House, or of long experience as hereditary legislators; and who in this way become perhaps an indispensable branch of the legislature. At any rate, from the different sort of ingredients which go to the composition of the two Houses, it is nothing but what might be expected, when it is declared that the scenes of confusion so common in the Lower House, are of rare occurrence in the Upper. The art of cock-crowing, braying, yelping, or mewing, is not studied by the Peers. The triumphant party among them do not even cheer upon the same scale and in the same manner. But it is to be borne in mind, that there is generally a great disparity in the number of members in the two Houses. The system of voting by proxy in the Lords, and the very irregular attendance of many of them,

must present a much more manageable body, independent of the influence of that aristocratic dignity and gravity which the hereditary legislators are naturally taught to cherish. This due sense of their importance forbids them even from extending themselves horizontally on the benches to enjoy a nap, with the exception, so far as the author's experience goes, of two personages among their Lordships, the one a Ministerial Duke, the other a member of the Right Rev. bench of Bishops—the latter being an imperturbable snorer, even during Lord Brougham's thunderings.

But there are scenes at times to be witnessed in their Lordships' House, that would do honour to the uproarious Commons; and in these displays, no two figure more frequently than the late Lord Chancellor, and he of Londonderry. The only specimen we shall introduce of such scenes, took place in 1834, when certain explanations were given by members of Lord Melbourne's government, respecting the course which ministers meant to pursue relative to the Coercion Bill for Ireland, immediately after Lord Grey's retirement from office. The author, who was present at the time, gives the following account of the scene.

"The Duke of Buckingham, after violently attacking Government, concluded his speech as follows:—'The noble and learned Lord on the Woolsack seems very desirous of correcting the speeches of other noble Lords. I tell him to recollect his own speeches on this subject, and correct himself. (Loud cheers from the Opposition). The hon. and learned Member for Dublin may now be said to be sole Governor of Ireland. ('Hear, hear.') The noble and learned Lord on the Woolsack (Lord Brougham) and his colleagues think they have buried the noble Earl (Grey) in his political sepulchre, and that he will no more disturb them, but they will find themselves mistaken. The spirit of the noble Earl will burst its cerements, and will haunt them in their festivities, and disturb the noble and learned Lord on the Woolsack in the midst of his 'potations pottle deep.'' A scene of confusion and uproar, which it is impossible to describe, followed the conclusion of the Duke of Buckingham's speech, in the midst of which

"The Marquis of Lansdowne and Lord Brougham both rose at the same time to address their Lordships, but the former gave way.

"Lord Brougham, (labouring under great excitement, and addressing his first sentence to the Marquis of Lansdowne), said—'Stop a minute! As to the concluding observations of the noble Duke, all I shall say is, that I do not frequent the same cabaret or ale-house as he does. (Deafening cries of 'Order, order'). At all events, I do not recollect (continued Lord Brougham, with increased energy), having met the noble Marquis (Londonderry) at the noble Duke's ale-house potations. My Lords, I have not a slang dictionary at hand.'——

"Here a whole host of noble Lords rose, amidst deafening uproar, to address the House. The first voice heard distinctly was that of

"The Marquis of Bute.—I rise to order. The noble and learned Lord is completely out of order.

"Several other noble Lords shouted 'Order, order,' at the same time.

"The Duke of Buckingham—(with a look of ineffable self-complacency, and evident enjoyment of the scene), I wish the noble and learned Lord to proceed.

"Lord Brougham remained for some time on his legs, as if desirous of proceeding, but the confusion and noise in all parts of the House were so great as to render any effort to obtain a hearing altogether hopeless. The shouts of 'Order, order,' from both sides, were absolutely deafening. Lord Brougham at last resumed his seat, without uttering a word.

"The Marquis of Bute.—I rise to order, not only from respect to this House, but from respect to both the noble Lords themselves, as it is likely they may, in the heat of the moment, give utterance to language which they would afterwards regret. I am sure they will both see that it is with the most friendly feeling towards them that I wish to put an end to this altercation.

"Lord Brougham.—The noble Marquis would have been more deserving of my thanks if he had allowed me to sit down, which I was just about to do at the time, without interfering at all. With regard to the concluding observation of the noble Duke—

"The Marquis of Londonderry.—I rise to order.

"Lord Brougham (with great warmth).—This, my lords, is certainly not the way to keep order—(Renewed confusion and uproar).

"The Marquis of Londonderry.—I maintain, my Lords, that the noble and learned Lord is completely out of order.—(The confusion and noise became, if possible, still greater).

"Lord Brougham (labouring under the most violent excitement).—Really, my Lords, this is unfair. Noble Lords on this side of the House—(pointing to the Opposition benches)—listen with the greatest attention to the attack, and yet they refuse to hear one word in defence. I do, my Lords, assure you, that—

"The Marquis of Londonderry.—Speak in explanation.

"Lord Brougham (with great emphasis).—I tell the noble Marquis that I *am* speaking in explanation. If the noble Duke meant—(here Lord Brougham's tone became more subdued, and his manner less violent)—if the noble Duke meant, as I am persuaded he did mean, the language he made use of only as a joke, I am perfectly willing to take it as such; but if he meant it to be understood as a fact, thereby intending the thing as a personal imputation, then I say—(here Lord Brougham spoke with the greatest emphasis)—that nothing could be more unfounded—nothing could be farther from the truth.

"The Duke of Buckingham.—I meant the observation merely as a joke. I was only making use of the language of Shakspeare in his tragedy of Hamlet."—pp. 60—64.

The Duke of Buckingham is a man of huge dimensions, and celebrated for his capacity as a boon companion. He is amazingly fond of quoting Shakspeare, and is apt to palm off the borrowed passages as his own. He is also a tolerably good hand at dealing out coarse abuse. The Marquis of Londonderry is a still richer subject, and is admirably sketched by the author. His Toryism is

not more remarkable than is his want of judgment. He has many a time done his party great injury by his recklessness, and they would often give anything to purchase his silence. But every effort to make him keep his lips sealed is in vain. Even when some one of his most intimate friends will seize him by the skirts of his coat, and endeavour to make him keep his seat, the attempt is vain, and his reproving glance seems to announce, "You may save yourselves the trouble, my friends, for I will have my own way of it. The constitution is at stake, and I must do what I can to save it." But, says the author—if there be a right and a wrong way, he is sure to choose the latter—the Tories, while he is upon his legs, looking each other significantly in the face, as if afraid of some calamity befalling their cause—thankful when he sits down without making very serious slips. He is clearly, as the author tells the reader, a man of no talent, his style and elocution being as defective as his ideas. It is, we believe, doubted by none, that he is at the same time strictly honourable, upright, and conscientious. When it is said in the present work, however, that he is perfectly impermeable to anything and everything in the way of sneers or sarcasms from the Liberals, even when uttered by Lord Brougham, who is a terror to all else, we think that the author could not have been in the House of Lords during the whole of the debates upon the Reform Bill. It appeared to us, that on more occasions than one, the Lord Chancellor was more than a master for the Marquis's sturdiness and presumption, and that after being told that "though his head were ground in a mortar, it would be impossible to drive prejudice out of him"—or words to that amount—and again, that "if you will let me alone I'll let you alone," he was for a long time very quiet and manageable.

From our author's pictures of the ultra Tories, as already remarked, there is at present a wonderful dearth of talent amongst them. Earls Winchilsea and Roden, who are such champions of the church, but whose imprudent advocacy of her interest does the cause so much harm, are described in colours anything but flattering, in so far as talent and discernment are concerned. Part of the sketch of the last named of these noblemen is thus drawn:—

"He is all sound and fury. His voice, which is naturally good, though his peculiar opinions and the warmth of his feelings have imparted to it something of a melancholy, if not a whining tone, is raised to a high pitch, and his gesture is redundant in the extreme. He works himself up to a degree of animal excitement which is in admirable keeping with the rhapsodical character of his matter. He is as happy an illustration as one could wish to meet with, of the old adage, that empty barrels make the greatest noise. In the seriousness of his aspect, the gravity of his tones, and in his manner altogether, he strongly reminds one of those preachers of the gospel whose zeal borders on fanaticism, if it have not lost itself in it. It was a mistake in his destiny when he missed the Church. He

would never have made a brilliant bishop, he is too deficient in intellect for that; but I doubt not he would have been a very useful one. It were well if a portion of his zeal were infused into some of his friends on the Bench of Bishops. If he have too much of this commodity, they have too little. His blind zeal causes him to apprehend dangers to the 'Protestant religion as by law established,' where none exist; the indifference of some of the Right Rev. prelates—there are exceptions undoubtedly—has the effect of making them repose in indolence and security, where there is both actual and imminent danger. Lord Roden may be censured for his imprudence, and the more enlightened friends of the Establishment may complain with justice of the injury which the ardour of his feelings, uncontrolled as it is by anything deserving the name of judgment, has done to the cause so near and dear to his heart, but every one must respect him for the purity of his motives and the integrity of his conduct.

"Dr. Johnson, as I have remarked in sketching the character of another member, was fond of a good hater. Had the Earl of Roden been contemporary with the great lexicographer, he must have been an especial favourite with him for the cordiality with which the noble earl hates the Roman Catholics. It is right, however, to add, that it is not themselves personally he hates; he hates them only as the representatives of the Roman Catholic faith. Let them renounce their errors, and embrace the Protestantism of the Establishment, and they will, that moment, be transformed from objects of the bitterest dislike to objects of the warmest affection. Of all religious creeds in the world, the Roman Catholic creed is to him the most obnoxious. I question whether he does not view it in a more unfavourable light than he does Paganism or even Infidelity itself."—pp. 145—147.

Our author says, no description could convey a better idea of the Duke of Newcastle's violent mood, than the simple exclamation so often made by strangers in the gallery—"What a passion he is in!"—one principle pervading all his speeches, namely, "One's right to do what he likes with his own." Nay, it is questioned whether his Grace would argue on any public measure even if he could, since he glorifies himself so much on the possession of the power to vote and act as he thinks proper, that it is probable he looks on mere reasoning as a very profitless thing. It is satisfactory to us, however, to find that the sketch of the Duke of Wellington represents him a much abler statesman than he is generally allowed to be by the Liberals. His decision and his moral courage are great, while his capacity is of an order that speedily masters the details of any question, and not unfrequently strikes out new courses of thought, to be improved on by others. But of the Tory party, Lord Lyndhurst unquestionably is with justice represented as by far the ablest man on his side of the House, and only second to Brougham in it. There is ground for the observation also, that of the Peers that have of late years been raised from the Lower House, there is a remarkable paucity of prominent speakers, always excepting Lord Brougham, to whom we shall chiefly confine the remainder of this

article. The other Law Lords are not more influential and active than the hereditary junior Peers. What displays, for instance, have Lords Denman or Abinger ever made since their elevation? But to return to Brougham, of whom the author has given the most elaborate and talented sketch to be found in the volume—who is an illustrious exception, and a host in himself—we shall endeavour to transfer it into our pages, if not in all its fulness of detail, at least affording a glance of every distinct feature, as here set down, be they bright or of an opposite complexion. The result of the whole delineation, however, amounts to this, that he is the greatest man, at present, of the age. It may be safely asserted, indeed, that out of every hundred regular readers of the newspapers in the empire, four-fifths of them would be more curious to see and listen to his Lordship, than any other Peer in the land; and we can assure all such strangers, that next to being present to judge and to be delighted with the reality, our author has produced the best substitute that has ever been afforded to the public. The sketch thus begins :—

"To those who have been in the House any time, and paid ordinary attention to what is passing around them, it is no difficult matter to anticipate the time or occasion on which Lord BROUGHAM will rise to address their Lordships. If any pointed allusion be made to him by any Peer on the opposite side, and he have not already addressed the House, you may rest assured the noble and learned Lord will get up the moment the Peer who is speaking has resumed his seat; for though no man is more frequent or fierce in his attacks on others than his Lordship, he is one of the most sensitive persons I ever knew to the attacks made on himself, and he is perfectly miserable until he has returned the blow with tenfold force on his hapless adversary. On other occasions you may tell with unerring certainty when Lord Brougham is about to speak. When anxious to address their Lordships himself, he gives the most manifest signs of impatience for the conclusion of the speech which some other noble Lord is delivering at the time. When, to use a homely but expressive term, you see him fidgetty, while some Peer on the opposite side is speaking, no matter whether or not any allusion has been made to him—the odds are two to one that he rises when the other sits down. If you see him sitting with one leg over the other, and his face to the bar instead of to the Woolsack—the presumption increases one hundred per cent. that he is the next person to address their Lordships; but if, in addition to these symptoms of his mind labouring with some tumultuous emotions of which he is anxious to rid himself, you see his head drooping as if his face were half buried in his breast, and observe him give a hasty scratch at the back of his head, accompanied with two or three twitches of his nose; if, on any occasion, you observe all this, while an Opposition Peer is speaking—and you will not observe it on any other—you may rely on his Lordship's succeeding the present speaker with as much confidence as you repose in the rising of to-morrow's sun."—pp. 314, 315.

The appearance and manner of his Lordship altogether, are arresting; indicating great intellectual powers and energy. It is

truly said, that the glare of his rolling eyes is piercing. In spite of his harsh and almost ugly features, one cannot resist dwelling upon, and being struck with every one of their irregular movements. His person is slender and erect; the very uproarious condition of his dark grey hair intimating that there is not a part of his frame which is not endowed with life. Yet how different has he seemed when calmly reading a deliberate judgment in the Court of Chancery, to what he is when excited in debate, or repelling a personal attack. He is always ready and happy in his diction; his words and similes seem the most appropriate of any that could be used—full of pith and precision. But hear him when awakened; his scorn and sarcasm, are then not more conspicuous than are the resources of his judgment and his memory, and he stands forth as if his whole soul was thrown into his speech, fighting with every Peer who has taken a different view of the subject from himself, like the most skilful and unmerciful of gladiators. His attacks are always fierce, and though he be often called to order, this interruption only renders him the more furious.

"In Lord Brougham's angrier moods their is something terrible even in his looks and manner. His eye, as already mentioned, flashes with indignation, his lip curls, his brow has a lowering aspect, and the tones of his voice and the violence of his gesture, have something in them which, altogether irrespective of what he says, cannot fail to make an adversary quail before him. And this indignation is not artificial or assumed, like the zeal an advocate manifests for his client, and the indignation with which he denounces the conduct of the opposite party. In Lord Brougham, as already mentioned, it is as real as it is violent. Like all violent feelings, however, it is only of transitory duration. The moment he has resumed his seat, often, indeed, as soon as he has given utterance to the last indignant expression, it passes away, and is no more thought of. In fact his dislikes are too suddenly conceived, as well as too violent, to be, in the nature of things, lasting.

"When the noble Lord rises to speak on a party question, it is impossible to guess from any one sentence what will follow. He makes every thing he says bear either directly or indirectly on the positions he seeks to establish; but he is so capricious in his choice of topics, and in his illustrations of those topics, that he lugs in matter which no other man would ever dream of in speaking on the subject before the House. The Opposition Peers are consequently in the constant apprehension, individually, of being pounced upon by his Lordship for something they have either said in the course of the current discussion, or on some former occasion."—pp. 321, 322.

The author has caught exactly what we conceive to be a leading feature in Lord Brougham's genius, and which may be termed an untiring and the most various activity of mind, amounting to one of the necessities of his nature. The more he does, the more he is able to do. It is a generating principle. What punishment could be greater to him than to be shut up by himself, where he

had none to speak to, and where there were neither books, pen, ink nor paper? This would indeed be worse than any sort of martyrdom. He has been known to give the closest attention to important cases in the Court of Chancery, from ten till four o'clock, and at five take his seat on the Woolsack, where he would narrowly watch all the proceedings until ten or eleven o'clock at night, and then get up and make a speech of two hours' duration, of singular ability and eloquence. The following day and night he would again do as much without seeming to be exhausted. And yet, while he was Lord Chancellor, many other official duties were constantly pressing upon him and performed; but all this was not enough, for during the same period, his literary and voluntary labours were great and varied. It would be too much to expect that such a man is without his weak points; and these belong in an especial manner to his temper. His sudden impulses and violent feelings lead him to commit most indiscreet acts, and utter most improper and inconsistent words. But still it cannot be said that the main current of his conduct has ever been contradictory. Let us see how the author describes him when in his angriest moods.

"He is a man of very hot and hasty temper. The least thing irritates him. I am not sure if, all circumstances considered, this infirmity of temper ought to be matter of regret to the public, whatever it may be to himself. It is certain that the most splendid of his oratorical efforts, in both Houses of Parliament, have been made when under the dominion of the most angry feelings. His presence of mind never, in such cases, forsakes him, while it gives him an acuteness of perception—however strange it may seem—and inspires him with a boldness and fervour of manner, which he never evinces when speaking in a more tranquil mood. I do not recollect to have ever seen him in what is called a greater passion, than on the evening, in the Session of 1834, when his Local Courts Jurisdiction Bill was thrown out. He knew when he entered the House, from the strong muster of Peers on the Opposition side, that its rejection was inevitable, though he had not before anticipated such a result. Before rising to reply, he retired from the Woolsack for about ten minutes into one of the ante-rooms, to take some refreshment. His return was waited with a breathless silence. The quick step with which he re-entered the House, as well as the indignant piercing glances he darted along the Opposition benches, before he opened his mouth, indicated the turbulent passions which agitated his bosom. There was a universal impression that he was about to hurl his denunciations, with unusual force and fury, at the devoted heads of those who had taken the most active part in opposing the measure. The event proved the impression was not unfounded. So great was the passion into which he had worked himself, that before he had got through a third of his speech, he was literally foaming at the mouth. His castigation of Lord Wynford, who that evening headed the Opposition, was terrible. Every sentence he uttered seemed like a thunderbolt, hurled at the heads of those who opposed the Bill. Lord Wynford bore his share with the most exemplary fortitude for a time; but at

length his powers of patient endurance became exhausted, and, literally writhing under the merciless severity of the Lord Chancellor, he rose from his seat, difficult as it was for him to stand, and called aloud with great warmth of feeling, for the enforcement of the fifteenth standing order of the House. And yet, notwithstanding the violently excited feelings under which Lord Brougham spoke on this occasion, I do not, as already stated, recollect to have witnessed a more splendid display of his surprising powers of mind."—pp. 327—329.

Lord Wynford labours under severe bodily indisposition, which makes it difficult for him to stand on his feet. The order referred to, is to prevent misunderstandings in the House, and for avoiding offensive speeches.

Lord Brougham's facility and power is shown to the greatest advantage in reply: collision alone seems to elicit all his fire. His retorts are surprising when he has five or six, or more noble Lords on the opposite side to floor. He disables them one by one, giving no quarter, nor caring how coarsely he mangles them. The author says, if an opponent cry "Hear, hear," he will sometimes pause, and, looking the Peer in the face, exclaim in derision, "I have very good ears—I hear what I am saying perfectly well! I only wish the noble friends of the noble Lord, on the opposite benches, may have their ears equally open, and that hearing, they may understand." Or if any noble Lord cry "No, no," he will that moment quit the train of thought he was pursuing, and exclaim, "But I say, 'Aye, aye;'" and after demolishing the negative of the interruption, to the great surprise of all present, fall as easily and naturally into his former train of discourse, as if nothing had occurred. A smile, or the most trifling observation on the part of a political opponent, will draw down upon him the most bitter invectives, or it may be, not less withering ironical praise. Now, however much all this may astonish strangers, or terrify noble Lords, it is certainly not the most magnanimous or valuable display of talent, and were it generally cultivated and possessed, would be of great public injury. The following observations are not flattering, if the standard of dignity and amiable feeling is to be consulted.

"He ought never to be—and, were he to consult his own individual gratification, he never would be—on the side of the strongest party: opposition is the sphere in which Nature intended him always to move, and the stronger and more powerful the party opposed to him, the better for his own gratification; the more formidable the power with which he conflicts the more strikingly does he display his transcendant talents, and the greater is his enjoyment of life. Other minds find happiness in repose; his only in the excitement and turmoil of battle. He bitterly regrets his having been transplanted to the Lords: in the Commons he found comfort in the repeated scenes of turbulence and uproar which the floor of that house exhibits; the gravity, and dignity, and quiet of the Upper House are the never-failing source of misery to him.

"You see a constant expression of restlessness, discontent, and pugnacity in his countenance during the more quiet proceedings of the House. You need not the aid of a phrenological examination of his cranium to convince you that the organ of combativeness is most prominently developed; one glance of his face will satisfy you on that point. Had destiny made him one of the lower orders of Irishmen, and given him birth in the neighbourhood of Donnybrook, he would have acquired great distinction in the pugilistic exhibitions of its fair; he would always have been giving and receiving broken heads and broken bones."—pp. 331—333.

Lord Brougham is generally said to be proud and overbearing; and our author thinks that it is the little respect shown him by his fellow Peers, that is the secret of his many furious attacks on them. He knows well that he is heartily disliked by some Lords on his own side of the House, as well as by those on the other. His conceptions of his own importance, when he held the great seal, were extravagant, as was particularly apparent from the contemptuous and snappish manner in which he spoke to deputations of the Commons, who had bills to present to the House of Lords. Since he has been out of office, till his late illness, with the exception of the Duke of Cumberland, not one of the Peers was more regular in his attendance in the House than Brougham. But he is evidently miserable when an occasion does not offer itself for his addressing their Lordships, and his ingenuity is remarkable in seizing on trifling points, if nothing better offers; thus making pegs on which to hang long speeches. As to his voice and gesture when speaking—

"His voice possesses great flexibility. In its more usual tones there is something approaching to harshness; but in all his important speeches he varies it to such an extent as to touch on almost every conceivable key. In its lower tones it is soft and sweet, and often, when pitched on a higher key, it has much of music in its intonations. Few men have an equal command over their voice. He raises and lowers it at pleasure. In his more indignant moods it has uncommon power and compass, and admirably suits the bold, impetuous character of his manner and eloquence.

"His gesture is as varied as his voice. On ordinary subjects he is calm and gentle in his manner; but when he becomes excited—on which occasions, as before mentioned, he throws his whole soul into his speeches—his action becomes violent in no ordinary degree. His arms are put into such requisition that it were very unsafe for any noble Lord to be, as the phrase is, within arm's-length of him. He has no favourite system or fashion—if either term be a correct one—of gesture. It is as varied as are the forms into which the human body can be put, or the position which one's arms can be made to assume. In this respect he is a second Proteus. His gesture has no grace: it is often as awkward as can well be imagined, and in any other man would appear ridiculous."—pp. 338, 339.

Taking him all in all, Lord Brougham is certainly one of the most extraordinary and eminent men of the present day. He is said to be in his fifty-seventh year, and again quite recovered from his late illness. It is to be hoped that he will contine to adorn, enlighten, and astonish the nation for many years to come. We have often for hours listened to him with the most rivetted attention, and though not blind to his defects, looked upon him with never-failing delight, as if he had been something more than human, or a concentration of intellect.

Of these sketches, there is not a finer and more dignified portrait than that of Earl Grey. His apparent gravity, and profoundly thoughtful air, are in excellent keeping with his character, both in its public and private capacity. He will belong to history, and be better known to posterity than any other statesmen of the present day. We must, however, refer the reader to the volume itself, now before us, for this highly satisfactory sketch of him, and all the other prominent characters in the Upper House, to whom alone the author has properly confined his Recollections. We have only now again to say, that this volume is in every respect a suitable companion to one on a similar plan by the same author, which was devoted to the Lower House, and that while the sale of this will be equally extensive as that of the former, the two will reciprocally recommend one another. The observation and the practice which the author has shown in these two volumes, joined to his original talent, prove him to be one of the readiest and most felicitous portrait-painters that the country can boast of.

ART. III.—*The Life of John Jebb, D.D. F. R. S. Bishop of Limerick, Ardfert, and Aghadoe. With a selection from his Letters.* By the Rev. CHARLES FORSTER, B.D., &c. &c. In 2 vols. London: Duncan. 1836.

THE life of this exemplary prelate, this amiable, accomplished, and pious man, not only teems with the most weighty lessons of a practical kind for the imitation of every churchman in England, and still more especially in Ireland at the present time, but it exhibits one of the most engaging and soundly-constituted characters that have ever been delineated for the lasting benefit of mankind. The way in which we can do justice to such a legacy, and most effectually enrich our pages with it, is to trace the principal turns and points discoverable in the narrative before us. The life properly divides itself into three distinct branches, viz. his childhood and youth; the period from his entering the church till he becomes a bishop; and the period from that time till his death. The first is, as might be expected, the least important, and indeed presents nothing by any

means of an extraordinary nature. But it is very valuable when taken in connection with his future career and eminence, and impresses the reader deeply with the important truth, that neither early brilliancy of talent, nor remarkably favourable opportunities, are the indispensable precursors of solid and permanent fame; that youth is not the only period during which education and mental culture can be mainly advanced; and that diligence, integrity, and high moral principle, may have their healthiest exercise and make their noblest display during the middle age of man. To those, indeed, who think that no biography is worth reading which treats not of heroes or statesmen—eccentric characters, or men of prodigious genius—together with all the stirring or strange events and passages of human life identified with the lives of such personages, the work before us can have few attractions; for it must be too fine and simply excellent for their tastes and comprehension. But to all who believe that there is not a rational being, especially if he is educated, whose life, when given with tolerable fairness and fullness, may not contribute to the philosophy of the human mind, and be made interesting in a high degree, Bishop Jebb offers a splendid theme.

John Jebb, the subject of the present work, was born on the 27th of September, 1775, in the city of Drogheda. His parents were highly respectable in point of worldly station, and indeed were allied to persons of note. Nichols, in his Literary Anecdotes of the 18th Century, says, "few families have produced more persons connected with the literary history of the last century, than the Jebbs." The Bishop's father, who is represented as a person of singularly simple worth, pursued trade, but ultimately with bad success. He however filled the first civic offices in Drogheda. Partly among near relatives, and partly under the paternal roof, the future prelate was reared. He is said to have been "a gentle, affectionate child, somewhat hasty in temper, but not bold; quiet, and fond of reading; but, at the same time, lively, and loving play." His brother, who was nearly ten years older, and who in 1818 attained to a Judge's seat on the King's Bench in Ireland, adds to the above estimate, that, "I think, though he was not backward in learning, he was not remarkably quick—certainly not precocious." The first school he—the future Bishop—seems to have been sent to, is described to have been miserably defective as a classical seminary, and in every respect badly calculated either to form a good foundation for learning, or sow the seed of superior manners and principles. The Bishop himself says, he experienced sufferings the same in kind, though inferior in degree, as those which Cowper has so pathetically described in his history of his Westminster life; neither did the other boys belong to the rank of gentility. From this vulgar school he was removed to London-

derry, to a seminary of quite a different character, where there were not above twelve or fourteen boarders. But even here, it appears, the radical defects of his first schooling were by no means cured. Two years spent at each of the schools referred to, completed, however, his school education. Yet he himself says, that though not a grounded scholar, he carried away from Derry an awakened literary taste, and a thoughtful introspective mind. Something finer than even the richest results of mere classical education distinguished him also at these schools. At the former, which was in Celbridge, when on one occasion punished severely for what he himself considered at the time "a great fault," although, as boyish tricks and errors run, it was no such thing, he immediately afterwards declared before his schoolfellows, that "he knew it was for his good." He also speaks of a fault committed at Derry school, which Mr. Marshall the master punished in this way: "He did not flog me, he never did; on this occasion he gravely and sorrowfully said, 'I will not speak to you for three days.' While under this interdict, I recollect, as if it were but yesterday, his meeting me; and when he passed me by, with a silence that had more in it of melancholy than of sternness, I was cut to the heart." Was there not materials in such a heart to work on most successfully, and did not his habits, which, while at Derry, are thus described, correspond with these materials?

"He disliked school-plays in general: but a quiet walk into the country, with one or two companions, he enjoyed. The play-ground attached to the school was exceedingly limited; and the boys, out of school-hours, had the free range of the town and its vicinity, a liberty which, as he justly observed, ought not to have been granted; and which he expressed his fear, in some instances, was attended with moral mischief. One consequence, however, of the want of play-ground was, that, instead of joining the boys in their rambles and excursions, John, unexposed to the harassing annoyances which he had so severely suffered under at Celbridge, commonly occupied the window-seat, at a corner of the boarders' parlour: seated in that retreat, he was quite in his element; . . his body bent into a bow, his knees up to his chin, and his eyes devouring such books as he could lay hold of.

"While thus indisposed, however, to the boyish pastimes of his companions, it appears, from a testimony incidently borne to him by his master, that he was anything but insensible to their wants and feelings, when they needed sympathy. Mr. Marshall observed of him, as a remarkable trait in a shool-boy, that, when any boy was sick, Jebb loved to sit with him during play-hours."—vol. i, pp. 26, 27.

In the year 1791, he entered the University of Dublin, and lived under the roof of his generous elder brother, who had before this defrayed all his expenses at school. The future judge had succeeded to the property of Sir Richard Jebb, and was both able and willing to forward John's education in the handsomest manner. At college

he distinguished himself nobly. His destination for life, however, was not for years afterwards fixed on. The linen business, medicine, the bar, and the army, were all spoken of, but his own hankering was always after the church, although his brother said, "You will live and die a curate." Literature was now his delight, and he began to write for a periodical journal of considerable merit, courting also and maintaining the companionship of a few literary and accomplished contemporaries, some of whom have risen to distinction. In the summer of 1796, for the first time Jebb visited England, on a pedestrian tour, accompanied by two of these contemporaries. There are some notices in the present work descriptive of this tour, which are particularly interesting to ourselves, fond of such strollings and random encounters, as we have been.

"Appearing in the questionable shape of Irish strollers, they not unnaturally apprehended that the civil authorities might chuse to make inquiry, at a period of general alarm about the state of Ireland, into their real character and objects. They, therefore armed themselves, not with deadly weapons, but with certificates under the broad seal of the city of Dublin, signed by the lord mayor. These municipal vouchers, however, they never had occasion to produce, except for the amusement of their friends. Upon this tour, they carried with them all necessary changes of linen, &c., in two knapsacks; a violin, in a canvass bag, was slung, by turns, on the shoulders of him who escaped, for the day, a knapsack; a flute was in the pocket of Mr. Macklin; Mr. Reid played well on the violin; and, wherever they went among the peasantry, the farmers, and the gentry, 'the concord of sweet sounds' proved acceptable. 'Never,' observes Mr. Jebb, 'did I experience from all classes, more genuine hospitality; and, whatever may have been the experience of others, for myself, and for my friends, with whom, on this and on other occasions, I have crossed the Irish Channel, I must say, that we ever found the hearts, the houses, and (had it been necessary) the purses, also, of Englismen open to us. With them performance always outgoes profession: what a man finds them *now*, unless it be his own fault, he will infallibly find them ten years hence: win them once, and you have them always.'

"Among other curiosities, the travellers visited the celebrated Dr. Darwin, whose 'Botanic Garden' had many attractions for Mr. Jebb's youthful fancy; and retained its place, until his ripening judgment was revolted, by the vicious splendour of the versification. By this singular man they were hospitably received; and found his conversation interesting, unless when tinctured by his infidelity. From his society they brought away much exemplary warning, some useful information, and one good repartee. Dr. Darwin, it is well known, was a great stammerer; a tactless guest broadly noticed the defect, remarking, 'It is a pity, Dr. Darwin, that you stutter so much.' 'No Sir,' rejoined the doctor, (doing ample justice to his impediment as he spoke) 'I consider it an advantage: it teaches me to *think*, before I *speak*.'

"The concluding anecdote of this tour, a practical comment on his eulogy of the hospitality of England, deserves to be recorded in Bishop Jebb's own words. . . 'One little anecdote I cannot suppress. We

crossed over from Portsmouth, to Cowes, in the Isle of Wight. In the evening, we went to Newport in a stage coach, with another and unknown gentleman for our companion. There we passed a few hours together; and the next morning after breakfasting at the same table, proceeded to Yarmouth; we on foot, and our new acquaintance on horseback. There, after an early dinner, we were to part, and we parted with mutual regret; but not till our companion earnestly requested that we would favour him with our company, at his house in Berkshire, for a fortnight; where he would try to make the country as agreeable to us as he could. I expressed the regret of our trio, that we could not avail ourselves of his great kindness; being limited in point of time. Our friend (for such he proved himself) blushed, hesitated, and at length with difficulty faltered out, . . 'Gentlemen, I beg pardon . . I am about to take a great liberty . . but, perhaps, there may be some other limitation.' And then, drawing forth a large and well-filled pocket-book, . . 'May I entreat,' said he, that you will indulge me, by accepting any sum for which you may have occasion: you can pay it at your leisure, on your return to Ireland.' . . I, being the purse-bearer, was able to escape his kind solicitations, only by giving ocular demonstration, that we had sufficient resources: and we parted, never, in this world, to meet again. His name was ALEXANDER VINER, a dealer in hops, resident near Hungerford, Berks."—vol. i, pp. 40—43.

At the end of 1799, Jebb was invited to accept the curacy of Swanlinbar. This situation was obtained through the good offices of his distinguished friend Alexander Knox, Secretary to Lord Castlereagh, who was at that time Chief Secretary of Ireland. Swanlinbar was in every respect a new scene to the young curate, the advantages of which he points out in a manner not more descriptive of conscientious principle, than it is contrary to the usual style of the speculations entertained by the aspirants in the church.

"'I was there,' he observes, 'a total stranger: which I felt, and still feel, to have been a great advantage. I was there known only as a clergyman; and passed with the congregation, as if I had been a practised parish minister and theologian. Young men are apt to wish that they should procure curacies, in the neighbourhood of their friends and connections. This, in the great majority of cases, is a fatal obstacle to clerical exertion. They are idled by friends; they are paralysed by false shame; or, if they are disposed to exert themselves, the boy, and the youth is more present to the memory of their flocks, than the clergyman. 'A prophet has no honour in his own country.' Bishops (and I speak from long observation and experience) ought systematically, and with rare exceptions, discourage an hereditary local clergy. The tone of a country will seldom, if ever, be raised, by those who have passed their youth in it.'"—vol. i, pp. 58, 59.

Still, Jebb describes himself to have been at this time "far from the true character of the minister of Christ." His religion, though it might be sincere, he goes on to say, was defective in depth and extent, and also inconsistent. He scrupled not, at the period spoke

of, to play cards, frequent balls, and join in scenes of morning and evening frivolity, which he afterwards accounted a dissipation of precious time. We shall soon see how well he husbanded his days, under what, to most men, would have been insurmountable difficulties.

From Swanlinbar Jebb was removed to the neighbourhood of Cashel, where the change in his views and habits, and the opportunities for cultivating letters, are strikingly remarked on by himself. His rise and fame gradually advanced.

On preaching a visitation sermon, which was his first appearance before the assembled clergy, one of the reverend gentlemen, in true Johnsonian style, complimented him thus: "Sir," said the critic, "I give you no credit for that sermon: you stole it, sir, you stole it." "From whom?" inquired Mr. Jebb. "From your own life and conversation," was the handsome reply.

Mr. Jebb's settlement at Abington, in the county of Limerick, took place in 1810; and now, without particularly alluding to his powers of conversation, to the beauty and strain of his letters, to the force and persuasiveness of his discourses, to the multiplicity and value of his publications, or to the gradual eminence he was acquiring in the opinion of his brethren and the religious public of England as well as of Ireland, we shall still find him, on another ground, a pattern as a pastor, and an enlightened philanthropist, that cannot be sufficiently extolled. The topic which we wish specially here to introduce, regards Mr. Jebb's popularity among the numerous Roman Catholic population which surrounded him, and their priesthood; and yet he had become celebrated throughout the district, as being the agent in converting a Romanist of distinguished family to the communion of the Established Church, which, it might be naturally presumed, could only create the strongest hostility, and the most violent heartburnings in those of the faith which in this instance had been disparaged. But the feeling of the peasantry, as well as the better informed, was, that in this matter his conduct had been fair, above-board, and in conformity with his duty as clergyman of the parish. His popularity was therefore on this occasion not affected, but extended. The author says—

"The groundwork of Mr. Jebb's popularity, at Abington, may be said to have been laid in his natural character and deportment: in the happy union of a manly openness and fearlessness of manner, with genuine liberality in all his dealings, and unaffected kindness in the intercourse of daily life. In his correspondence with Mr. Knox, about this date, he thus describes the manner of that intercourse: 'In these trying times, it has been my lot, in common with multitudes of my brethren, to suffer my share of pecuniary inconveniences: it is gratifying, however, to feel that I have not the least reason to complain of my parishioners, and that we are, mutually, on the best possible terms; nor, on my part, shall any fair and manly efforts be wanting, to keep things as they are: it has been

my effort to blend firmness with conciliation; to act with the confidence of a man who is not afraid; and to let it be seen that, in the concessions which humanity, and, during the depreciation of agricultural produce, justice itself would demand, not even the suspicion of danger is an ingredient.'

"While acting on the principles, and in the spirit, here expressed, his every act of kindness, whether in the shape of pecuniary remission, or of pecuniary aid, was peculiarly felt and valued for this further cause, . . that he who showed himself thus liberal of his substance, was, at least, equally unsparing of his personal trouble. Whenever applied to, he was found always ready to hear the case of the applicants; to advise them for the best; to draw up their petitions; to write letters to the proper quarters, in behalf of the widows, or children, or next of kin, of soldiers, or sailors, connected with Abington, or its neighbourhood: attentions gratefully appreciated by the acute and observant peasantry; who well knew Mr. Jebb's value for his time, and his studies; and whom, in common with their countrymen, he has justly described, as more sensible to the *manner*, than to the *matter* of kindness."—vol. i, pp. 155, 156.

The author goes on to tell his readers, that Mr. Jebb showed in his manner, when conversing, kindness blended with authority, which had its proper effect upon the people. He also in his intercourse with the peasantry, always endeavoured to raise them above those habits of servility, which, from the crying evils of absenteeism, and the consequent oppressions of the system of middle-men, they had unhappily been led to substitute for the reality of respect. He awakened in them self-esteem, by telling them they were men, and teaching them to look, and speak, and stand erect, as free-born human beings. For example, when they came to him, and whatever the weather might be, with their hats in their hands, as was their wont, he would first request them to remain uncovered. If this did not succeed, as was often the case, he would say, "Well, I must take mine off," and the result was an increased respect for him, if not for themselves.

The charitable nature of Mr. Jebb's feelings and treatment of his neighbours, though of a different faith, may be gathered from a letter to Mr. Southey, upon the character and progress of Wesleyan methodism. After stating that among the Roman Catholics methodism was not likely to spread, because they could not remain, after such a change, any longer members of the church to which they formerly belonged, a consequence which does not necessarily take place with the members of the English church, or the Kirk of Scotland, he adds—

"Our Roman catholic population cling to their religion with all its grossnesses; they love it, as the faith of their fathers; they would fight for it, as the religion of Irishmen; they revere it, as what they believe to be the exclusively genuine catholic and apostolic christianity; and, on all these grounds, I think it would be idle and extravagant to expect much accession, from the ranks of popery, to the ranks of methodism. It must be added, too, that the Irish Romanists have, within their own

system, substitutes, for the most fascinating features of Wesleyan methodism. Their priests, like the itinerant methodist preachers, are drawn from their own rank of life; the practice of oral confession, corresponds to the practices observed in the class and band meetings; and the number of religious confraternities, into which the lowest, and least educated can gain admission, constitute, as it were, a thorough system of methodism, within the heart of popery itself. It may now be asked, Are the poor deluded victims to be for ever outcasts, without an effort for their recovery? I would answer, that, bad as things unquestionably are, there is still much religion among them, and that religion is progressive; that they have a submission to the will of God, as *his* will, which I never have met, in equal vigour and producibility, among the lower classes of protestants; that they submit with resignation to sickness, want, famine, as to visitations sent by the Almighty, instead of clamouring against them, as injuries inflicted by the misrule of man; that their habits though slowly, are yet certainly improving; and that I trust they are advancing towards a preparedness for that state of things, when an improvement in the Roman catholic priesthood, and Roman catholic gentry, will open a door for a reformation of the body at large."—vol. i, pp. 182—184.

Whatever portion of illiberality may be thought by some to lurk in certain terms employed in the above extract, it is such only as a conscientious protestant must feel; while the good sense and sympathy that run throughout the passage are such, that had they been universally cherished by the members of the Church Establishment in Ireland, the present generation would not have been forced to witness and cure the distractions that have now arrived at the frightful magnitude which, all admit, they have reached in that nation. But Mr. Jebb not only cherished and uttered these amiable sentiments, but he acted upon them. Immediately after George IV. had visited Ireland, a formidable insurrection was on the eve of explosion, of which the county of Limerick was the very focus; and owing to an incident, such as we only hear of taking place among the hostile parties in Ireland, the parish of Abington was likely to become the arena of frightful scenes and crimes. Mr. Jebb, now Archdeacon, was in consequence of this state of matters brought into an unexpected contact of a most delicate nature, with the Roman Catholic parishioners. He saw that unless prompt and energetic but conciliatory measures were adopted, his once tranquil parish would become a scene of fire and bloodshed. In these circumstances he said—

"'I will see our friend Mr. Costello (the Roman catholic parish priest of Abington), and propose to him our holding a meeting, next Sunday, after divine service, in his chapel, in order to our entering into resolutions for the preservation of the peace, in our hitherto peaceable and loyal parish.' The proposition was made and met in the same spirit. The Roman catholic pastor entered cordially into his views: and it was agreed, that, upon the following Sunday (December 16), the clergy of

the two communions should meet, after the morning service, in the chapel of Murroe; and the Protestant rector, and the Roman catholic priest, should successively address the people, from the altar: 'a transaction (Mr. Jebb truly observes to Mr. Knox), the like of which I suppose never occurred, since the Reformation.' The appointed day arrived; and we proceeded, accompanied by General Burke, after church service, to the chapel. Having ascertained that the celebration of Mass was over, we entered; advanced, through a crowded congregation, to the altar; and Archdeacon Jebb having been presented, at the close of an impressive exhortation, to his flock, by the priest, he addressed the people from the altar, for fully half an hour. He was heard with breathless attention: some were affected to tears. All eyes were rivetted upon him, as he told the men of Abington, that he lived among them without a fear; that his doors were unbolted, his windows unbarred, . . and that they should remain so; for that the only safeguard he sought, WAS IN THE HEARTS OF HIS PARISHIONERS: that he had now lived among them more than ten years; and had always found them, what he knew he should ever find them, a loyal, a peaceable, and affectionate people.' By men, women, and even the little children, this appeal was eagerly listened to; and the Resolutions, which he held in his hand, and which were proposed for adoption at its close, were received with a silent, but unanimous lifting-up of hands: the children, immediately in front of the altar, straining their little arms, that their hands too, might be seen. . . At this affecting sight, several persons, at the same instant, cried out, . . 'The very children are lifting their hands!' The farmers and peasantry emulously crowded to the altar-rail, to subscribe their names, or their marks, to the proposed Resolutions; and what they then voluntarily promised, when the hour of trial came, they manfully performed."—vol. i, pp. 211—214.

While the whole surrounding country was full of dismay and violence, Abington parish continued, "like Gideon's fleece, the inviolate spot." And it afterwards appeared, that upon some threats on the part of the neighbouring insurgents, that they would visit Abington and the glebe-house, the parishioners secretly and voluntarily pledged themselves to rise *en masse* against the assailants. So much for the prudence, the firmness, and the influence of one man. The great *desideratum* towards the internal improvement of Ireland, as laid down by Bishop Jebb, as a warning to the legislature, in a celebrated speech delivered in the House of Lords, was *instrumentality*—a moral instrumentality, consisting of links formed between the legislature, between the government, between the great landed proprietorship, and the people; and he proved what might be done in this good and great work, by his own hearty and wise endeavours.

In 1823, Archdeacon Jebb was consecrated Bishop of Limerick; but the principles upon which he had lived and acted while Rector of Abingdon, lost nothing of their virtue now, but were more extensively felt in proportion to the additional power he possessed, and responsibility he lay under. His celebrity as a dignitary, as a

divine, as a scholar, and as a writer, spread and increased, but his humbleness of mind remained. We need not, however, dwell upon his services to religion or to literature, which have been long ago widely appreciated. A few anecdotes introduced into the present work respecting other great men, and the Bishop's feelings thereby excited, and a few notices of his latter years, must suffice.

On one occasion Bishop Jebb, accompanied by the author, visited Lichfield, and arriving on Good Friday, he felt peculiar interest in keeping a day so solemnly observed by Dr. Johnson, in that city and its cathedral. After service he was conducted over the cathedral by one of the dignitaries in residence, who had been intimate with the great moralist, and who possessed his watch, his Bible, his ink-stand, and several other Johnsonian relics. The following are some fragments of Johnson's conversation, as gathered from the conductor in question. He described his first meeting with his extraordinary townsman thus :—

"'I was then a youth, fresh from the university, and I had heard so much of Dr. Johnson's awful manner, that I felt quite afraid of meeting him. But his first address at once relieved me. . . 'Sir, I knew your father, he was a classman of mine at Dr. Hunter's; I knew your grandfather, and I knew your great-grandfather; and (reaching out his hand as he spoke) I am glad to know you.' From that moment I was at my ease with him, and we conversed with the greatest freedom. He was a man of the truest simplicity of character, and tender-hearted as a child.' Asking the Bishop, whether he had taken notice of the prebendary who accompanied him to the altar, he proceeded, . . 'That person could do what he pleased with Johnson, and would make him talk, when nobody else durst address him. He used to say . . 'Do you wish to hear Dr. Johnson to-night? You shall then, presently. He is a clock; I will wind him up, and make him go.' He would go up at once to the oracle, and begin, . . 'Come, Sir, let us have your opinion on such, or such, a subject, &c.,' when Johnson would immediately open out, to the instruction and delight of the company.

"Most of the relics possessed by our informant, had been obtained from Francis Barber, Johnson's black servant; who reduced himself to great misery, and parted with them in his distress. The watch, its present possessor has had remounted in a gold case; but the dial-plate, work, cap, &c., remain as Johnson left them. On the original dial-plate were engraved the words νυξ ερχεται; but Dr. Johnson, thinking the motto might appear ostentatious, disused the dial-plate, replacing it with a plain one. The watch itself was made by Mudge, London. . . The Bible, is a pocket one, bound in red leather, with a clasp: the London edition of 1650, printed for the Stationers' Company; (and what one could not have expected to find with Dr. Johnson), consequently a *republican copy*. It bears marks of close and constant study, being folded down, according to his custom, at numerous passages. The present owner religiously preserves the folds as Johnson left them. I hope it was with no unprofitable emotion that I held in my hand this little volume, the well-worn

manual of our great English moralist. . . A volume of South's Sermons, used by Dr. Johnson for his dictionary, was also much worn, and the margin repeatedly marked in pencilling, or the passages for citation underlined."—vol. i. pp. 290—292.

When giving his readers some notices of the late Rev. James Bean, one of the sub-librarians of the British Museum, and who had been Vicar of Olney, and the intimate friend of Cowper, a touching anecdote is introduced, illustrative of the poet's malady. Mr. Bean told the Bishop, that he had been in the habit of visiting Cowper every ten days, upon the most familiar footing. "I went," he said, "to cull sweets from the various flowers, so richly springing in his conversation; and when a stock was thus collected, I returned to my bee-hive, and scraped off the honey from my thighs into my own store." But at length and for a time he would see no one, not even Mr. Bean, who had been to him a spiritual comforter and adviser.

"His morbid imagination became a prey to the belief, that he was about to be publicly executed as a malefactor, in the market-place of Olney. Lady Hesketh, induced by the hope that his presence might effect a salutary diversion, obliged Mr. Bean, one day, to go, unbidden, into the poet's room, who now received no one. On his entrance, Mr. Cowper looked earnestly at him, and asked, . . is all ready?' . . 'Really Sir, said Mr. Bean, 'I don't understand you: what do you mean by the question?' . . 'I mean is all ready in the market-place for my execution?' Mr. Bean used every endeavour to dissipate his notion, but without effect: he assured him there were no preparations in the market-place for his, or any one else's execution; that he had himself just been there; and that nothing was to be seen there but the usual commodities, or to be heard but the cackling of hens, gobbling of turkies, grunting of pigs, &c. Mr. Cowper listened attentively to these assurances, and was silent; looking at his visitor, at the same time, with an air of incredulous politeness, which showed that he regarded the conversation wholly as a well-meant attempt to deceive."—vol, i, pp. 301, 302.

From the many fine and noble sayings of Bishop Jebb himself, recorded in these volumes, we select two specimens, which of themselves are sufficient to show, that he had such a heart as must ever have been teeming with tenderness, generosity, and love to all mankind. The author informs us, that on a certain occasion he happened to read to the Bishop a paragraph from a newspaper, stating that the creditors of Sir Walter Scott had returned to him his plate, library, &c., in testimony of their high respect for his honourable conduct to them. Upon this, the Bishop said, "I don't know whether you have experienced the same kind of sensation; but, whenever I hear any trait of that kind which you have read to me, I feel my heart swell, as if I could not keep it down; I can describe it only as a swelling of the heart, which affects my breathing." The other saying referred to by us, bears something

so consolatory with it, of a still more impressive nature, that one cannot but love the memory of him who uttered it, and think that his reflections were as exalted as they were lovely. The author had pointed out to the Bishop a melancholy passage in Gibbon's life, in which the historian is described as expressing to Mrs. Holroyd, a few days before his death, the little or no hope he had of a future life, and his contentment with annihilation. The Bishop's observation was, "No one can say what may have taken place in his mind, even in the last day or two. I was once drowned (alluding to an accident, more than five-and-thirty years before), and I know by experience, how much thought may be crowded into a single moment."

From these anecdotes, and the whole of Bishop Jebb's life, as recorded in the volumes before us, it is very manifest that he was quite the opposite of a morose or a discontented man. And yet he endured extraordinary affliction. His bodily sufferings were great, frequent, lasting, and some of them of such a disheartening kind that few indeed would have maintained their equanimity and cheerfulness under them. Amid the most formidable sufferings, even during a paralytic affection so severe as to deprive him, for the last six or seven years that he lived, of the use of his right hand, and nearly of the right side, he was cheerful, and active for himself and others. His habitual language, and the manifest feelings of his heart were, "Goodness and mercy have followed me all the days of my life." The account which his biographer gives of the stroke by which the Bishop's bodily energies were suddenly prostrated, is affecting and tender in no ordinary degree.

"About five o'clock, as we sat together at dinner, the Bishop suddenly said, 'I feel a numbness in my hand . . it is going up the arm . . it has gone down my side: send for Mr. Thwaites.' In a moment after he was speechless. The shock of that awful moment returns on me, as I describe it. It was, indeed, 'a sharp arrow,' . . but it was 'the arrow of the Lord,' winged with mercy, and tempered by love! The goodness of a guardian Providence over and around my suffering friend, was, even in this instant, manifest; not a moment had been lost in ministering such help, as the servants and I could minister; and, within five minutes from the occurrence of the paralysis, the Bishop's family surgeon, one of the most eminent of his profession, was in the room, and at his side: the messenger met him descending the steps of his own hall-door, on his way to visit the County Hospital, at a considerable distance in the opposite direction; arriving when he did, nothing could be more timely; a single moment later, and Mr. Thwaites would have been gone, and the inevitable delay of at least half an hour, if it did not, as seemed too likely, occasion death, would, in all human probability, have rendered recovery hopeless. The sense of his timely arrival is present with me, as though it had been an event of yesterday: while memory is spared, I never can forget the mingled feelings of thankfulness and trust which it awakened;

may minds, unhappily for their own peace, unwilling to discern, in such coincidences, the agency of a Providence, be taught by like experience of the divine mercy, to unlearn their unbelief!

"By the skill and decision of Mr. Thwaites, the most energetic treatment was now instantly adopted, where only the most energetic treatment could have proved successful. Under his directions, the Bishop was borne up stairs, apparently in a state of insensibility; from which he was almost immediately relieved by the free use of the lancet. The pressure thus taken off, he was removed to bed. Immediately on being laid down, he gave an affecting proof, at once of the perfect collectedness and calmness of his own thoughts, and of tender consideration, even in a moment like this, for the sorrowing friends who now stood around him. Having partially recovered his speech, his first use of it was faintly to articulate the word 'paper.' On its being brought, he feebly attempted to mark with the left hand, in what could not be called characters, something which he wished to express, and placed the paper in my hand. Those who have hearts to feel may judge of my distress, when I found myself unable to decipher it: my brother was more forfortunate, . . they were words of comfort, and he read them aloud, . . 'Don't fear, J. L.' The moment he had done so, the Bishop's eye brightened, and he recovered strength to utter, 'Yes, don't be afraid.'" —vol. i, pp. 317—319.

But the mind recovered from the blow, and continued as strong and clear as ever. He set about cultivating the use of his left hand, with his characteristic decision, and in a few months, with that member he rivalled his beautiful right-hand penmanship—lithographic specimens of which are prefixed to the present work. His literary labours for the service of Christianity were, after this permanent calamity, various and extremely valuable; and his last years and days furnished the best commentary on his written works. He died in December 1833, leaving a character which has seldom been equalled for the most amiable and exalted virtues and deeds.

The author of these volumes, who tells us that he, for nearly one-and-twenty years, lived under the roof and guidance of the man whose life and correspondence fills them, has done ample justice to his patron and friend. The whole work exhibits Mr. Forster as a divine and a man of a kindred spirit with the good, and we may add, great Bishop. The feeling, the earnestness, the judgment, and the literary taste of the writer, are worthy of his theme; nor can there be a doubt of these volumes finding acceptance and being held in high repute, wherever any person who possesses and is capable of relishing any of Bishop Jebb's excellent volumes, is to be found.

ART. IV.—*Report from the Select Committee on the Condition, Management, and Affairs of the British Museum. Ordered by the House of Commons to be printed.*

THE public hear a great deal of the magnitude, the vast collections, and the splendour of the British Museum; yet none but the persons whose pursuits or tastes lead them to its halls and galleries, or who have been occupied in comparing it with the national Museums and Libraries of foreign countries, can be aware of the great deficiency of this much-boasted-of-British establishment. The wealth, the enlightened liberality, and the wisdom of the people of this country, are frequent themes of well-grounded self-gratulation. But yet, we are not to suppose that every thing that is superior for goodness and enviable greatness is on our side. One fact is manifest to us, that whoever wades through this voluminous Report, will, no matter what may have been his prepossessions or prejudices, rise from the perusal with the fullest conviction upon his mind, that the National Museum and Library of Britain furnishes any thing but an evidence of superior British literature or science. To the question—whence arises this inferiority in a country celebrated for its free institutions, its men of learning and science?—it may not be easy to affix an answer that would be complete. Still it requires no ingenuity or extraordinary reflection to point out certain facts, the existence of which is altogether incompatible with the best interests of such an institution as the British Museum.

One fact is, that literary and scientific men, who have done a thousand times more service to society than all the generals or lawyers that ever existed, are not honoured in this country, as in France, Germany, or even some of the small States of the German empire. Our government has ever treated them, as a body, with neglect; and thus, while lowering the standard of their general character, has taught the public to regard them with the same sort of contempt. Accordingly, neither by the people of England nor their governors, have the appeals of men of letters and scientific research been listened to with patience. Money is grudged to them, except in so far as their works have been supposed a good pennyworth; patronage, upon a national scale, is also grudged to them—even purity, activity, and high purposes of conduct, are thought unnecessary—when the bequests of enlightened and patriotic individuals are to be distributed or managed, which have been bestowed upon the meritorious but neglected classes we now refer to. We assert that such is the case; and if so, need we wonder at finding the highest and richest literary as well as scientific establishment in the empire in a condition that is disgracefully defective? For we also assert, and proceed to show, that the British Museum is and has long been in the condition now so unequivocally characterized.

The volume before us is very voluminous, consisting of above 600 folio pages, including evidences, appendices, and index. The Report, properly so called, informs us, that the inquiry is not exhausted; that the committee have not been enabled to come to any resolution to be submitted to the House, but that they recommend the appointment of another committee, to pursue the investigation to its utmost limits; so that we have strong grounds for presuming that the utmost good will result from the labours thus extended and the solicitude thus shown. The committee, at least, from which this Report has emanated, has gone searchingly to work, as was to be expected from the number of literary and scientific gentlemen upon it. They have also succeeded in puzzling, in no slight degree, certain functionaries who are great sticklers for the things that are. We shall, however, confine ourselves chiefly to two points regarding the condition, the management, and the affairs of the Museum. But first, a few notices regarding the history of the institution as derived from the Report.

The Museum was founded in 1753, by government having purchased Sir Hans Sloane's collection of books, works of art, and other rarities, for the public use. Soon after, Lord Oxford's manuscripts were added, and next the Cottonian collection. George II. gave the library of the Kings of England, by letters under the Great Seal, which really formed the foundation of the National Library; for the printed books in it had been collected from the reign of Henry VII., and the manuscripts from that of Richard II. to the time of Charles II. Donations from individuals, the books and curiosities purchased with the public money, and a statute in the reign of George III., enacting that the Museum have the power of demanding and obtaining one copy, upon the best printed paper, of every book published in the United Kingdom, have enlarged its collections to their present amount. It contains 218,950 printed volumes, 21,604 volumes of manuscripts, and 19,093 charters;—a goodly library, no doubt. But the Royal Library of Paris contains 700,000 printed volumes, and 80,000 manuscripts. Then there is the Bibliothèque Royale, which is said to contain 780,000 books and manuscripts, besides seven other public collections, which united contain 594,937 books and manuscripts. So much for libraries; then as to collections of other works of nature or art, the comparison is equally disparaging to us, taking London and Paris into the scales.

The Museum is governed by forty-seven trustees, of whom twenty-three are official, taken from the highest offices in the state; nine are family trustees, who hold office on account of being connected with some of the principal donors to the Museum; and fifteen are elected by the preceding thirty-two, when political influence, wealth, or elevated station, may be presumed to have a far

greater influence than literary, scientific, or even business qualifications; nor, from what we are about to cull from the volume before us, will the presumption be found groundless.

The trustees of the British Museum hold an office which is of great importance to the nation. They not only have vested in them, public property to a vast amount, but the best interests of society, intellectual and moral, may be greatly affected by their conduct, if it be true, that literature and science have a direct tendency to elevate the mind, to occupy and fascinate the heart, and thus to purify the atmosphere of life from gross pleasures; not to speak of the real wealth and power which knowledge possesses and amounts to. But who are the persons that are most likely to appreciate all this, and when appreciating, who are likely to be the most competent to devise the best means for the forwarding the end desired? Are the ministers of state, the heads of the courts of law, for example, who are *ex-officio* trustees, necessarily and always literary or scientific men; or have they the time at their command which the public have a right to expect will be bestowed upon such a valuable trust? But there are fifteen elected trustees, and the office is one so much prized, that Sir Henry Ellis calls it "the blue ribbon of literature." We may expect, therefore, that it is an office to which none but the highest literary or scientific characters in the empire arrive, and that it is to them an object of fair and great ambition. Who are the present elected trustees? Their names are, Lords St. Helens, Harrowby, Farnborough, Aberdeen, Ashburton, Derby, Eldon, and Fitzgerald, the Dukes of Rutland and Hamilton, the Marquises of Camden and Lansdowne, the Right Hons. Sir R. Peel and Thomas Grenville, Esq. and Sir R. H. Inglis, Bart. Now, are any or all of these titled personages celebrated for their learning, or if so, are they likely to be the most active, zealous, and efficient trustees of the British Museum? The committee of the House of Commons were well aware of the absurdities to which such questions would lead the supporters of this state of things; and therefore Sir Henry Ellis, the principal librarian, and the Rev. Mr. Forshall, the secretary and keeper of manuscripts, who are of this absurd number, found themselves driven to a corner, and left without a foot to stand on, by the searching and merciless committee. Our readers may be curious to see portions of the examinations of these witnesses, and we are sure they will be amused if not gratified by what follows. We quote now from Sir H. Ellis's testimony.

"Has it been the practice to select for the honour of a trusteeship those who have been distinguished by any great literary or scientific acquirements?—I believe it has been usual.

"Will you state whether, among the fifteen elected trustees, there is at present any one who has published any work on science or literature, of

any distinction?—I cannot say. Lord Aberdeen has published an Inquiry into the Principles of Beauty in Grecian Architecture, and edited another work, but *otherwise the trustees have not been authors.*

"Have they been men of science?—I think so. I was secretary for many years, and I had the highest opinion of the talents of every one I saw in the committee-room.

"In fact, are any of them men of science?—*I cannot answer that question.* I have known them as trustees of the Museum, *without knowing their studies.*

"Are they not generally men of high rank and wealth, and of great official occupation?—They are usually of high rank and wealth, and men whose very character forms a guarantee to the public that the Museum will be well administered."

What learned Dons! But one book amongst them all! Sir Henry has not yet done, neither has the committee.

"Having stated that an elected trustee receives an honour, described by you to be the blue ribbon of literature, do you think that those who have been elected trustees are men who ought to be preferred for such an honour before those whose names have been stated, or, amongst those now living, to Dalton, Ivory, Brown, Hatchett, Pond, Herschell, Babbage, Henry, Barlow, South, Farraday, Murdoch, and Christie?—I do not see what benefit the Museum could derive from the science of the parties you have named.

"Do you think that this is a sufficient answer to the question?—I think it is; I do not see what advantage the Museum could gain, as an institution, from the science of those men.

"Having stated that it is a high literary and scientific distinction to be elected a trustee of the British Museum, you prefer men who are amateurs in science or literature to the men whose names have been mentioned?—I am looking to the benefit to be derived to the Museum; and I do not see any advantage that their science would afford to our institution.

"Then science and literature are not the essential conditions of being a good trustee?—To a certain extent; but I should conceive that science and literature would be possessed by a well-educated gentlemen in sufficient quantity to make him a good trustee of the Museum. Scientific men would not always be the best persons for such an appointment.

"Confining your answer to elected trustees, who enjoy an honour, by your admission, described as the blue ribbon of literature and science, in that point of view, do you think that honour has been bestowed most advantageously for science and literature?—I look to the benefit of the Museum, not to the general benefit of science.

"Then, upon what principle do you call it the blue ribbon of literature and science?—I stated it had been looked up to as that sort of distinction by literary and scientific men.

"Will they look up to it as that sort of distinction when they have no hopes of attaining it?—Many, no doubt, have aspired to it who have not attained it.

"How many men of that character have succeeded?—I am not able to state that; I do not know who the applicants have been.

"What eminent men, distinguished by their works on literature or science, and not by their patronage or collections, have been elected trustees?—I cannot find any such person.

"Judging from your knowledge of the past history of the institution, was it more the custom formerly to elect men celebrated for their literary or scientific works than it has been recently?—No, certainly not.

"Then will you name, at present, any men distinguished for their works?—I certainly know of none in the present list of elected trustees, distinguished for their scientific or literary productions, except Lord Aberdeen."

Our readers know what a poser is; how many posers, pray, are to be found in these extracts? But now for another witness, Mr. Forshall, who is not more fortunate.

"Do you think the most fit men to fill the office [of trustee] are those distinguished for their science, or literature, or otherwise?—I do not think that such distinction is an essential qualification of a trustee.

"Then, do you consider that literary and scientific men, professionally engaged as such, are unfitted for the office of a trustee?—I should say that men professionally engaged in literary and scientific pursuits, generally speaking, are so.

"If the electing trustees exercise a sound discretion in the choice of individuals, do you think that no literary or scientific men could be found to discharge the duties of an elected trustee?—I by no means intend to imply that no literary or scientific men could be found to discharge the duties of a trustee, but that, ordinarily, individuals professionally engaged in the pursuit of literature or science are not the persons best qualified for trustees of the Museum.

"Then, how does it happen that no man has ever been selected for his reputation as a man of science and literature, apart from his rank?—I am not disposed to admit the conclusion which that question suggests.

"Then, will you state who has been so selected as an exception to the rule?—I am not prepared to state that; nor can I enter into all the motives of those who have made the selection.

"I do not ask the motive, but will you state the names of those who have been selected for their literary or scientific reputation?—*I am loth to go further into that question.*"

A great deal more to the same discordant tune might be quoted from the examination of these two principal officers of the Museum, who labour to show that attainments in science and literature are not merely unnecessary, but would in fact be prejudicial to the institution. So thought not Sir Humphrey Davy, who, according to Dr. Davy's life of that eminent scientific authority, said, "When the British Museum was first established, the trustees were either great officers of state, owing their situation to their office, or some persons of science, art, or letters. Lately, the elections have been almost entirely made from branches of the aristocracy, or gentlemen of some parliamentary influence. It is not to be wondered at, therefore, the trust being so constituted, that many of the curators

and librarians should be taken from the inferior departments of the church, and the public offices." It is admitted by Sir H. Ellis, that in Paris men of the highest reputation in science and literature have formed boards for the management of similar institutions to the British Museum; and he is asked and pressed to answer decidedly whether he thinks that a like course would not prosper with us. It is, however, an inconvenient investigation and parallel, and he would fain avoid expressing his opinion thereon. But we could not have expected of him, that he would have fallen foul of nature, when obliged to say something about the collection of natural history in the Museum, as he has done in the following reply.

"Do you think that the collection in the British Museum, imperfect as you now admit it to be, would continue to be imperfect, provided it were headed by the most distinguished zoologists of the day?—I hardly know how to answer that question, for this reason, that natural history divides itself into so many branches, that, in choosing a scientific keeper to be placed at the head of the whole collection, if you choose a botanist, he may neglect zoology, and give a preference to botany; if you choose a mineralogist, he may take the greatest delight in his department, and leave the zoology to fall to pieces. *It is unfortunate* for the department of natural history that its divisions are so very different in their nature from each other."

If this answer be good for any thing, it goes to say, that there must either be a scientific keeper to each department of natural history, (and why not, if necessary?) or that no collection at all would be as good as the one we have, since neither the ignorance of the present trustees, nor the scientific knowledge of any one man, can possibly render it perfect. Pity it is, that nature has been so whimsical as to divide herself into so many inconvenient branches, to the confusion of Museums and trustees. But, has the experiment ever been made, whereby highly literary and scientific trustees have been elected, so as to give a fair trial of what might be done either in the departments of natural history, or in the library? Let Sir Henry again answer.

"Looking to the many great names that have adorned this country, and the richness of its scientific and literary knowledge, will you state who, among our most distinguished mathematicians, for instance, has been appointed a trustee of the British Museum?—I do not recollect any name among the mathematicians, and I do not know that we want mathematicians.

"Has any distinguished zoologist been elected a trustee?—Zoology is a science that has lately sprung up amongst us.

"Can you state how many are members of the Royal Society?—I cannot say how many.

"Do you think any of the elected trustees are capable of forming an accurate knowledge of the value of a collection of mineralogy?—I do not think they are! I doubt whether the trustees would attempt to value it themselves.

"Is there any distinguished mineralogist or geologist among the trustees?—Both sciences have sprung up of late years.

"Is there any distinguished poet or historian, within your knowledge, who has ever been elected a trustee, or do the records of the British Museum give a single instance of a poet or an historian who has been elected trustee?—I do not consider such qualification necessary; I do not know of any such, certainly, at the present moment."

The truth is, the trustees are at best nothing more than amateurs, and could not for an instant take their station along with men who are masters in any department. As a board of management they are badly selected, and totally unfit for their office. We do not say this of the whole of them as individuals, or of some of them for being drawn from certain high situations in the country. The Archbishop of Canterbury, the Speakers of the two Houses of Parliament, the Bishop of London, the President of the Royal Society, and the Presidents of several other learned and scientific bodies seem, from their situations, to be entitled to *ex-officio* trusteeships. But the greater number of them should be open to election, and the whole should be electors, whether they have been elected official or family trustees; while the voice and feeling of the country, which are ever, in such matters, disinterested and enlightened, ought to be regarded. In these circumstances, none but men of high and suitable acquirements and character—it might be of wealth and rank, would be found possessed of "the blue ribbon of literature and science;" while such an aristocratic rank in these departments would be an object of ambition, and a spur to intellectual as well as moral exertion to the cultivators of letters, science, and arts, whether of noble or plebeian station in life.

The board being so badly constructed, as it manifestly is at present, we may take for granted, that they manage the trust reposed in them badly, or inefficiently. There is not merely on the part of the management a want of zeal and energy, but of knowledge and skill. The Report contains ample proofs of this charge; and although we cannot go through a tithe of it, we are able to adduce such examples as fully substantiate the assertion. We might rest on the general fact, that instead of each department of science being intrusted to the arrangement and superintendence of one perfectly competent person, five or six branches are incongruously connected, such as zoology, mineralogy, and botany, with their subordinate divisions, under one individual; or again, medals, prints, marbles and coins under another. But, as at the outset we said that we should confine ourselves chiefly to two points in the condition, management, and affairs of the Museum, we shall abide by the statement; and having disposed of the first, which regarded the composition and election of trustees, we come to the second, viz. the management of the library, which is unquestionably the most generally useful department of the whole establishment. It is also

one of the most expensive departments, and is besides, perhaps, the worst conducted or planned. Let no one suppose that this complaint is meant to apply in the slightest degree to the inferior officers in the library, with whom the visiter comes in contact. A more obliging, courteous and active class of men, we have never met with anywhere—much less in public institutions, conducted at the expense of the nation; yet we believe, more niggardly-rewarded servants are equally rare. Even the principal librarian's salary, of 500*l.* per annum, and a residence, seems by no means extravagant. But still, the superintendence, the arrangement, and the regulating scheme of the library are very faulty and prejudicial. And here we cannot do any thing half so well, as to avail ourselves of some parts of a statement made by E. Edwards, published by Wilson, and addressed to Benjamin Hawes, Esq. M. P., on the subject. The zeal and labour of the writer, in behalf of the public, deserve the highest praise; nor do we doubt that the return which he shall receive, will be considered adequate by himself; for that return, we are confident, will be reform in the Museum.

Mr. Edwards examined the catalogues of the library last October; and as examples of deficiency, taking the works at random, he found:—

"FOREIGN LITERATURE.

"*German Literature.* Of the works of Jean von Muller, C. T. E. Hoffmann, Laune, Heine, Gellert, J. H. Voss, J. V. Voss, C. D. Voss, J. Voss, *none;* of Goethe, none of later date than 1819 (save the *Correspondence* with Zelter); of Herder, 5 or 6 volumes out of 40 (and they minor works, except the 'Philosophie der Geschichte'); of Wieland, about the same proportion (viz. 7 vols. of the 'Attisches Museum,' with some bad translations, 4 in English, and two in French); of Kant, about 9 vols. chiefly translations and fragments; of Schelling, 2 vols.; of Fyehte, 1 vol.; of Jean Paul Richter, 1 vol.

"*French Literature.* (History). Of the works of Guizot, *none*; of Thierry, neither the 'Histoire des Gaulois,' nor the 'Histoire de la Revolution;' of Villemain and de Barante, important works, missing; of Armand Carrel, Des Michels, Du Rosoir, Matter, Poirson, *none;* of Crevier's 'Histoire des Empereurs,' only Mill's translation.

"*Philosophy and Legislation.* Of the works of Cousin, only 2 volumes of 'Fragmens,' two American translations ('Elemens' and 'Introduction'), and his 'Rapport sur l'Instruction Publique en La Prusse;' of the works of Ch. Comte, Paul Louis Courier, Damiron, Degerando, *none.*

Belles Lettres. Of the works of Chateaubriand, are wanting, the 'Melanges,' 'Opinions et Discours,' 'Les Natchez,' 'Les Martyres,' 'Atala,' &c.; of those of Ch. Nodier, the 'Romans,' (10 vols.) the 'Souvenirs,' 'Reveries,' &c., and the 'Questions de Literature Legale.' The valuable work of Quérard, 'La France Savante et Litteraire,' is wanting; as are *all* the works of Victor Hugo, La Martine, Dumas, Ducange, Janin, Paul de Koch, &c. &c. Some of these last are *merely* novelists, it is true, but their works already form part of the literary history of France, and there-

fore, I think, ought not to be looked for in vain in the only national library of England. But leave these out, and the case is just as strong. The lists I have already given (and I have taken but a small portion of what lie before me) prove a very gross neglect of foreign literature. I will give one other example: on comparing (also in October last) a list of the works published on the continent, between January and April, 1832, in the several classes of history, biography, voyages and travels, and fine arts, with the catalogues of the Museum, I found that, out of fifty-three, the total number, *four* only were in the Museum. In this list were some of the most valuable in those departments the age has produced, such as those of Sesimondis, Savigny, Cailland, Moller, &c. &c."

Mr. Edwards says, it would be easy to multiply examples. But let us come to what he found connected with English literature, and be it remembered in the British national library too, where all books printed in the United Kingdom are obtained *gratis*, for the asking.

"By a comparison of a list of the books published in London between January and July, 1835, with the Museum catalogues, it appeared that, under the letters A, B, and C, only, there were 47 works published (during those six months ending July 8th) not in the library on the 2nd of October. Yet they had been due, *on an average*, from three to four months, putting the Museum on the same footing as other libraries, but due for a much longer period, if we are to take the interpretation of the copyright committee."

We believe the publishers of books do not find the managers of the Museum slack in fulfilling that part of their public duty which consists in *demanding* one copy of every work they bring out. But the supply of books is not the only desideratum in a library. One of such a magnitude as that of the British Museum, requires catalogues, and catalogues too upon an intelligible and enlightened plan. Yet the defects here are of such a flagrant kind, that a man may spend months—may we not say years?—before he find what he wants in the library, although the very document or volume may have been within a few minutes' walk of him, so to speak, all the time. We must here make a long extract from Mr. Edwards' letter.

"*To Mr. Forshall.* What printed catalogues (of MSS.) have you with indexes?—The catalogues of the Royal Collection, of the Harleian, Cottonian, Sloane, Lansdowne, and Hargrave Collections.

"What printed catalogues without indexes?—The catalogue of the Arundell MSS., printed last year.

"What catalogues with indexes?—There are none except a brief catalogue of the Burney MSS., and one of the charters.

"What MS. catalogues without indexes?—A partial catalogue of the 'additional MS.' and one of the MSS. of George III. library. (Qy.: are there not others of 'additional charters,' Mitchell papers, &c.?)

"Have there been, or are there now, manuscript catalogues in the reading-room without indexes?—Yes.

"How many volumes are there of that description?—I can hardly tell you how many volumes they fill; but the MSS. described in the catalogues without indexes, or which are not described at all, extend from No. 4100 to about 9800, so that you may consider them as forming between 5000 and 6000 volumes.

"Then, supposing it to be required to search for the name of any particular place or person, for the purpose of discovering whether there are any documents relating to the object of search among the 22,500 volumes of MSS. in the Museum, how many indexes would it be necessary to refer to, and how many volumes to peruse?—That depends upon circumstances; but it might possibly be sometimes necessary to refer to most of the indexes I have mentioned.

"This answer—like many others, unfortunately—answers only *a part* of the question. Suppose a person wishes to know what the whole of the collections of MSS. in the Museum contain relative to any particular subject or individual; he has, first, to examine six indexes to printed catalogues, and two to manuscript catalogues; and, secondly, to peruse entirely one printed catalogue, and about twenty-five volumes of manuscript catalogues; but when this labour is performed, he must still remain ignorant of what the collections *not catalogued at all* contain upon his subject, or else undertake the additional labour of perusing, I think, about 4000 volumes of MSS. throughout. How often this labour is really undertaken I know not; but I do know, that the information is wanted almost daily.

"The catalogues of the printed books are chiefly in two series; first, the printed catalogue of 1812, with MS. enlargements (now far exceeding the original in bulk) in 22 vols. folio; and, secondly, the catalogue of the library of George III., in 5 vols. imperial folio, with an addendum; *both alphabetical: there is no general* CLASSED *catalogue.*

"The examination proceeds with reference to the comparative utility and importance of classed and alphabetical catalogues.

"Then, to ascertain what works you have on a particular subject, a classed catalogue is considered indispensable?—I do not know that a classed catalogue is indispensable; an alphabetical one is; an alphabetical one is referred to five hundred times, where a classed catalogue is referred to once.

"And where an alphabetical one does not give the information required, as it cannot do, by not showing all the works in the library on a particular subject, the classed catalogue is referred to?—Yes; that which is in (and is only a catalogue of) the King's library.

"But if it is useful in the King's library, it would be useful in any other?—Certainly.

"Will you favour the committee with your opinion of the comparative value of an alphabetical and classed catalogue?—An alphabetical catalogue is indispensable; a classed catalogue is only occasionally useful. The men who come to our reading-room are mostly men of laborious research, and men who are well acquainted with the subjects they are reading or writing upon; and, therefore, a classed catalogue is not so often asked for as you might imagine. I do not mean to deny the utility of a classed catalogue; but I think the making of a perfect alphabetical one ought to

be a prior employment; and the completion of a perfect alphabetical one is the most important of the two to effect.

"Will you state to the committee, having now given your opinion that it is very desirable there should be such a catalogue, why it was discontinued?—The trustees have discontinued it for a time, until they can get a good alphabetical catalogue completed.

"Why should they not be going simultaneously?—The labour is immense, and the expense would be very great, to be carrying on both catalogues in full force at the same time."

Well may Mr. Edwards say, surely, was never a simple question more marvellously mystified than this, of the comparative importance of classed and alphabetical catalogues to a public library; for a good classed catalogue always *includes* an alphabetical catalogue, in the shape of an index of authors' names, and is precisely the very thing, for all purposes of alphabetical reference; in order to obtain which, according to the above evidence, the classed catalogue was abandoned. But is an alphabetical reference more required than a scientific reference? Hear Mr. Edwards again; and he says nothing but what is in entire accordance with our own experience, too often painfully felt in the British Museum.

"An alphabetical catalogue, arranged as are the catalogues of the British Museum, according to author's names, can only be useful to the reader who knows the name of the author whose book he wishes to consult, and who also requires to consult *but one work* on a given subject. If he do *not* know the author's name, and attempt to find the book he is in quest of by its title, he will *commonly* have to search in three or four places; *in the Museum catalogues* he will *frequently* have to search half a dozen or even a dozen places, before he can be certain whether or not the book be there. If, again, knowing the authors' names, he require *several* works, in an alphabetical catalogue he must refer to several volumes—in a classed catalogue he need refer but to one. On the other hand, to the reader who wishes to *study* a subject, a classed catalogue is vitally important; for his object is to know what has been written on that subject. Is he a 'man of laborious research?' So much the more important is it that his time be not thrown away. But, says, Sir Henry Ellis, he is then '*well acquainted*' with the writers on his subject. How did he acquire that knowledge—by the books themselves? or by a catalogue of them? If by the former, what has he to do at the Museum? If by the latter, what becomes of Sir Henry's argument."

Thus our readers will see that there are many and great amendments required in the superintendence and details of the British Museum. A thorough examination of the Report would render these defects and others much more apparent. But this it is impossible for us to do in one paper. As to the precise measures necessary for the reform of the establishment, it becomes us not to venture an opinion. The Committee has not thought fit to do so, considering the evidence not yet ripe for judgment. But there need

be no hesitation in declaring that the board of management requires remodelling; that the library, as respects the procuring of books, and cataloguing, must be greatly improved; and lastly, that the funds for carrying all necessary alterations into effect, must not be niggardly afforded, otherwise the loss will continue to be far greater to the community, than can be calculated by pounds, shillings, and pence.

ART. V.—*The Currency, and its Connection with National Distress.* By H. G. London: Van Voorst. 1836.

THE currency of nations, taking it in its most enlarged sense, consists of those commodities, whether the produce of the soil or of labour, that a nation produces within herself, which she exports to other countries, in exchange for their commodities. These productions are the natural money or wealth of nations. Hence the proper money and currency of England consist of those commodities which she gives in exchange for gold, silver, and the various productions of other countries. And as these commodities are produced, and rendered fit for such exchange, by labour, it follows that labour is the proper standard of value in England. If, therefore, trade were perfectly free, the price of all foreign commodities, including gold, silver, and all descriptions of foreign produce brought to the English market, would be in proportion to the cost for labour in producing the British commodities, added to the cost of exporting such commodities, and bringing back the foreign article in return.

The currency of merchants consists of a paper money, called bills of exchange: with this description of money all mercantile transactions between nation and nation, and merchant and merchant, are carried on. These bills are marketable commodities. If a merchant at Oporto has a debt to pay to England, or is in want of British commodities, he will purchase with Portuguese coin, bills drawn on England, which he will remit in payment. With this paper money—that is, bills—gold, silver, and all kinds of commodities, are purchased. When bills drawn on London will purchase a greater quantity of gold of the same fineness in Paris, and in other countries, than the same bills would purchase in England, the exchanges are called in favour of England, and *vice versâ*. Thus, bills drawn by merchants and others, regulate the exchanges between nations.

When the exchanges are in favour of a nation, foreign produce is sold cheaper in such nation than at other times.

The internal currency of nations consists of gold, silver, copper, and paper, so converted as to bear the stamp and nominal value of coin; but the coin of one country does not pass current as coin, or

money, bearing the same value, in another country. Hence the coin current in one country possesses a local value, which is generally greater in the country where it passes current than in any other.

Paper money is a circulating medium, which, by increasing the amount and quantity of the article that circulates under the denomination of money, reduces, and keeps down, the value of the metallic currency, and prevents gold and silver from advancing in price in proportion to the increased demand for money, which they would do were there no paper money.

Whenever a paper money passes for less than the gold and silver money which circulate under the same denomination in point of value, the value of the metal contained in the metallic coin is greater than the value of the coin for which it passes current.

Since the resumption of cash payments, the value of the current coin in England has been, and now is, regulated by the demand for, and the supply of, gold; and also by the demand for, and the quantity of, paper money in circulation.

Money (implying gold, silver, and bank of England notes) is a commodity which in the present day we cannot do without. We require it to pay taxes, to pay rents, to discharge debts, and to purchase the necessaries of life. And this commodity we cannot obtain except by labour, or by exchanging some other commodities for it, or by receiving it as interest, or as rent, for commodities lent, either for occupation or use. The value of this commodity is therefore in proportion to the demand there may be for it, and the quantity in circulation, and also to the interest we obtain for what we lend, and pay for what we borrow. If the quantity in circulation exceeds the demand, we must lend it at, or we may borrow it at, a reduced rate of interest: hence, when interest falls, the value of money is lessened.

Coin, or money, is a commodity of itself, and bears a value totally distinct from the value of the metal into which it is convertible. But while the bank is required to pay in gold, the value of the metal contained in the gold coin cannot exceed the value of the coin, nor of the paper money bearing the same nominal value.

Having premised the foregoing observations on currency generally, we will now revert to our author; and first of all observe, that we think he has undertaken too large and extensive a task; for his inquiry extends to so ramified and complex a variety of subjects, and far too intricate to be handled in the manner they deserve in the small pamphlet he here puts forth. In the second chapter of his production, he treats briefly on the origin of commerce and capital, tracing their progress from the rudest state of society, to the present period.

"Industry is the fountain of wealth; capital is hoarded labour. This

has been proved again and again. In the first rude state of society, each individual, by his separate labour, or each family for themselves, gathered the wild produce of the earth, and satisfied, with savage plenty, all the actual wants of nature. Then mankind were barbarous, and little better than brutes. Economy was soon found in the subdivision of labour, and hence came the exchange of its fruits. This was the first step of civilization. It then became manifest that the labour of each individual was more than sufficient to supply individual wants, and the surplus became capital, in the shape of tools and furniture. The more perfect the subdivision of labour, the greater the economy, and the more the surplus left to form capital. To apply this law of subdivision and economy to the exchange or barter of goods, certain persons assumed the office of carriers and exchangers, in the first instance, for the benefit of those whose goods they carried, and of which they received a portion for their trouble, but ultimately on their own responsibility and risk. These were the first merchants. Their trade was always conducted for a profit; and the greater the demand for a commodity in one spot, and the greater the plenty in another, so much the greater was the proportion which these merchants obtained for the labour and risk of transport. And this is still the law of commerce;—foreigners come to our markets for that which is most plentiful with us, or most wanted by their own countrymen. As society advanced, and the principle of subdivision became better understood, people increased in wealth, and added luxury to convenience; the adornments of person amongst the first. They sought also to lay by, out of the produce of labour, a portion of capital, to enable them to live at a future day in pleasure or idleness; and, as corn or flesh would not well answer this purpose, things occupying a small space, and of great estimation, were preferred; such were ornaments especially, whether shells, feathers, precious metals, or gems.

"These valuables naturally soon became distinct objects for the employment of labour. Their exchangeable value for other commodities, and for each other, depended on many circumstances besides mere beauty or utility; such as permanency of character and facility of identification, the distance at which they were procurable, and the difficulty to be overcome in their acquisition. They were esteemed in proportion as they possessed these elements of worth. Those things were valued most highly and universally, which were *everywhere* scarce and difficult of access, such as gold, silver, and gems.

"It is not necessary here to inquire far into the origin of interest on loans. It is sufficient to state the universally admitted axiom, that capital accelerates the productive power of labour! in other words, that money makes money, and that, therefore, he who has capital, and is content to live in idleness, lends to him who has no capital and is willing to labour, and receives, in return, a portion of the profit which capital and labour conjointly produce.

"But it is important to the question of currency to notice this point—that, although he who lives in idleness on the *interest* of lent capital may be considered blameless, yet he would justly be thought prodigal, who should live in idleness, consuming the *capital* itself, because he would deprive society of the advantages which would flow from its circulation.

He would be bartering the accumulations of the labour of yesterday for those things which the labour of to-day ought to produce.

"On this principle a nation may be treated as an individual. It is equally unwise for a nation to give away her saved capital, for the gratification of the present wants of her people; and there are considerations which apply even with more force to nations than to individuals. Nations, when involved in war, need that species of capital which is valued all over the world; and it is, therefore, extravagance in a nation to send the precious metals abroad, if commodities, the produce of present labour, will serve in lieu; it is the more unwise if those metals be not the produce of her own soil."—pp. 2—4.

Money, of whatever materials it may be composed—whether of the skins of animals, as among the American Indians; of cattle, as among the Tartars; or of the gold, silver, or paper of a commercial and civilized people, is employed for two purposes: first, to serve as a medium or instrument of exchange; secondly, to serve as a standard by which to measure the value of the commodities exchanged. When I buy from my baker a loaf of bread for a coin called a sixpence, and when with that coin the baker buys a pound of meat, the sixpence serves the baker two purposes: first, to exchange his loaf of bread for a quantity of meat; and secondly, to measure precisely that quantity of meat, which according to the relative values of meat and bread, is worth neither more nor less than the loaf.

The author has a few observations which sets this matter in a more clear light.

"As population increased, and commerce was extended, the difficulty of conveying bulky commodities to considerable distances, led merchants to seek such articles in exchange for those they had to vend, as should be easy of transport. The beauty and usefulness of the precious metals, their scarcity, and their unchangeable character, soon rendered them most acceptable for this purpose. At first they were brought into the market as articles of merchandize merely, and their exchangeable value depended upon their abundance or scarcity, compared with other commodities. The universal value attached to gold and silver, and the facility with which they could be conveyed from place to place, gave them a currency amongst merchants as the most convenient article of exchange. The value of specific portions of them was fixed by their weight and fineness. This was sufficiently convenient for extensive dealings, but in minor transactions, and in dealings which required minute and fractional subdivisions, very considerable difficulties must have presented themselves to prevent the reception of gold as a general measure of value, because it would be often almost impossible, or, at least, a large waste of time, to assay and weigh small quantities. The means by which this difficulty should be overcome was very simple. It was only requisite that the metals should be divided into aliquot portions, of known weight and fineness, and sufficiently minute to enable dealers to estimate, in them, at once, the value of their commodities. But, as this operation, if per-

formed by individuals, would afford a strong temptation to fraud, it was requisite that the divided portions of metal should bear a seal, or other denoting mark, to express their weight and fineness, and that they should be issued by individuals or companies, of character and credit sufficient to be an assurance of the truth of that which was denoted by the impression. Thus originated coinage. With a few exceptions it was assumed by the sovereign power of every state, or by persons receiving a licence from that power. The laws against forgery, clipping, and washing followed of course."—pp. 4, 5.

We must go forward to his chapters on credit and paper money, wherein he attempts to show that a large demand for gold for a circulating medium, or to pay bills drawn by other countries on England, might cause such a drain of gold from the bank, as to oblige it to sell its securities for its own paper and for gold, and so to contract its issues of paper, until, by reducing the amount of the circulating medium, it may so increase the value of money, as to cause so considerable a fall in the price of other commodities, as to induce foreigners to exchange their bills on England for such commodities rather than gold. But should the demand for gold be so great as to render it impossible for the bank to meet it without causing such a scarcity of money as would involve a great portion of the trading population in ruin, and the whole country in confusion, it would be again empowered by the legislature to suspend cash payments.

An eminent political economist asserts that, on the return of peace, the Bank of England, and the country banks, with a view to prepare for cash payments, contracted their issues, and thereby increased the value of money; and the opinion is very generally entertained, that the act which required the bank to pay their notes in gold, increased the value of the currency. If this were true, the legislature ought, in justice and equity, to have annulled all leases—all contracts; and reduced debts, pensions, annuities, and taxes, in the same proportion. But these opinions are founded in error: and those who have adopted them appear to have confounded the value of money with the value of gold at different periods; and they do not appear to have been aware that the reduced amount of Bank of England and country notes, in circulation since the peace, was occasioned by the reduced demand for a circulating medium.

From the suspension of cash payments up to the period when the bank resumed its payments in gold, the currency had no relative value to any other commodity whatsoever. Its value was lessened and increased in proportion to the demand and supply, and had no reference whatsoever to the price of gold.

Although a reduced issue of bank paper, while the demand for a circulating medium remains the same, must increase the value of the currency, and *vice versâ*; yet if the demand for money be re-

duced in a greater degree than the amount in circulation be reduced, the value of the currency will also be reduced.

In his twentieth chapter, the author has, among a great deal of verbiage, given out a few correct notions on the present state of things in England at the present moment.

"Fortified by nature against her enemies—with a people above all others sober and industrious, a soil eminently productive, minerals of unequalled value, variety, and abundance; above all, with talent, ingenuity and energy, surpassing every nation on the earth—England is at best a wretched, unhappy, oppressed country. Around us lie dormant the materials for labour, the surface of the earth half cultivated, the treasures below unexhausted, the produce unmanufactured: yet a great part of our people are idle, ill fed, fretful mendicants. In the better walks of life our youth want occupation, their energies wither or are perverted. Even the patrician affectation of those who move highest and haughtiest in the great world, often but ill disguises the lean skeleton of dignity. Of our occupations, how large a part waits upon aristocratic taste. How much more certain a road to affluence is patronage, than merit. It has been proved that two-fifths of our people are really idle, either in poverty or splendour. Of the remaining three-fifths—what is the proportion of producers, of those who increase our wealth, and confirm our national superiority? What, rather, is the proportion of those, whose free wills belong to the patrons, to whose gratifications they subserve? Art and science never flourished as now, never were so many devoted to the pursuit of them. But do we infer strength from hence? Surely no! For art ever flourishes under a despotic, or oligarchal government. The pursuits of taste ever receive most encouragement, when property is most partially distributed. Yet, in England, government is not despotic, for that is comparatively free; it is the despotism of wealth that bears everything down:—yet not of wealth, for we are not so wealthy as we were, but of credit; the despotism consists of those whom the state has given 800 millions of promises to pay:—to pay what? whatever (as they contend) a pound sterling happens to be worth; and it has been shewn, that it may by caprice, or accident, to-morrow be worth ten-fold as much as to-day. These creditors of the state, are the oligarchy who patronize the arts. Who then are the supporters of our constitution? That small remainder, the oppressed and tax-ridden agriculturist and manufacturer, and they, poor men, with bended backs, stand like Atlas, fretfully sustaining all the burdens of the state. It is grievous to think that they, their interest being one and the same, should have been made jealous of each other, by those who prey on them both.

"It is as clear as day, that a great though silent proprietary revolution has been effected in this country since the war. The well mixed ingredients of society have been alchemized, and the mixture is now subsiding into two well defined strata, for the middle classes are almost lost—they have risen to be patricians, or sunk to be plebeians.

"The remarkable feature in our society is the co-existence of wealth, want, and idleness; of wealth which does not relieve want; of capital, which does not employ labour: that men having their heads and hands

unemployed should not make for themselves food and clothing: that we should have at one a patrician and a pauper aristocracy, both dependent upon the industry which intervenes and divides them that the generality of men cannot live by industry, cannot raise themselves to independence, cannot of themselves exert the energies given them by nature, cannot work and defy the world, but must perforce cling to the skirts of some friend, some patron, some benefactor, or else sink into idleness and starvation: that those who are employed should live by offices and cares for the concerns of others, and not by increasing production. It is not so in America; there men stand by the force of individual strength, by the exercise of individual energy, they stand and prosper, and can defy their neighbours and the world. Yet, they enjoy the advantages of society, and the subdivision of labour, and each man takes to himself a rateable share of the surplus which subdivision enables society to produce. This is the condition of freedom, and of nature. In this country, although for ages property has been locked up in mortmain, by the unequal laws of our Norman conquerors, and the extortion of monastic superstition:—although modern wisdom has done nothing to set loose this wealth to industry and competition, yet even here, the same state, at least much of the same freedom, existed till 1816. It was then that we were proud and happy, and generous; mighty, and free. It was then that those national songs were written, those anthems to our valour, generosity, and might, which now grate on the ear like the mockery of woe. For then all men were industrious; industry brought plenty, content, and independence; content brought harmony; harmony brought unity; and the unity of independent individuals made our nation spirited, powerful and victorious. Now, we are not nearly so strong, or so fierce, or so independent as we were. The present well-digested system of patronage, penetrating every section of society, and teaching each man to court the pleasure, or serve the will of his neighbour, has made us servile, self-diffident, weak, and cowardly.

"We have established associations for mutual protection, benevolence, and support, trusting that unity is strength. But we are united as sheep driven by a wolf, in clanship which has neither object nor existence in a state of freedom; seeing not the enemy which we dread, we crouch together like children from a ghost. Such associations are well enough in their way; they are necessary in the state of things from which they spring, but surely they bespeak a broken spirit, and individual and national weakness.

"What is the alkali by which society is blended? Free industry—free competition for property, and the produce of labour. What acid has neutralized its power, and decomposed society in England? Taxation. Yet we have 800 millions of funded property. Why do men bury their capital in the funds, instead of employing it in conjunction with labour? This is the deception. The funds are but the mirage of wealth, a complex means by which one man is enabled to live on the labour of another. Men often think that when they put money in the funds, they add to the riches of the state, and ask how capital could be employed if there were no funds. They do not remember that when A buys in, B sells out; the money is not left in idleness. Again, it is said, that money accumulates

in large masses in London. To appearance this is stupendously true, but true to a very small extent in fact. Money deposited with bankers is not kept in idleness, and except the reserve at the Bank of England, no great amount stagnates; therefore the reason why capital and labour do not amalgamate, is, because capital in fact does not exist. It exists in appearance, but the appearance is occasioned by the deficiency, and not by the means; by debt, and not by assets. The national debt is a means by which one man is enabled to consume the produce of another man's labour, therefore the one is master, the other is servant. Do we need another reason for the patronizing spirit of the age?"—pp. 111—114.

If the principles which we have endeavoured to unfold be true, a currency composed of paper money convertible into the precious metals, under any regulations, must be always exposed, in a great and peculiar degree, to those two evils to which, as we have already stated, all kinds of currency are in some measure subject—fluctuations in the quantity and value of money, and insolvency of the money dealers.

Banks which issue paper money are tempted to increase their issues beyond due bounds, by two strong attractions; first, the profits realised from the notes they circulate, and secondly, the increased business arising from the accommodation which the liberal advances of money thus created enables them to give to their customers. In addition to this, it will be remembered, that they have absolutely no means of ascertaining whether they are adding to a sound or a plethoric circulation—unless, indeed, it has already been filled to such an excess, that coin or bullion are demanded for exportation, and their notes are actually returned upon them by the holders, in order to procure the gold or silver required. Unfortunately, too, those bankers who both possess real capital, and conduct their business with prudence and caution, are compelled to follow the example of such of their neighbours as seek to force themselves upon customers by the liberality of their advances. The former, to sustain themselves against such competitors, are obliged to be liberal too; and thus the currency, in a season suited to speculation, becomes enlarged in consequence of the proceedings of its rashest and often most worthless contributors.

How far such a course of conduct may create a spirit of overtrading, some have doubted. That it is calculated to strengthen and to forward that spirit, and to accelerate the crisis to which it leads, few, we believe, are now disposed to question.

It would be inconsistent with our purpose, to dwell upon the influence of a currency, such as we are here examining, in aggravating the evils and impeding the remedies of a scarcity of the necessaries of life—in disturbing the natural and regular relations of commerce, deceiving alike the foreign and the home trader—in varying contracts, and working, at times, by the mere operation of altered prices, complete changes of property, raising some to

sudden riches, and plunging others into ruin against which it is impossible to provide. Neither do we think it necessary, after what we have already said, to engage in a formal proof, that all sudden and large augmentations of a convertible paper currency must endanger, necessarily and imminently, the solvency of those who issue it. In as much as the quantity of gold (supposing gold to be, as it is with us, the standard of the currency), must always in such a currency bear a small proportion to the whole circulating medium, the exportation of a comparatively small quantity, when the currency is so dilated as to turn the course of foreign trade, will produce, at best, a dangerous vacuum. But if the increase and depreciation of the currency be so great as to occasion a violent and sudden influx of foreign commodities, and a violent and sudden efflux of gold to pay the balance upon them, what must be the result? The banks are besieged by applicants for gold in exchange for paper; alarmed at the run, they contract their issues; the current however still continues, and gold is unceasingly demanded to supply it; at length the numbers become so great of those who seek to convert paper into gold for profit, that others become alarmed, and apply to the banks for specie through a fear of their insolvency; gold is now hoarded: credit, without which commerce, at home or abroad, cannot exist for a day, is destroyed; and a panic spreads like the blast of a hurricane throughout the country, involving in promiscuous ruin the hollow and the substantial, the innocent and the guilty.

ART. VI.—*On the Influence of Atmosphere and Locality; Change of Air, and Climate; Seasons; Food; Clothing; Bathing; Exercise; Sleep; Corporeal and Intellectual pursuits, &c. &c. on Human Health, constituting Elements of Hygiene.* By ROBLEY DUNGLISON, M. D., Professor of Materia Medica, Therapeutics, Hygiene, and Medical Jurisprudence, in the University of Maryland, &c. &c. Philadelphia. 1835.

MANY people question, and we think justly, the uses of popular works on medicine and disease; because in unprofessional hands, they do a great deal more injury than good. But the tendency of Dr. Dunglison's treatise is totally different from those we have in our eye; and were it to take the place of Buchan's Domestic Medicine in every house in the land, we are fully persuaded the exchange would be of a vast and immediate benefit to the community. Medicinal art has a double scope; that of the preservation of the sound, and the restoration of the sick. To the healthy it offers a continuance of health, to the sick it holds out recovery; nor does it rejoice less in nature's prosperity, than it is subsidiary in her

adversity. Our author directs himself in a popular way to the former, and certainly the most effectual branch. Instead of atempting to instruct every plain unprofessional man how to *doctor* himself when under disease, he shows in the clearest manner how every man may provide against disease, and the frequent use of any doctor.

The author states that the want of a text-book to accompany his lectures induced the present publication to supply the deficiency, and at the same time to "enable the general reader to understand the nature of the actions of various influences on human health, and assist him in adopting such means as may tend to its preservation." In this we think he has succeeded in a very satisfactory manner; and although we may not agree with the learned author in many of his conclusions, or ascribe the same value to some of the facts he has adduced in support of them, we can truly say that his work adds another to the many claims he has on the gratitude of the profession, and can recommend it to the public with the utmost confidence, as one of the best treatises on the subject.

Before entering on the consideration of the topics that more especially appertain to hygiene, the author makes some brief observations on certain points of general physiology, an ignorance of which, as he justly observes, would prevent the student from fully comprehending the subject; as these, however, are more calculated to impart the requisite information to the general than to the professional reader, and have been more fully developed in his work on "Human Physiology," we shall pass them over without comment, except his definition of hygiene, which we think is somewhat involved. Thus, after stating that a harmonious performance of the functions constitutes health, whilst an aberration of one or more of them produces, or is in fact itself a state of disease, he goes on to say—

> "The object of hygiene is to inquire into the circumstances which may give rise to this aberration, or, in other words, into the influence of physical and moral agents on healthy man; and thence to deduce the best means for preserving health, and for developing all the healthful energy of which the functions are capable."

Now, without wishing to be captious, we would object to the two clauses of this definition as not conveying the same ideas. The first would seem to exclude from the objects of hygiene all those influences which act in a beneficial manner on the organization, and restrict it to such only as may cause disease; whilst the latter takes the true and more extended view of it, as including the operation of all these agents. The best definition of this term is that given by Foderé: "Hygiene is the art of preserving health and preventing disease."

From this it will be perceived that hygiene includes the whole of

what the ancients classed under the name of the six non-naturals; namely, *air, aliment, exercise, the passions and affections of the mind,* and *repletion and evacuation;* and these general divisions will be found, even in the present condition of civilized man, to include the greater portion of those influences which are capable of acting in a beneficial or in an injurious manner on the health or well-being of an individual. Dr. Dunglison, however, makes a somewhat different division of the subject, and in as many chapters considers the effects of atmosphere and locality, food, clothing, bathing, exercise, sleep, and corporeal and mental occupations. These we shall now proceed to examine, though it will be impossible for us to enter into a regular review or analysis of all the facts and opinions adduced.

The first chapter, as we have already stated, is devoted to the consideration of the important subjects of atmosphere and locality, and Dr. Dunglison has treated on these at some length, and in the happiest manner. He first inquires into the properties of the air we breathe, and the influence of its various and varying conditions on the health of man. After mentioning that the general chemical composition of the air is the same in all places and at all heights, he adverts to the effects of its augmented or diminished density, and clearly shows, that however prejudicial a sudden increase or diminution of atmospheric pressure may be, that where the change takes place gradually, no permanently injurious effects are produced.

"Even the small period that elapses in the ascent of a balloon to this giddy elevation (21,735 ft. French), is sufficient for the purpose, and death did not result where the elevation attained in this manner was even 6,095 feet greater than that indicated by Cassini as the limit of animal existence. The highest town of any extent on the earth, is Potosi, in Bolivia, celebrated for the mines in its vicinity. It is 13,265 feet above the level of the Pacific Ocean. Two hundred years ago it is said to have contained 160,000 inhabitants, but the number is now not greater than 12,000. Perhaps the highest inhabited spot on this hemisphere is the farm of Antisana in Quito, the elevation of which is 13,400 feet. Yet the human family are capable of subsisting at these lofty elevations with the same facility as amidst the Arctic snows, when once habituated to them; inconvenience being felt by new settlers alone, and even these by the gradual ascent have their different organs accommodated to the new external relations."

We are, however, very deficient in information as regards the disposition to disease, or the reverse, produced by a permanent residence in elevated regions, though from the present state of our knowledge on the subject it would appear, where the density of the air is widely different from that at the level of the sea, that its effects on the system are not very marked, and that many of the

phenomena attributed to this cause are in fact owing to other atmospherical conditions, of which temperature is perhaps the most efficient.

One of the great characteristics of man, is his capability of existing in the most opposite climates, and his faculty of migrating with impunity from the icy regions of the north to the burning plains of the tropics, provided the transition be not too rapid. This capability of change of temperature appears to be owing to a corresponding modification that takes place in the important functions of respiration and calorification, both of which increase in energy when an individual is subjected to the influence of a climate colder than that to which he had been accustomed; whilst the reverse occurs in an opposite change of circumstances.

But although man can thus exist in all climates, an elevated temperature is less congenial to him than one which is more moderate; though we think Dr. Dunglison has admitted too much in the following statement.

"Independently of all other considerations, the elevated temperature of the torrid regions of the globe appears to be positively detrimental to animal health. The constant evaporation by cutaneous and pulmonary transpiration maintains the absorbents of the intestines in a state of irregular erethism, and hence disposed to assume a morbid condition under favourable existing influences."

Now, it is well known that, however detrimental the temperature of tropical climates may be to human health, that it is in the highest degree favourable to the existence of many of the other races of animals. But this is not all—it does not appear that mere temperature, unaided by other causes, is unfavourable to longevity and exemption to disease in man. The most striking instances of long life on record, are those given in the Bible, as occurring among the natives of Syria and the adjacent countries; and even at the present day, if the accounts of Buckingham and other travellers in that part of the world are to be relied upon, the Arabs and Moors of the desert present more individuals who have attained a great age, than can be found in an equal population in any portion of the globe; and yet they are exposed to an almost vertical sun.

As we before said, a moderately depressed temperature is, generally speaking, the best fitted to human existence, and to the full development of our faculties, and accordingly we find that it is in temperate climates that man has attained the highest degree of civilization. In countries where the thermometer ranges but little above the freezing point during most of the year, man, although capable of existing, and even of attaining to an advanced age, suffers the benumbing influence of the climate, both in his animal and mental functions. Where he is not sufficiently protected against its depressing effects—

"The nervous system ceases to be affected by impressions from with-

out, and an irresistible desire for sleep comes on, which, if indulged in, becomes the sleep of death, and is perhaps one of the easiest modes in which life departs from the body."

Dr. Dunglison cites the remark of Larrey, that the inhabitants of southern Europe suffered less during the retreat of the French from Moscow, than those from northern countries, and thinks it may be explained by the greater moral energy of the first. Though we admit that this had doubtless some influence, we are inclined to attribute this phenomenon to the same causes that produce a sensation of warmth on the surface after coming out of a cold bath; namely, the re-action produced in the system, by the impression of a stimulus to which it was not habituated.

The author next considers the influences exerted by different hygrometric states of the atmosphere, and discusses them in an able and satisfactory manner. To a certain degree, dry air is more favourable to a due performance of the animal functions than moist, but when combined with too high a thermometrical temeperature, it becomes injurious, producing too great evaporation from the lungs. On this account, the dry heat produced by the use of anthracite as fuel, when carried to excess, which is too frequently the case, cannot fail to increase the number of pulmonary diseases. A moist and heated atmosphere is, perhaps, the most prejudicial to human health; as, besides its relaxing and debilitating effects, it is much more liable to become charged with miasmata of all kinds than a dry one; but as we shall notice the subject of miasmata in another place, we will, at present, pass it over to quote some observations of the author on hardening children, as it is called, which contain advice that cannot be too often enforced.

"Some persons endeavour, as they say, to fortify their children from earliest infancy, so that they may resist them (vicissitudes of temperature), or be less affected by them, than others with whom the same plan has not been pursued. It need scarcely be said, that all undue clothing and residence in heated apartments without change, are injurious, but at the same time it is not every infant that will bear the plans which are employed by some parents to harden them; such as bathing every morning in cold water, exposure to the air at all temperatures, light clothing, even when the weather is cold, &c. Many an infant has fallen a victim to this dogged persistence in error. Two-fifths, at least of mankind die of acute diseases, and a large majority of these are induced by exposure to cold. If, however, the infant is habituated to daily tepid bathing and ablution for a time, and the temperature of the fluid be gradually depressed, until cold water alone is used, and if it be comfortably clothed with flannel next the skin, and be sent into the fresh air, whenever the weather is serene, even if the temperature should be somewhat depressed, it may be accustomed to exposure as far as is prudent, and better adapted for bearing with impunity the vicissitudes of the weather."

In observing on the influence of light on the animal economy,

Dr. Dunglison is not as full as might have been expected, and has overlooked some of the most striking and best authenticated cases where the continued deprivation of this necessary stimulus not only induced disease, but also was the cause of the production of monstrosities. As regards electricity, we have sufficient data to demonstrate in the fullest manner that the human system is frequently affected in a very sensible degree by electrical changes; and it is not improbable that the appearance and existence of epidemics are in some measure connected with or dependent upon these changes. But we have no positive knowledge of this fact, nor can we arrive at the truth until a long succession of observations on the subject have been registered, both during the existence and in the absence of epidemic constitutions of the atmosphere.

In the next section Dr. Dunglison goes at some length into the discussion of atmospheric vitiations and their consequences, which we shall pass over without attempting to analyze, as, although it is exceedingly interesting, and contains the sum of our knowledge on these important subjects, no new views or facts are presented that require our notice. The following remark, however, deserves attention, from its bearing on medical jurisprudence, and requires to be generally known.

"The air is apt, also, to be loaded with emanations from animal and vegetable substances in a state of decomposition, and there are many trades which are carried on in putridity, but we shall endeavour to show that the admixture of such emanations with the air does not affect public salubrity to such an extent as might be imagined, although the nervous and the delicate, before they become accustomed to the offensive odours, may be more or less disagreeably impressed. The same may be said of butcheries, dissecting rooms, and cemeteries."

To this may be added the fact, that during the prevalence of epidemics, persons engaged in these trades suffer but seldom from attacks of the disease.

With regard to the nature of malaria or miasmata, Dr. Dunglison says, that in the state of ignorance that envelopes us, we cannot fix positively, or even with anything like probability, upon any cause or combination of causes that certainly give rise to them, This is but too true; for however striking may be the effects of such emanations, their nature has defied the art of the most skilful analyst.

In the succeeding section the author goes on to say, that although in most cases we are enabled from experience to form some judgment of the comparative prevalence or absence of miasmata, that this is by no means universally the fact, as for instance, in some of the most malarious districts of Italy, the soil, &c. afford no physical signs to indicate its presence, whilst the wretched appearance of the inhabitants give the strongest evidence of its prevalence

and deleterious powers. In fact, notwithstanding all the investigations that have been made, and all the theories that have been framed, our knowledge of the true nature and causes of miasmata remains as yet extremely imperfect.

We shall not follow Dr. Dunglison in his remarks on the mortality of countries, as we have not the space at present to insert the comparative tables, without which the subject could not be fairly understood.

With respect to the influence of change of air, and travelling, in the maintenance or restoration of health, Dr. Dunglison has adopted the views of Johnson and Clark, and adduces some additional proofs in support of the great advantages to be derived from the change of the physical circumstances of the atmosphere in which we are habitually placed, especially in those morbid states of the system which appear to be kept up in some measure by habit, and perhaps still more in what are termed the nervous affections.

The effect of the seasons of the year upon human health is in a great measure dependent on their different temperatures; and as a mutation in this respect is almost indispensable to the continuance of a perfect state, so those countries which have a marked spring, summer, autumn, and winter, are equally distinguished by a greater development in the corporeal and mental faculties of their inhabitants. In fact, there is no greater fallacy than that of considering a country possessing an unvarying temperature as necessarily a healthy one, and that atmospheric vicissitudes are the main causes of disease. That a serene and ever temperate climate is favourable to the amelioration or cure of certain maladies there can be no doubt, but it will universally be found that the healthiest portions of the globe are those in which the heats of summer are succeeded by the frosts of winter. This leads us to notice another common error, which has been fully refuted by our author—that what is termed unseasonable weather, as the occurrence of unusual warmth in the winter season, must necessarily be unhealthy. There is an old proverb, that "a green yule maketh a fat kirkyard," which is even at the present day received as an indisputable axiom by the many, notwithstanding the evidences which are constantly offered, that mild winters are in general far more healthy than severe ones.

We have remarked, that although a constant equability of temperature was not as favourable to the full development of the animal and mental functions, as a due succession of seasons, that this equability was of great importance in the cure or amelioration of certain diseases; this is particularly the case with consumptive affections; hence, it has been a matter of anxious inquiry among practitioners, how they could best shield their patients from the effects of the depressed temperature of the winter, and the vicissitudes of spring and autumn. It has been satisfactorily shown, that

a close confinement to his room, in which an elevated and equable temperature is maintained, is attended with almost as many disadvantages as benefits to a patient labouring under phthisis; for the vitiation of the atmosphere, which necessarily takes place from the want of due ventilation, counterbalances, in a great measure, the good effects otherwise to be derived from this plan of treatment. Another, and very common plan, has been to send these patients to a milder climate during the seasons alluded to; this measure has proved eminently beneficial in some cases, but unhappily in a vast majority of instances, the unfortunate sufferer merely leaves his home, and the affectionate and ever-watchful attentions of his family and friends, to find an untimely grave on a distant shore. At the same time, however injudicious and cruel it may be to advise individuals whose lungs are ulcerated, or who present other symptoms of an advanced stage of phthisis, to seek for relief by a change of climate, there is not the shadow of a doubt, that in the earlier periods of this disease, and in those pulmonary affections which may lead to it, a removal to a more genial climate is beneficial.

In chapter second, Dr. Dunglison proceeds to the consideration of the important subject of food, or the materia alimentaria, respecting which more treatises have been written, and more absurd theories framed, than on any other topic connected with the science of medicine, contagion not excepted. We are, therefore, glad to meet with a plain, sensible, and practical series of observations like the present, which may be recommended to the perusal of general readers.

We shall not attempt to discuss whether man should live on vegetable or animal food alone; it is sufficient for us, that in the present state of society, and in this part of the world, that he is omnivorous, and the best argument in favour of this practice is, that it is perfectly consonant to health; the fact appears to be, that nature having fitted the human race to subsist indifferently on animal or vegetable food, or both, the circumstances of climate or locality under which nations or tribes have been placed, have in all cases led to the adoption of those articles of diet which were most readily attainable. In an advanced stage of civilization, and more especially in temperate climates, man derives his food (under which we include condiments), from all the kingdoms of nature. Earth, air, and ocean, have been ransacked, and there is scarcely a living creature that has not at different times and in different nations been resorted to as an article of diet; and what is turned from with disgust by the inhabitants of one part of the world, is eagerly sought for as the greatest delicacy by the natives of another.

When speaking of the nutritive and digestible properties of food, the author observes that they are by no means synonymous and convertible terms.

"Although one ounce of fat meat is estimated to afford nutriment equal to four ounces of lean, it requires far more labour on the part of the digestive organs, and undergoes no change whatever in the stomach, whilst it remains much longer in that organ. This is a singular physiological fact. It has been generally conceived that the pylorus acts, as its name imports, the part of a janitor at the lower orifice of the stomach, and that it does not permit the food to pass into the small intestine, until it has undergone the physical process of chymification, that is, solution in the gastric secretions. Yet castor oil proceeds onwards with rapid progress, whilst a blander oil is detained longer than any other kind of aliment, and vege table substances pass on unchanged, or but little changed, as has been remarked in cases of artificial anus, much sooner than animal substances that are more easy of assimilation."

Broussais and others have attributed this to what they term an internal gastric sense, which exerts an elective agency, and detains the digestible, whilst it suffers the indigestible parts of the food to pass on. With all deference to this learned physiologist, we think that this admits of easy explanation, without the creation of an internal sense. When indigestible food is introduced into the stomach, it acts as an irritant, and as a natural consequence of the increased action thus induced, the offending substance is in most cases speedily expelled through the pylorus into the small intestines, where it may continue to exercise the same morbid influence, and thus cause purgation, by which it is finally ejected from the body.

The process of digestion being mainly one of solution, it must be evident that food should be presented to the stomach in a form that requires the least exertion of power on the part of that viscus. The author of "The Art of Invigorating and Prolonging Life," justly, but quaintly observes—

"Our food must be done either by our cook or by our stomach, before digestion can take place, and surely no man in his senses would willingly be so wanting in consideration to that organ as to give it the needless trouble of cooking it, and digesting it also, and thus waste its valuable energies in work which a spit or stew-pan can do better."

The generality of alimentary articles become more digestible by the various culinary operations to which they are subjected; but this is not always the case: thus, oysters in a raw state appear to call on the digestive powers in a much less degree than when they are stewed, roasted, &c., and cabbage disagrees with more persons in a boiled than in a crude state.

We shall not attempt to follow Dr. Dunglison in his observations on each particular article of food, as we could not do justice to them without extending our remarks beyond all due limits; added to which, we are extremely sceptical as regards the criteria by which the digestibility or indigestibility of particular articles have been judged. In most cases the test has been, whether they suited the

state of the gastric organs of the writer. Now, idiosyncracy, habit, and the particular circumstances of the case, exercise so strong an influence, that it is almost impossible to decide, *à priori*, what will agree or disagree with an individual, and it is the height of absurdity to proscribe any article of diet because it has been found injurious in a few cases.

"Perhaps," says our author, "the best opinion as regards the wholesomeness of an aliment, in the case of any particular individual, is comprised in the answer of the facetious Mandeville, who, when asked by the ladies of the court whether this or that article of diet was wholesome, demanded whether they liked it and it agreed with them; if so, it was wholesome."

To attempt to live by rule and measure with respect to our food, and to strive to establish a universal standard of the wholesomeness or unwholesomeness of the various articles composing it, would be as absurd as the practice of the philosophical tailors of Laputa, who, we are informed by Gulliver, though they manufactured clothes on abstract principles, never were so fortunate as to make them fit.

"It is impossible to indicate accurately the quantity of food proper for each individual. Children, and those in the age of adolescence, when every thing is undergoing development, require more nourishment than the adult or the aged. Yet the latter, especially when far advanced in life, appear to demand a larger quantity of food than the former. The assimilative organs in them perform their functions but imperfectly and tardily, and a much smaller proportion of nutritive matter is separated; hence it is that more of the raw material is necessary."

Though we agree with Dr. Dunglison in the first of these propositions, we are by no means disposed to admit that the aged should partake largely of food; for as the digestive function in them is also imperfect, an accumulation of the raw material, as the author terms it, cannot fail of being productive of gastric distress, and of calling into action those fatal disorders of the encephalon to which most individuals at an advanced period of life are peculiarly liable. A large proportion of the apoplexies and palsies of the old occur soon after the ingestion of a meal. The proper diet at this term of existence should be such as is at the same time nutritious and easy of digestion.

All writers agree that it is of importance that the number of meals, and the times at which they are taken, should be regular. By this means, as has been justly observed by Dr. Darwin, the stomach is not only stimulated to requisite action by the food ingested, but also by periodical habit. This latter undoubtedly exercises no little sway, for it is well known that if a meal be not taken at the usual time, the feeling of hunger which existed is very apt to cease, until the return of the next period at which food is habitually taken.

"The number of meals must in a great measure be regulated by the age. Children eat more frequently than adults, with impunity, and even with advantage, but it is important that they should not take too much at a time; and in this way digestion may be readily accomplished, as the quantity of food may not exceed the powers."

This is sound doctrine, but it should not be abused; much mischief has been done to invalids and dyspeptics by constantly keeping their gastric organs in a state of excitement by the undue repetition of the times of their taking food; and the common adage that "the stomach is like a schoolboy, always at mischief unless it be employed," is, like too many of its class, founded on error, and is the more dangerous, because it chimes in with the popular dread of debility.

We shall not stop to discuss the number of meals that should be taken in the day, as this must depend upon a variety of contingent circumstances, of which habit is the most influential; those usual in this country have become so firmly established by custom and convenience as to preclude the necessity of saying anything on the subject. With regard to the evening repast, both theory and experience concur in demonstrating that it should be light, and composed in a great measure of fluids, as the stomach, having accomplished the heavier task imposed on it, that of digesting the mass of solid food taken in at dinner, requires the presence of bland and diluting fluids, to aid its restoration to a state of calm and quiescence.

As regards supper, there ought to be but one opinion; that it is seldom necessary, and in most cases positively injurious.

"When the stomach is loaded, the circulation is interfered with, and the brain receives irregular impressions, which give occasion to painful and distressing dreams, nightmare, and, when in a higher degree, to somnambulism. Hence it is in civic life, where plethora is apt to be induced by continued full living, apoplexy so frequently follows a surfeit at supper."

At the same time, a *light* repast before retiring to rest is allowable or even requisite to dyspeptics, and almost every practitioner must have met with cases where, if food was not taken at this time, patients passed a restless and uneasy night, from a nervous irritation in their gastric organs.

We must, however, hasten to conclude our observations and extracts from this part of Dr. Dunglison's work, although we are sensible we have given but a feeble idea of it, and have not, perhaps, done justice to him in giving so cursory a sketch of it. We are glad to find that he has not followed the example of most writers on dietetics, and enrolled himself under the banner of the antiphlogistists, who have done more harm by inducing their unfortunate patients to restrict themselves to the most simple and mawkish

articles of food, than would have occurred if they had remained "*Epicuri de grege porci.*"

Dr. Dunglison next makes some very apt and judicious comments on a custom by far too prevalent in this country, the use of tobacco, which we are convinced has occasioned more derangements of the gastric organ than have ever arisen from excesses in eating and drinking.

"When tobacco is used," says he, "in any shape, to excess, it blunts the sensibility. not only of the organs with which it comes in contact, but of the whole nervous system; or it induces so great a susceptibility to impressions, that existence becomes painful."

The only defence that has been made of the employment of this poisonous herb is, that it is useful in preventing the impression of miasmata; but, as is observed by Dr. Dunglison, there does not appear to be much foundation for the belief. In fact, a custom must be a very bad one, when its votaries are never solicitous to gain new adherents; and we can fully credit the declaration of Dr. Franklin, that he had never known a man who used tobacco, who advised him to follow his example.

The third chapter is devoted to the consideration of clothing, and contains some very judicious remarks on the importance of a strict attention to adapting it to meet the rapid vicissitudes of temperature. The great requisites of a dress are, to be so adapted to the body as not to obstruct the motion of the limbs or the more important functions of life, and to be formed of such materials as will preserve the skin at that degree of temperature that is most agreeable. It must be evident, that those articles which are bad conductors of caloric are the warmest when the external temperature is lower than that of the body, and, on the contrary, are the coolest when the atmospheric heat is greater than the usual temperature of man.

"Clothes, formed of hemp or linen, are good conductors of caloric, and therefore cool. They readily imbibe and part with humidity, and when wet they are better conductors of caloric than when dry. They are, therefore, not well adapted for cool climates and seasons. Cotton is a worse conductor of caloric, and absorbs and retains a portion of the perspiration. It is conseqnently a warmer clothing. Whilst wool is a very bad conductor of caloric, and never allows the matter of perspiration to escape to such an extent as to cause a powerful sensation of cold."

Hence the great advantage of wearing flannel next the skin in cold and temperate regions, as it forms one of the best protections against the impression of cold, and the sudden vicissitudes of temperature to which such countries are continually liable. But the properties of clothing do not depend on their texture only; their colour exercises no little influence. As white reflects the calorific

rays, and black and the other dark colours absorb them, clothes of a light colour are best fitted not only to impede the transmission of heat from without in warm weather, but also to retain the natural temperature of the body in an opposite state of the thermometer. There is another point connected with colour which should not be overlooked; namely, the greater aptitude the dark colours possess for absorbing and retaining odours; hence, observes Dr. Stark, "it would appear that physicians, by dressing in black, have unluckily chosen the colour of all others the most absorbent of odours and other exhalations, and of course most dangerous to themselves and patients." Our readers will find some interesting facts in corroboration of this opinion, which Dr. Dunglison has extracted from Dr. Stark's memoir, which we have not space to insert.

In speaking of the effects of bathing, which forms the subject of Chapter IV., Dr. Dunglison observes, that the reaction which takes place on emerging from a cold bath, is not as great as has been supposed, and that persons have been misled with regard to it, from not adverting to the fact, that all our sensations of heat and cold are merely relative. We cannot agree with him fully in this opinion; the excitement that follows the use of the cold bath is of too long continuance, and the sensations of warmth are too vivid to be merely a return to the state which existed previous to the chill occasioned by the water.

In making this observation, we are alluding to cases where the cold bath is used as it generally is, merely for a short period of time; where an individual remains in it beyond this, we readily admit that it acts rather as a sedative than a stimulant or tonic. With his advice as respects the use of all kinds of bathing, we heartily coincide, and earnestly recommend a careful perusal of this part of his work, both to the medical and the general reader, being fully convinced that many evils have resulted from an abuse of this important hygienic agent.

In considering the subjects of exercise and sleep, which are next taken up, Dr. Dunglison has exhibited his usual industry and perspicacity in the selection and arrangement of facts, and we regret that circumstances will not allow us to notice them in detail; but as we take for granted, that the work itself will, ere long, be in the hands of most of our readers, we shall content ourselves with the following extract, in refutation of a very common, and we have long been convinced, a very prejudicial error; namely, that the atmosphere of a bed-room should not be modified by a fire.

"Why should the body be surrounded by a temperature nearly equal to its own, whilst the face is in contact with air, perhaps near the freezing point, and often loaded with humidity? There is certainly more wisdom in the opinion of Kitchener, that a fire in the bed-room is sometimes indispensable, and that during half the year, those who can afford it, would do wisely to have one."

This is peculiarly advisable in all cases of pulmonary or bronchial disease; how often do patients complain that although they scarcely cough during the day, that it comes on immediately on retiring to rest? The reason must be obvious. During the day, they breathe a warm atmosphere congenial to the irritated state of their lungs, which is suddenly exchanged for the cold, and perhaps humid air of their bed-chamber. At the same time, the practice of some, of keeping the chamber at an elevated temperature, is equally objectionable; all that is required, is sufficient fire to moderate the great and sudden change above alluded to.

In the last chapter the author treats of corporeal and mental occupations, and points out the influence they exercise in the maintenance of health or the production of disease.

"This influence," he observes, "is caused by a few circumstances, and of these, the degree of exertion, of elevation and depression of temperature, of greater or less exposure to vicissitudes, the sedentary or other character of the calling, and the presence or absence of noxious exhalations, are the most prominent."

He also notices that the danger of even the most insalubrious avocations is not so extended as might be supposed, from the power which the living system possesses of becoming in some degree habituated to the most malign influences. It is a curious fact that many of those employments which are generally supposed to be the most unhealthy, are by no means so; thus, workmen exposed by their trades to most noisome animal odours, do not appear to suffer, whilst a person unaccustomed to these emanations is overpowered.

Much has been said and written on the injurious consequences of literary employments, and that the mind in some cases wears out the body there can be no doubt, but this is less frequently the case than is imagined. The observations of Dr. Dunglison on this point are well deserving of attention, and clearly show that the diseases with which the literary are specially afflicted are identical with those which result from any sedentary employment. In fact, where due attention is paid to exercise, it has been proved that the severest intellectual employment, so far from shortening, in a great measure tends to prolong life.

We have no faith in the tables of comparative longevity in the different professions as proofs, on many accounts, as none of them are sufficiently extended, added to which so many circumstances require to be taken into view, that it is impossible to decide from them whether the effects of intellectual labour had any thing to do with the prolongation or abridgment of the existence of the examples cited.

The work concludes with a supplementary chapter, containing a brief exposition of the author's views on malaria, in the form of a deposition, and tables of temperature, and of the comparative diges-

tibility of different alimentary substances, forming a useful appendix to the work.

We are conscious that the importance of the subject-matter of this work deserved a more extended notice, but we trust we have said enough to induce our readers to judge of it for themselves, and we rest assured that few will be disappointed.

ART. VII.—*Lives of Eminent and Illustrious Englishmen, from Alfred the Great to the Latest Times, on an Original Plan.* Edited by GEORGE GODFREY CUNNINGHAM. Vol. III. Glasgow: Fullarton. 1836.

SEVERAL months ago, we took occasion to notice an early portion of this national work, and to recommend its plan and execution, for being eminently calculated to convey an animated and faithful history of England, as embodied in the lives of her most distinguished and active sons, from a period when the constitution of the country, both theoretically and practically, began to be developed. Of the sixteen parts (eleven have already appeared), to which the publication in question is to extend—making eight octavo volumes, of a character fully equal to the original professions of the proprietors—we shall, after some preliminary observations, refer particularly to a section of the work that contains matter of special importance to the living generation.

England never was surpassed or equalled by any country in biographical riches. This impression is strongly enforced by the array of lives and names found in due historical order, in the work before us. Whether the reader takes the political, the ecclesiastical, or the literary series, the conviction is irresistible; the display is unprecedented, and far exceeds any general conception that might previously have been entertained, from a less complete or continuous exhibition of such worthies. It is hence, also, strikingly apparent, that there has been no age or era, from the time of Alfred the Great down to the present, that has not been adorned through its characteristic men of note. We can quote from the work under consideration, patriarchal names;—we have the bold and original spirits of the middle ages, and the gradually softened and enlightened characters that reach down to our own day, arriving at the highest pitch of human refinement; the whole furnishing a subject of the most varying and peculiar description—of the noblest poetical dimensions and features. Nor do those names which have obtained notoriety on account of a perversion of brilliant talents, an abuse of extraordinary opportunities and privileges, or the commission of transcendent crimes, belong in an inferior degree to the great drama of a nation's history. They are posterity's property also; and from their career and fate, lessons of vast value are to be derived,

as well as from the example of those who have been the salt of the earth; or rather, the illustriously good and great can only be fairly appreciated when brought into connection with such as are of a totally opposite character, from collision with whom, perhaps, their chief merits had scope, and came to be known.

It is, however, in a great measure owing to the arrangement which has been adopted in this work, that a distinct and magnificent conception of England's biographical riches and historical value is arrived at. The lights afforded by the well-digested introductions, apportioned to the different periods into which the whole is here divided, and the manner in which the lives have been arranged under the heads to which they historically belong, produce the clearest and most forcible information. Thus, even in its biographical department, the "Lives of Eminent and Illustrious Englishmen" has a decided advantage over any alphabetical arrangement of names, however famous or numerous the individuals may be. Above all, the reciprocal lights which the actors and the events are made to throw on each other, under such a plan as is here followed out, must ever be awanting in any biographical dictionary, or purely straight-forward narrative of historical events.

Owing to certain features in the history of modern English literature, works of a sterling, yet attractive character, like the one before us, should be distinguished by journalists. There has been of late years, a prodigiously abundant, as well as a continuous harvest of novels, romances, and other fictions, scattered among the reading public; and the young have partaken largely of this exciting fare, to the disrelish of such voluminous and elaborate works as the history of England has been wont to fill. To all such readers, the lives of illustrious men, put into a popular and graceful form, offer an acceptable antidote to the evils consequent on indiscriminate novel-reading. Again, cheap publications are the order of the day; and the labouring man, as well as the rich, is eager after knowledge. He cannot, however, afford to gather the history of nations from large works; and to mere abridgments, there are generally many objections. They are, for the most part, either so bald, tame, and condensed, as neither to be engaging, nor calculated to inform the reader fully, respecting the spirit of the persons, the nature of the events, nor the complexion of the times described. We think that the study of the annals and the revolutions of a nation, in the lives of its great and prominent men, who have left the impress of their minds upon the particular periods during which they flourished, will greatly remedy these evils, in respect of national history. The sketches before us are no doubt comparatively short, because they are numerous; but if we be not much mistaken, they will widely diffuse a taste for farther study of the originals, and the transactions identified with their names. They in

fact here stand out as cabinet pictures, set in a frame-work of national magnitude and renown, receiving from such a *setting* a proper relief, but throwing light and infusing life in return.

Perhaps there never was a period in the annals of Britain, when a correct knowledge of the origin and progress of her institutions was so necessary as at present. This is called for from every man who has the slighest influence in the country; not merely because changes and reforms of organic importance have lately been carried out into operation, while others are loudly demanded, and will be farther insisted on, but because very many persons who are incessantly talking about the principle of the British constitution, have imbibed defective or erroneous ideas of what the supposed entity is, which requires immediate and complete revision, or amendment.

It is a misleading idea, to suppose that the British constitution can be distinct from the habits, modes of thinking, or spirit of the British people. It is no pure abstraction of perfect, definable beauty; but is rather that which embodies the national voice, taste, and opinions. To be sure, there are a number of principles, institutions, and laws, which might be particularized, as affording not only principles, and guides in legislation, but which in the course of ages have taken hold of the nation's feelings and approval, as if they were instinctive and incontrovertible. But when in the progress of knowledge, the march of improvement, and the general taste of the people, any of these formerly venerated things require to be purified or altered, who dare say that any constitutional axiom forbids the reform? We have pleasure in quoting here, from the life of Sir Matthew Hale, as given in the volume before us, some of that celebrated man's observations touching the amendment of the law.

"At the present moment, when the amendment of the law has not only engaged the attention of the legislature, but has become a subject of no inconsiderable interest with the people at large, it will not be unprofitable to state what were the opinions of Sir Matthew Hale as to the possibility of effectuating so important an object. After some observations on the evils arising from 'over-hastiness and forwardness to alterations in the laws,' he proceeds to remark upon 'the over-tenacious holding of laws, notwithstanding apparent necessity for, and safety in the change.' The principles which Hale here lays down, though most obvious and simple, are yet most admirable, and well deserve the attention of those legislators who can see nothing in our institutions requiring reform. 'We must remember that laws were not made for their own sakes, but for the sake of those who are to be guided by them; and though it is true that they are and ought to be sacred, yet if they be or are become unuseful for their end, they must either be amended, if it may be, or new laws be substituted, and the old repealed, so it be done regularly, deliberately, and so far forth only as the exigence or convenience justly demands it: and in this respect the saying is true, *Salus populi suprema lex esto.*' * * * 'He

that thinks a state can be exactly steered by the same laws in every kind, as it was two or three hundred years ago, may as well imagine that the clothes that fitted him when a child should serve him when he was grown a man. The matter changeth, the custom, the contracts, the commerce, the dispositions, educations, and tempers of men and societies, change in a long tract of time, and so must their laws in some measure be changed, or they will not be useful for their state and condition; and besides all this, time is the wisest thing under heaven. These very laws, which at first seemed the wisest constitution under heaven, have some flaws and defects discovered in them by time. As manufactures, mercantile arts, architecture, and building, and philosophy itself, secure new advantages and discoveries by time and experience, so much more do laws which concern the manners and customs of men.' "—pp. 27, 28.

These observations admit of a wide application, both to laws and long established institutions at the present time. But the volume before us, of the "Lives of Eminent and Illustrious Englishmen," embracing and regarding particularly those who lived and figured during the period when the Glorious Revolution made its most rapid strides, and who imparted a tone to the times, or sympathised with them, is in an extraordinary degree full of instruction to the passing generation. The revolution which was effected in the early part of the 17th century, was in some respects not more loudly demanded, or more important than that bloodless one which has been progressing so manifestly during the 19th century. Let rash innovators, bigoted conservatives, and deliberate enlightened reformers, bend their eyes to the great actors in the former era; each taking thence the appropriate lessons afforded; which, though the circumstances be not identical, the language taught by them may assuredly be most advantageously applied. The Revolution of 1688, not only was a large stride in social advancement, and enlightened legislation, but it has also continued to operate to the present times; not only proving an example to future reformers, but the seed of farther ameliorations, abroad as well as at home. The following views regarding the accession of William III. are in perfect accordance with our own sentiments, that the British constitution is not to be confined to any one string of laws, or authoritative establishments; but that it ever requires to be watched, to be mended, where decay insinuates itself, or to be reformed when the nation has outgrown the capacity of its provisions.

"The settlement, however, of so important a business as a monarchy upon new principles, being necessarily an expedient urged upon the adoption of the country by the exigency of its affairs, was, like all such steps, taken hastily, and therefore with many imperfections. No blame could justly be attached to those who planned and executed this revolution because their measure was not perfect. It was impossible that it should be; and it was a great achievement to have introduced a principle which should gradually work those changes which were required to the com-

pletion of the measure. It is true that an opportunity was then afforded of retrenching the prerogatives of the crown, such as never had occurred in the history of this country, and might never occur again; and it might be said that the statesmen of the revolution lost this opportunity. But it should rather be said that they did not deem the nation ripe for so large a restriction of the royal prerogative as seemed to be required, and that the peace of the nation was better secured by the admission of the principle which might, in future, be directed to the restriction of the prerogative as circumstances should require, than by a bold and sweeping application of the principle at once to the long-admitted rights of the crown. It was undoubtedly true that, in theory, the revolution was inconsistent with itself; for, while it created a king *jure humano*, it left him to rule his people as if of *jure divino*. Practically, no doubt, the work of reform was incomplete; but the power was admitted in the new principle of the monarchy by which the most beneficial changes might be introduced."—p. 372.

The Revolution of 1688, and the struggle of opinions that prevail in our own day, afford evidence of one fact, which indeed might naturally be predicted concerning such eras—we mean, that when great national interests are at stake, and men's minds excited regarding them, an amount and variety of talent is elicited on public questions, and such a general acuteness, as well as eagerness of thought, let loose, as show that the human mind rises and expands as the occasion requires; and also, that unless so spurred or kindled by collision, it husbands its resources carefully. A glance at the names either in the political, the ecclesiastical, or the literary series, presented in the volume before us, especially if the whole be embraced as connected in some manner with the Glorious Revolution, or a considerate estimate of England and her sons, during the last few years, will illustrate and confirm the assertion. There are subjects and studies, which amid engrossing political discussions, and the advancement of new or bold political doctrines, may be neglected, or inadequately cultivated; but still the zeal and talent called forth in such a turmoil, may with an infectious power be diffused, and be cherished over departments of a distinct and different character. Perhaps it was according to this principle, that the seventeenth century, as it is stated in the present volume, "was the heroic age of English theology. The divines of that period," continues the writer—"those at least whom we must regard as the fit exponents of the moral and intellectual character of the class of men to which they belonged, were a Titanic race; they had a giant energy of conception, and strength of purpose about them; they exhibited a higher order of feeling—a sublimer range, and withal a more settled dignity of thought than is witnessed in the ordinary sons of men; their enterprises were the conceptions of mighty minds, fully conscious of inward power, and dauntless in every purpose." Now, while we think it is unreasonable to expect that

the sons of men who are in the ordinary situations of life, should rival in accomplishments a highly endowed and educated clergy, we despair not of seeing, after some of the much called-for reforms in the English Church shall have been completed, its ministers take their intellectual and moral station much farther in advance of society in general, than they have done for a long time past, or do at the present. We hope to find that the hierarchy of England, as soon as the Establishment is purged of abuse, and reformed in consonance with the voice of the people, will be inspirited in purpose, enlightened in mind, and elevated in character, according to the most approved models of the age.

We conclude with a specimen from the lives of literary men, contained in the third volume of this engaging and highly instructive work, to show the manner in which it is written. The specimen belongs to the life of that eminent physician, Sir Thomas Browne, who was born in 1605, and died in 1682.

"In 1658 Browne published his '*Hydriotaphia*, Urne Burial, or a Discourse of the Sepulchral Urnes lately found in Norfolk.' From the trivial incident of the discovery of a few urns at Walsingham, he takes occasion to treat of the funeral rites of all nations, and has endeavoured to trace these rites to the principles and feelings which gave rise to them. The extent of reading displayed in this singular treatise is most astonishing, and the whole is irradiated with the flashes of a bright and highly poetical genius, though we are not sure that any regular plan can be discovered in the work. It opens with the following fine trumpet-like tones:—'In the deep discovery of the subterranean world, a shallow part would satisfy some inquirers; who, if two or three yards were open about the surface, would not care to wrack the bowels of Potosi, and regions towards the centre. Nature hath furnished one part of the earth, and men another. The treasures of time lie high in urnes, coignes, and monuments, scarce below the roots of some vegetables. Time hath endlesse rarities, and showes of all varieties; which reveals old things in heaven, makes new discoveries in earth, and even earth itself a discovery. That great antiquity, America, lay buried for a thousand years; and a large part of the earth is still in the urne unto us.' He thinks that the practices of burning and of burying the dead were equally ancient; and shows why some nations have chosen to bury, and others to burn their dead. In the second chapter he discusses the probability of the supposition, that the urns discovered 'in a field of Old Walsingham,' and which gave rise to the essay, were Roman, and either contained the ashes of Romans themselves, or of Romanized natives. In the third chapter we are presented with some curious remarks on the contents of the urns. He informs us that the ancients, 'without confused burnings, affectionately compounded their bones, passionately endeavouring to continue their living unions. And when distance of death denied such conjunctions, unsatisfyed affections conceived some satisfaction to be neighbours in the grave, to lye urne by urne, and touch but in their names.' He adverts to the adornments of the cemiterial cells of ancient Christians and martyrs, as

'iterately affecting,' in their adornments and sculptures, 'the pourtraits of Enoch, Lazarus, Jonas, and the vision of Ezekiel, as hopeful draughts, and hinting imagery of the resurrection, which is the life of the grave, and sweetens our habitations in the land of moles and pismires.' After reviewing the funeral customs of the Greeks, Romans, Egyptians, Jews, Danes, &c. he concludes in favour of cremation or burning; for, says he, 'to be knaved out of our graves—to have onr sculls made drinking bowls, and our bones turned into pipes, to delight and sport our enemies —are tragicall abominations, escaped in burning burials.' The Hydriotaphia has the following, amongst many other splendid passages, which must give the reader an exalted idea of Browne's style and intellect:— 'There is no antidote against the opium of time which temporally considereth all things. Our fathers find their graves in our short memories, and sadly tell us how we may be buried in our survivors'. To be read by bare inscriptions, like many in Gruter—to hope for eternity by any metrical epithets, or first letters of our names—to be studied by antiquarians who we were, and have new names given us like many of the mummies—are cold consolations unto the students of perpetuity, even by everlasting languages. The night of time far surpasseth the day: who knows when was the æquinox? Every hour adds unto that current arithmetic which scarce stands one moment. Darkness and light divide the course of time, and oblivion shares with many a great part even of our living beings. Who knows whether the best of men be known, or whether there be not more remarkable persons forgot than any that stand remembered in the known account of time? The sufficiency of Christian immortality frustrates all earthly glory; and the quality of either state, after death, makes a folly of posthumous memory.' 'But man is a noble animal, splendid in ashes, and pompous in the grave, solemnizing nativities and deaths with equal lustre, nor omitting ceremonies of bravery in the infamy of his nature.' "—pp. 336, 337.

ART. VIII.—*Narrative of a Residence in Koordistan, and on the site of Ancient Nineveh; with Journal of a Voyage down the Tigris to Bagdad, and an Account of a Visit to Shirauz and Persepolis.* By the late CLAUDIUS JAMES RICH, Esq. the Honourable East India Company's Resident at Bagdad, Author of "of An Account of Ancien Babylon." Edited by his Widow. London: Duncan. 1836.

THE lady who has edited these volumes is Sir James Mackintosh's eldest daughter; and the manner in which she has performed her task shows forcibly, that she inherits much of her father's talents and taste. She was united also by marriage to a suitable associate and partner, in all that was superior in mind and heart. Mr. Rich was no ordinary man. His modesty and generosity, no less than his splendid enterprises and literary acquirements, have added signal honour to the British nation. But we must direct the reader to the memoir of him, prefixed to the present work, and still more

to the work itself, for a convincing and delightful exhibition of genius and moral excellence. At the same time, it is our duty to afford some insight into several of the highly interesting topographical and historical accounts which the Narrative contains.

In the course of Mr. Rich's official residency at Bagdad and Bussora, he examined many of the most curious remains of antiquity which are so abundantly scattered in the surrounding parts of Asia. His "Account of Ancient Babylon" is well known and much valued. The present, though labouring under the unavoidable disadvantage of being a posthumous publication, will considerably enlarge his fame as a scholar and antiquarian. It gives us the result of a tour undertaken in 1820 into Koordistan, which is truly said to be a new country to Europeans, in spite of the notices given of it by some casual, hasty, and incompetent travellers, who have passed through different parts of it. The topography of Nineveh and the adjacent parts, as here described, will be still more interesting. Mr. Rich was the first of his countrymen that ever visited that renowned spot, and the first European who has written an account of his researches amongst its ruins. How obscure had all our notions hitherto been regarding the site of this metropolis! Nay, how many have even been incredulous regarding its ever having existed! The notices we have of it in Scripture, and the sublimity with which it has been sketched by the Prophet Jonah, have not failed in lending to all our ideas of its fate, that sort of solemnity and magnificence which miraculous events, and the devastations wrought by divine judgments specially predicted, naturally excite. Amid the obscurities which remoteness of time, uncertainty of interpretation, ignorance of oriental manners, and brief as well as few notices allow to be communicated to such a subject as that involved in the history of the first Assyrian empire, our imaginations come to our aid with the images of all that is vast, mighty, and gorgeous, and thus we fill up the magnificent picture with what is not less imposingly grand and glorious, though probably exceedingly wide of reality. Still, is it not the fact that our most ardent desire is to get possession of the plain truth, however much the discovery may chastise our former dreams? Therefore it is our delight to accompany such an enlightened guide as Mr. Rich in his tour through Koordistan, a land rendered famous by Xenophon's account of the retreat of the Ten Thousand, but still more, to examine with him the identical spot where Nineveh stood, and the reliques which he found there.

Nothing is more manifest from Mr. Rich's Narrative than that, when we bring our notions of manners and things as they appear in Europe, to explain and represent how these are seen in semi-barbaric Asia, the most incorrect opinions will follow. But yet, amid the demoralization, the treachery, and cruelty of these orien-

tal nations, the great lineaments of our race are strongly depicted. Here is a specimen of eastern politics. "The Pasha of Bagdad is endeavouring to cheat the Pasha of Koordistan and the Shahzadeh of Kermanshah—while Shahzadeh is cheating both the Pasha of Bagdad and the Pasha of Koordistan; and all them, both collectively and severally, are endeavouring to cheat the Porte, who will unquestionably come off worst of the whole set, and who in every thing contrives to make herself the common enemy." Yet Mahmood the Pasha of Koordistan is a fine character, who made a strongly favourable impression upon Mr. Rich. He is represented as a plain, reasonable, gentlemanlike, and mild man, of an unexceptionable private life, which is not ordinarily the case with the Koords. His attentions to our traveller and his suite were of the most affectionate and constant nature. On the morning which the astrologers seemed to have fixed as the proper one for Mr. Rich's reception into Sulimania, the Pasha's capital, there was a great display of barbaric state. Osmar Bey, the Pasha's younger and dashing brother, had the conducting of the ceremonies, accompanied by all the members of council on horseback, and an immense party of Koords on foot.

"The Bey was magnificently mounted on a very fine Arab horse, which he got from the Anazee Arabs, and which is said to have cost him 13,000 piastres.

"All the people were gaily clad. I was much struck with the appearance of the Bey. He was not large, but lightly and well made; the outlines of his face were perfectly regular; he had a crispy or wavy black beard, dark blue eyes, with black eyebrows and lashes, and a manly tint of brown over a fine, clear, and ruddy complexion. He was altogether a very handsome young man. In horsemanship, and all their favourite military exercises, he is said to be unrivalled among his countrymen. He is likewise famous for his courage and generosity; but, on the other hand, he is reported to be rather dissolute in his morals, and tyrannical in his disposition.

"He met me with an easy and polite address, in which was something of frankness, but not the most distant tincture of coarseness. He was perfectly well bred in his manners. I could see he was well aware of the advantages of his person. He was magnificently attired in the Koordish taste: his gown was of a rich, flowered, gold Indian stuff; he had a superb Cashmere shawl ornamented with gold fringe on his head, put on in a wild loose manner; his upper dress was a capot, or cloak, of crimson Venetian cloth, with rich gold frogs, or bosses, on it. The age of Osman Bey is thirty-two; that of his brother, the pasha, thirty-five.

"We moved forward, in very good order, towards the city, if such it might be called, which was not above a quarter of a mile off. The crowd assembled to witness the procession was immense. I did not think the town could have contained such a multitude; yet the most perfect order prevailed. The police-officers of the darogha's train dealt around, I thought very unnecessarily, sundry blows with their heavy clubs, each one of which seemed sufficient to have felled an ox. Yet I alone appeared to

be annoyed at this mode of opening the march; the Koords, on whom the blows fell like hail, received them on their heads and shoulders with as little feeling as an anvil. In this manner we arrived at the palace; the entrance to which is low, mean, narrow, and dirty, to a degree which I thought ill accorded with the residence of a governor, or even of a common individual: but I understood that it is not without its use in a country like this, and that it renders the seat of government defensible, in cases of emergency. The entrance does not lead to the front of the palace, but turns round the side of it; and here I was obliged to alight, as we could get no farther on horseback."—vol. i, pp. 76, 77, 78, 79.

The dwelling-house of one of the chief officers of the Palace, who had been unceremoniously dislodged for the accommodation of the travellers, was allotted them, but which, according to European notions, was inconvenient, and the reverse of comfortable in every respect as regarded its interior arrangements and furnishings. The houses of the common people are mere mud hovels in Sulimania, which is said to contain ten thousand souls.

The Koords are much divided into clans or tribes; and Mr. Rich says, that the peasantry are a totally distinct race from the tribes, who seldom or ever cultivate the soil. On the other hand, the peasants are never soldiers. The tribes look upon the peasants as merely created for their use. We may well think therefore, that the condition of the latter is wretched in the extreme. Mr. Rich tells us that it much resembles that of a negro in the West Indies; but the worst of all is, that he never found it possible to make the Koordish masters ashamed of their cruelty to their dependants. That the peasant should in these circumstances at once appear from his countenance, speech, and manners, a being of an inferior race to the clansmen, as we are informed by the writer is the case, is nothing more than may in all instances be counted on, where prolonged servitude has existed.

One very natural result of clanship is devotion to the interests of the chiefs, and it seems to be strongly exemplified in Koordistan.

"The attachment of the Koords to their chiefs is indeed very strong. In Bagdad they live with their masters in the most miserable exile, struggling, without a murmur, with every sort of privation and suffering. Gentlemen who, in their own country, have a horse handsomely caparisoned, and a servant, are seen in Bagdad in rags; and are frequently known to work as porters or water-carriers, that they may take their day's wages to their master, to contribute to his support. When the brother of Abdurrahman Pasha died in Bagdad, one of his Koords was standing on the terrace or flat roof of the house, at the moment his master expired. 'What,' said he, 'is *the Bey* dead? then I will not live another moment!' and immediately he threw himself off the top of the house, and was dashed to pieces. I have often heard this anecdote related in Bagdad. Yet an exile in Bagdad is what the Koords most dread, and even their attachment is not always proof against its terrors. Poverty and privation

they can endure without a murmur; but the burning wastes of Arabia are to them, they say, truly dreadful."—vol. i, p. 87.

Among the Koordish diversions, partridge-fighting is a great favourite. But it would be a puerile amusement to a keen cock-fighter; because, instead of using their heels or spurs, the partridges only strive to seize an adversary by the nape of the neck. After by stratagem or skill having accomplished this feat, the successful party holds the other like a bull-dog, and sometimes leads him two or three times round the ring; but the bird so beaten will not feel disposed to become pugnacious for two or three months afterwards. The partridges are tamed, and each has its own name. Horse-racing, ram and dog-fighting, are also Koordish sports. In truth, they seem to be a nation of sportsmen. Great and small, young and old, have some favourite pastime. That of wrestling is one, and skill with the sword another fashion which their fancies take. The following description transports the reader to eastern scenes and names with a peculiar force:—

"*June* 3.—I went in the morning to welcome Rustum Effendi to Sulimania, and in the afternoon our party of swordsmen met at my house. A roll of felt, forty folds thick, was dipped in water, and suspended by a string. Osman Bey took the first cut, and at an easy blow severed the roll in two. Suliman Bey, who by the bye is a pleasing young man, followed, and did the same. Azeez Aga came next, and was equally successful. Another felt was suspended, but Osman Bey failed; he, however, cut through to within two or three folds. Azeez Aga and Suliman Bey also failed. Osman Bey then took another cut; but by this time he was nervous, and performed worse than before. Azeez Aga then took one of the sections of the felt, extending and placing it on the ground, and cut it through clean at a blow. His brother Abdurrahman did the same. This I thought a greater feat than cutting through the suspended felt. The Bey asked me if this was not better than our system. I told him it would do very well, provided the adversary stood to be cut at like the roll of felt; but I showed him how, if he missed his cut, he was entirely at the mercy of an opponent who knew the use of his weapon, according to our method. He seemed convinced at last that there was some truth in what I said; but Azeez Aga would not allow it.

"*June* 8.—Mr. Bell arrived on the 4th, since when I have been visiting and amusing myself among my Koordish friends; but I recollect nothing worth recording, and the relaxing effect of the north-east wind has rendered me averse to writing."—vol. i, pp. 132, 133.

The Koords are but indifferent musicians. The best informed and highest in rank among them, are also poor astronomers, geographers, or scholars of any class. But the Pasha and his younger brother were ingenious inquirers, and readily took up what the author was questioned upon by them. They listened with uncommon attention when told of Xenophon and the Ten Thousand, and of the ancient glory of the Koordistan race. The Pasha very

naïvely exclaimed—"I wonder if my family was of any consequence at that period!" Altogether, from these volumes, the Koords appear an interesting nation, capable of great and good things, if they would allay their internal and clanship jealousies, and if they were secure against Turkish and Persian intrigues, oppression, and animosities, to which their situation, on the confines of these frequently hostile empires, exposes them. Much might be expected of a people over whom there is such a Pasha as Mahmood, who, among the many favourable views in which he is held forth in these pages, is thus represented:—

"He displays an extraordinary degree of piety and faith in his way, without any of the intolerance or arrogance which a Turk of much less devotion invariably assumes. 'The bravest man I ever knew,' said the Pasha, 'was a poor Russian soldier, whom I saw when I accompanied the Prince Mahomed Ali Mirza in his inroad into Georgia. The man was carrying dispatches, and was taken prisoner by the Persians, and brought before the Prince, who interrogated him as to the purport of his business. 'What I am going about,' said the man, 'is contained in my dispatches; they are in Russian; read them if you can.' The Prince finding nothing was to be got out of him, asked him to become a Mussulman. The man refused; on which the Prince threatened him with the most cruel torments, but the man's resolution was not to be shaken. The Prince therefore ordered a grave to be dug; all the while the soldier laughed and chatted with those around him with the utmost unconcern. When the grave was ready, the Prince once more asked him if he would become a Mussulman; and upon his refusal, ordered him to be buried alive, which was instantly done, though I did all I could to prevent so barbarous an act. It was a pity to see so fine and brave a fellow sacrificed for religion. What business had the Prince with his faith?'"—vol. i, pp. 139, 140.

We shall not follow the author in his account of the various reigning families in Koordistan, farther than regards some notices of the Vali of Sinna, who governs in the Persian provinces. Mr. Rich's object in visiting that portion of Koordistan, besides the re-establishment of his precarious health, was to examine the chain of Zagros, with its hitherto unknown pass of Garran, and the fixing the position of the capital of that part of Persia. Certainly the character of the governor of Sinna could offer no inducement to the author and his party to go within this territory; for a more cruel, treacherous, and avaricious monster cannot be named. All the province trembles when his name is mentioned. He is splendid in his establishment, and so he may, for he is partner with every merchant and tradesman under him, or rather the general monopolizer. The author wanted a new box for his sextant; but all the wood, and even the carpenter himself, belonged to the Vali. Every one of his partners must take care that the profits of the joint business be regular, whatever the luck may have been. He forces people to borrow

money of him, but he himself fixes the per centage. He has more than fifty thousand sheep, which he distributes to different people to take care of; but the animals must neither grow old, nor be sick, nor die; for he has admirable skill and taste as respects the methods of enforcing obedience, as our readers will speedily perceive.

When the author was at Sinna, the tyrant was on a progress through his districts, extorting money for the celebration of his favourite son's marriage, which was shortly to take place, with a daughter of the King of Persia. But it was necessary and prudent for our travellers to repair to the spot where his highness sojourned, this being at that time at the castle of Banna.

"*September* 9.—I was to have called on the Vali to day to take leave of him. I told him to fix any time when he had no business, as it was quite equal to me when I went; and he said he would let me know. All the morning he was busy *settling accounts* with Banna. He pulled out the eyes of three of the principal men of this part of the country; and sent off their wives and daughters, with those of some other considerable persons, to Sinna. We saw the long train of women mounted on horses marching across the plain, escorted by some of the Khan's people, who rode among the women. *This* was the occupation of his morning, which fortunately only begins at eleven o'clock. The more we hear of him, the more disgusted are we with this monster. In the afternoon he rode out to inspect a village which he had seized. Before he went out he sent me word that unavoidable business had detained him all day, but that to-morrow he hoped to take leave of me, when he would march in one direction and I in another."—vol. i, p. 248.

We may guess what sort of unavoidable business engaged the monster. The bastinado was going on every day during his residence at Banna, the scene being varied now and then by the *out-pulling* process. But we quit Koordistan, after extracting some of the author's general conclusions regarding various eastern races, which, in his extensive travels, he has had particular opportunities of studying.

"I observe in general the Koords are much more eager after information, much more diffident of themselves, and much easier to instruct than the Turks, and, I believe, than the Persians either; for there are certain things which a Persian will readily adopt, but others in literature and science in which he conceives himself to be highly superior to other nations. A Turk has a comfortable idea of his own superiority in everything, and has a thorough contempt for whatever he does not understand.

"The printing press of Constantinople has done nothing towards enlightening the nation. But few good books have been printed, and they are not much sought after, and never used when obtained. The only works which have issued from that press which are in any estimation are the dictionaries. Abbas Mirza is establishing a press at Tabreez. We shall see if it will do more for the Persians than that of Constantinople has done for the Turks. A nation is not to be improved by force,

or by the efforts of a single person, however rational or powerful he may be. However, the Persians have a much greater natural aptitude than the Turks; and had Constantinople been their capital, they would long before this have taken their place among the European nations. The Mahometan religion is a bar to all improvement. A nation could not become civilized and remain Mahometan. Islamism is, without exception, the religion which is the most exclusive of all improvement, and the most favourable to the permanence of falsehood and error. Mahomet has meddled with everything, and poisoned everything he touched. He has made everything—science, art, history, manners—matters of religion, and placed a bar against all improvement, or new notions in any of them. A Turk blasphemes who believes any point of ancient history concerning which Mahomet has pronounced his opinion." —vol. i, pp. 308—310.

A few notices regarding the ruins of Nineveh, and adjacent parts, must now suffice in affording our readers an idea of Mr. Rich's important services, as contained in the present work alone, to oriental literature. It must be borne in mind, that purely topographical statements, and accounts of inscriptions or reliques—such as the narrative before us chiefly contains, in as far as Nineveh and its vicinity are concerned—cannot afford the most extractable matter of the characteristic specimens of a book. We can assure the reader, however, that the author brought to the task, in regard to that ancient city and province, extraordinary qualifications, and has left for the guidance of future explorers, invaluable hints as well as information. At the same time, with his characteristic candour and modesty, he admits that "in such a country it is not easy to say precisely what are ruins and what are not; what is art converted by the lapse of ages into a semblance of nature, and what is merely nature broken by the hand of time into ruins, approaching in their appearance those of art." He elsewhere says that the walls on the east have become quite a concretion of pebbles, like the natural hills.

Ancient writers have given to Nineveh what appears to those acquainted with modern cities merely, incredible dimensions. But if we take the idea which Mr. Rich's researches seem to enforce, that this ancient metropolis was not only a city, the royal quarter of which may have been confined within the walls which he has traced, but that its exterior parts may have consisted of clusters of villages and villas, the statement by ancient historians of Nineveh having been forty-eight miles in circumference is the less improbable. However, let us see what the author's general inspection of the ruins suggested regarding the remains of this spot.

"We first went to the village, or rather little town of Nebbi Yunus, which contains about three hundred houses, and is built on an ancient artificial mount, the whole of which it does not cover. Its antiquity is well ascertained by the remains found on digging into it very deep; when

fragments of bricks, whole bricks, and pieces of gypsum, covered with inscriptions in the cuneiform character, are found. I have many of these, one in particular which measures one foot four inches in thickness, covered with writing, that was dug up in this mound; and to-day we were shown some fragments built up in the foundations of houses. One of these, a broken piece of gypsum with cuneiform characters, was in the kitchen of a wretched house, and appeared to be part of the wall of a small passage which is said to reach far into the mount. Some people dug into it last year; but as it went under the houses, and they were afraid of undermining them, they closed it up again with rubbish, and only that portion of it which had been laid open, and forms part of a kitchen, is now visible. A little farther on, in a small room occupied by the women of an inhabitant of the town, who very politely went out to allow us to inspect it at our leisure, was another inscription, in very large cuneiform letters, on a piece of gypsum. It faces south, and runs east and west. Only about three feet of it are now open, though it is said to extend several yards west; but it has since been plastered over with mud. This inscription is the more curious, as it seems to occupy its original position. It is not much above the floor of the room, is about two feet high, and below the level of the surface of the mound. The cuneiform characters are in their proper position. The inscription is said to have been discovered in building the room, and was left just where it was found, only plastered over with mud like the rest of the room. It is exactly parallel with, and very near the passage noticed before; which appears to have been continued into, and even beyond, this spot, from some lines or traces seen in the ground, but is now broken down and laid open here. I doubt not but many other antiquities might be found in this mound; but the greater part of it is thickly covered with a labyrinth of small houses, and it is only on the repairing or falling down of these that such things are discovered."—vol. ii, pp. 30—32.

There is a mosque which covers the pretended tomb of Jonah, where a Christian monastery once stood. After giving some other particulars of a general survey, the author says—

"The area of Nineveh, on a rough guess, is about one and a half to two miles broad, and four miles long, extending a little way south of Nebbi Yunus. On the river, or west side, there are only remains of one wall, and I observed the same at the north and south extremities; but on the east side there are the remains of three walls. The west wall appears to have run a little in front of Nebbi Yunus. Between it and the river the ground is subject to frequent inundations and changes; but it has not interfered with the area.

"In this place I cannot help remarking a passage in Jonah; that Prophet suffered grievously from the easterly wind. This is the *sherki* so much dreaded in all these countries, which is hot, stormy, and singularly relaxing and dispiriting."—vol. ii, pp. 34, 35.

The country around Nineveh supplies inexhaustible materials for building. Not to speak of the sun-burnt bricks and the bitumen for cement that might be obtained to any extent, stones of various

kinds were discovered by Mr. Rich, such as a coarse kind of marble of a grey colour, and sandstones which were sometimes cut into blocks. "Most of the stones dug up were of enormous dimensions." In one place he says, "My curiosity-hunter brought me some fragments of cuneiform inscriptions on stone, and a seal of agate with the priest worshipping the sun, and other symbols, similar in every respect to some I got at Babylon." These were found in a mound which the natives call the castle of Ninewe, and serve to unite the history of the Babylonian with the Assyrian monarchy. It is of importance to consider the following information.

"I have learnt from Hajee Jirgees Aga a mode of building which is still practised, and which throws great light on some of the ruins seen at Nineveh. Pebbles, lime, and red earth or clay, are mixed together. This in a very short time, especially after exposure to water, becomes, as Hajee Jirgees Aga said, like a solid rock. The lime for this purpose must be slaked with water, and not merely burnt. It was in this manner that he himself, by command of the Pasha, lately caused the passage at the bridge gate, and a part of the bank which had been carried away by the river to be repaired. It is to be remarked that I learnt this, not by any inquiry about Nineveh, but by accident, in the course of a conversation on other topics."—vol. ii, pp. 64, 65.

The same authority informed Mr. Rich that the walls of Nineveh are an inexhaustible source of stones. There is a bridge over the Tigris which consists entirely of such materials. We might extend to a great length notices of discoveries and facts equally striking and valuable for throwing light on ancient times, regarding the previously obscure countries and nations visited by the author. The geographical points which his scientific survey has ascertained, his magnificent collection of oriental manuscripts, coins, and antiquities, now in the British Museum, and the inducements which his example, and exertions afford for future travellers and inquirers to perfect what he has so well began, entitle Mr. Rich's name, and the present work, as one of the grounds of his celebrity, to a high place in the estimation of the learned and the good.

ART. IX.—*A History of the Highlands and of the Highland Clans.* By JAMES BROWNE, ESQ., LL.D., Advocate. Parts II. III. IV. Glasgow: Fullarton & Co. 1836.

WE have now before us several parts of this able history of a most interesting section of the United Kingdom. Some months ago, in reviewing the first half volume of the work, we gave an account of the plan which the author had adopted and promised to follow out in its execution, and of the sources whence he was to derive materials for completing it in a style worthy of the subject; a thing

which has never previously been done. We also quoted several passages descriptive of a variety of peculiarities and features in the poetry, music, dress, and other remarkable circumstances in the history of the Highlanders, as specimens of the mastery which the learned author possessed in dealing with his subject. On that occasion we predicted that the work would be one of the most engaging and important of a historical and national character, that could be undertaken. The Highlanders of Scotland are, or rather have been, not only a peculiar people, and of great mark in the history of this mighty and glorious nation, but they afford an example of the progress of civilization singularly gratifying and instructive. Altogether they present to the historian and to the student of history a splendid theme, which has never before been adequately handled, either as respects extent or impartiality. These requisites, however, Dr. Browne has united with such a degree of ability and enthusiasm, that we have not perused one of his chapters without being persuaded that we have appreciated exactly the subject discussed or the scene depicted, or without feeling that eagerness to proceed to the rest, which an arresting and stirring romance excites. In short, the Highlands and the Highlanders have not only furnished to poets and romancers some of the richest mines that the writers of fiction have ever laboured in, but they present in themselves a real and living romance, more various, arousing, and noble than even the pictures given of them by the Great Magician of the North.

From the portion of the work now on our table, we shall confine ourselves to a few notices and specimens belonging to the time that elapsed between the period of the civil wars in the reign of Charles I., and the commencement of the rebellion in 1745. Were we to follow the author through the particulars of that rebellion, a single article of our journal would not be sufficient for discussing its merits, because it has never before been fairly and fully taken up—the recently discovered documents under the title of the Stuart Papers throwing new light upon the period, which have been carefully examined, and judiciously used by the author. Our present purpose, in confining ourselves to the space above notified, is to begin with the era when for the first time the Highlanders may be said to have appeared on the theatre of our national history, and to have given a foretaste of that military prowess, for which they afterwards became so highly distinguished. Previously their wars were chiefly among themselves, and between the several clans; domestic feuds, and the conflicts of petty chiefs, being the great features of their half savage state.

It was under that sanguine and intrepid commander, the Marquis of Montrose, that the great military achievements of the Highlanders were first conspicuously displayed. At Tippermuir, Al-

dearn, and Kilsyth, they fought with the bravery and the impetuous ferocity which have ever since distinguished them in the battle field; though very differently trained, armed, and clothed, to what they have been, in much later times, when equally victorious. We cannot select a more descriptive instance of their peculiar mode of fighting, as practised during the distractions of the civil wars, than the account of the battle of Killiecrankie, when led on by Viscount Dundee. And here we must observe, regarding the manner in which the author gives his battle pieces, that, with the exception perhaps of those by Walter Scott, we have never met with more vivid and graphic pictures of the combat field. In the hands of most writers, the confusion of the descriptions corresponds with that of the subject; and, without doubt, it requires both military knowledge, and the felicitous power of an artist, to place before others the leading features in the picture, according to their descriptive proportions and subordination. All this, we think, Dr. Browne is remarkable for doing, both like a skilful tactitian and like a painter, thereby imparting great vivacity and truth to the most stirring parts of his narrative. In short, he is an admirable scene-painter, as our readers must immediately perceive, though our short and broken extracts cannot do him justice.

The battle of Killiecrankie, every reader of history knows, was fought between the government troops under General Mackay, and the adherents, in the Highlands, of James II., under Viscount Dundee.

"Immediately above the ground on which Mackay had halted his troops is an eminence, the access to which is steep and difficult, and covered with trees and shrubs. Alarmed lest Dundee should obtain possession of this eminence, which being within a carabine shot from the place on which Mackay stood, would give him such a command of the ground as would enable him, by means of his fire, to force Mackay to cross the river in confusion; he, immediately on his return from the position occupied by his advanced guard, 'made every battalion form by a Quart de Conversion to the right upon the ground where they stood,' and then made them march each in succession before him up the hill till they reached the eminence, of which they took possession. Within a musket shot of this ground is another eminence immediately above the house of Urrard, which Dundee had reached before Mackay had completed his ascent, and on which he halted."—pp. 157, 158.

Mackay at once proceeded to arrange his men in fighting order on a plain between the edge of the eminence, and the commencement of the ascent to Dundee's position. For hours the two armies gazed upon each other with feelings, we may suppose, such as the author has happily described—the Highland host recalling the brilliant achievements of their fathers under Montrose, to which they had listened with wonder and enthusiasm in their childhood,

while Mackay's men were for the most part newly raised levies, who had no such recollections to inspire them with courage, and who could not but recoil at the idea of encountering in deadly strife such determined antagonists. It was within half an hour of sunset, and immediately after Dundee had harangued his men in the most enthusiastic manner, that—

"A pause now ensued, and a death-like silence prevailed along the line, when, on a sudden, it appeared in motion, marching slowly down the hill. The Highlanders, who stript themselves to their shirts and doublets, and whose appearance resembled more a body of wild savages than a race of men, who, although they could not boast of the civilization of the inhabitants of the south, were nevertheless superior to them in many of the virtues which adorn humanity; advanced, according to their usual practice, with their bodies bent forward, so as to present as small a surface as possible to the fire of the enemy, the upper part of their bodies being covered by their targets.

"To discourage the Highlanders in their advance by keeping up a continual fire, Mackay had given instructions to his officers commanding battalions, to commence firing by platoons, at the distance of a hundred paces. This order was not attended to, as Balfour's regiment, and the half of Ramsay's, did not fire a single shot, and the other half fired very little. The Highlanders, however, met with a very brisk fire from Mackay's right, and particularly from his own battalion, in which no less than sixteen gentlemen of the Macdonells of Glengarry fell; but, undismayed by danger, they kept steadily advancing in the face of the enemy's fire, of which they received three rounds. Having now come close up to the enemy, they halted for a moment, and having levelled and discharged their pistols, which did little execution, they set up a loud shout and rushed in upon the enemy sword in hand, before they had time to screw on their bayonets to the end of their muskets. The shock was too impetuous to be long resisted by men who, according to their own general, 'behaved, with the exception of Hastings's and Leven's regiments, like the vilest cowards in nature.' But even had these men been brave, as they were pusillanimous, their courage would not have availed them, as their arms were insufficient to parry off the tremendous strokes of the axes, and the broad and double-edged swords of the Highlanders, who with a single blow, either felled their opponents to the earth, or struck off a member from their bodies, and at once disabled them. While the work of death was thus going on towards the right, Dundee, at the head of the horse, make a furious charge on Mackay's own battalion, and broke through it, on which the English horse which were stationed behind, fled without firing a single shot.

"On the morning after the battle—for night had thrown its sable curtain over the horrors of the scene, before the extent of the carnage could be ascertained—the field of battle and the ground between it and the river, extending as far as the pass, presented an appalling spectacle in the vast numbers of the dead which strewed the field, and whose mutilated bodies attested the savage and unrelenting ferocity with which Mackay's men had been hewn down by the Highlanders. Here might be seen a

skull which had been struck off above the ears by a stroke from a broad-sword—there a head lying near the trunk from which it had been severed—here an arm or a limb—there a corpse laid open from the head to the brisket; while interspersed among these lifeless trunks, *dejectaque membra*, were to be seen broken pikes, small-swords and muskets, which had been snapt asunder by the athletic blows of the Lochaber axe and broad-sword.

"If the importance of a victory is to be reckoned by the comparative numbers of the slain, and the brilliant achievements of the victors, the battle of Killiecrankie may well stand high in the list of military exploits. Considering the shortness of the combat, the loss on the part of Mackay was prodigious. No less than two thousand of his men fell under the swords and axes of Dundee's Highlanders, and about five hundred were made prisoners. Among the slain were Lieutenant-Colonel Mackay, brother of the General, Brigadier Balfour, and several other officers. Highland tradition reports that Balfour was cut down by the Reverend Robert Stewart, a catholic clergyman, nephew to Stewart of Ballechen, for having contemptuously refused to receive quarter when offered him by the priest. The same tradition relates that Stewart, who was a powerful muscular man, followed the enemy in their flight down to the river, and towards the pass, wielding a tremendous broad-sword, with which he cut down numbers of the fugitives, and so much did he exert himself in the use of his fatal weapon, that at the conclusion of the carnage, his hand had swollen to such an extent, that it could only be extricated from the basket-hilt of his sword, by cutting away the net-work."—vol. ii, pp. 162, 163, 167, 168.

But what a change has there taken place in the Highlands since that period, and especially within these late years! Most of our readers must be aware of the results of certain excellent measures introduced and enforced by the great Earl of Chatham, for the taming, so to speak, of the barbarous but heroic clans. But various other influences have also been conspicuously operative in the great work of their amelioration. Not to mention the effects of direct education, confining the word to the business of schools and of professed teachers, nor of commerce and trade, which steam power has every where so wonderfully improved, nor of enlightened systems of agriculture that have penetrated to the remotest vallies and coasts of the rugged and bleak north—just let us think for a moment of the benefits which the productions of literary men have conferred on that portion of the empire. We do not mean by these productions, such as properly belong to the school-room, or to religion; but those of a lighter quality, which are not likely ever to be read by any but persons of superior minds or circumstances in society. Take the works of Scott—his romantic prose or poetry—and say, how many thousands of the best informed and of the wealthiest in England, aye, and in Europe, have been led by them to shed their information, their wealth, and the spirit of their manners, among the once, and not remotely in point of time, savage

clans of the Highlands. The work before us, though of a graver character and more permanent utility than any thing in the form of fiction can be, will have a like tendency and power. It will be rare, if any one of its numerous subscribers fails of longing to repair to the scenes of such strange and stirring events, as that, for instance, where the battle of Killiecrankie was fought, after reading the vivid and arresting description of it from which we have just been quoting. But every glen, and pass, and lake, and mountain in the Highlands, it may be said, figure upon some one of these pages, as a distinct and memorable monument of war, chivalrous deeds, love, or death—of the virtues or crimes of a strong-hearted and imaginative people, who with all their attachment to their native home, have made the strength and peculiarities of their minds as well as arms be felt throughout Europe. On this broad and potent scale, the Highlanders appear in these pages, and the farther we advance in the work, the more signal and illustrious do the actors become in the drama of their history.

Had we been desirous to select from the portion of Dr. Browne's work that is now before us, specimens of his impartiality as a historian, of his perfect knowledge of Scottish character, whether Lowland or Highland, of his eloquence and pathos, we should have traced with him the career of that splendid man, and great commander, the chivalrous Montrose. Two or three short extracts from the narrative, after the fate of the Marquis was decreed, will tempt all who read them to examine the whole account for themselves. Let us see what was the treatment he received on the day that he was conveyed a prisoner from Leith to Edinburgh. In terms of the sentence passed by his most inveterate enemies—

"Before mounting the vehicle brought for his reception, Montrose was ordered by the hangman to uncover his head; but as the mandate was not immediately attended to, that abhorred instrument of the law enforced his command with his own hands. He thereupon made Montrose go into the cart, and placing him on a high chair fixed upon a small platform raised at the end of the cart, he pinioned his arms close to his sides by means of cords, which being made to pass across his breast, and fastened behind the vehicle, kept him so firmly fixed as to render his body immoveable. The other prisoners, who were tied together in pairs, having been marshalled in front of the cart in walking order and uncovered, the hangman, clothed in his terrific attire, mounted the horse attached to the cart, and the procession thereupon moved off at a slow pace up the Canongate, in presence of thousands of spectators, who lined the long and spacious street, and filled the windows of the adjoining houses. Among the crowd which thronged the street to view the mournful spectacle was a great number of the inferior classes of the community, chiefly females, who had come with the determined intention of venting abuse upon the fallen hero, and pelting him, as he proceeded along the street, with dirt, stones, and other missiles, in consequence of the harangues of the ministers on occasion of the

late fast; but they were so overawed by the dignity of his demeanour, and the undaunted courage of soul which he displayed, that their feelings were at once overcome, and instead of covering him with reproaches, they dissolved into tears of pity at the sight of fallen greatness, and invoked the blessings of heaven upon the head of the illustrious captive. A result so totally unlooked for, could not be but exceedingly displeasing to the enemies of Montrose, and particularly to the ministers, who, on the following day, being Sunday, denounced the conduct of the people from the pulpits of the city, and threatened them with the wrath of heaven."—vol. ii, pp. 38, 39.

The distance which the procession had to travel was but short; yet, by a species of the most refined cruelty, the delay in its progress was such, that it was almost seven o'clock in the evening before it reached the prison, the vehicle occupied by Montrose being made to halt before the residences of some of his deadliest enemies, that they might feast their eyes with the sight. Yet the prisoner betrayed no symptom of inquietude, but preserved, during this trying scene, a dignified composure. When at last released from the cart, he gave the hangman some money for having driven his "triumphal car," as he termed the cart, so well.

"Agreeably to the order of parliament, Montrose was brought up by the Magistrates of Edinburgh on Monday at ten o'clock A. M. to receive sentence. As if to give dignity and importance to the cause for which he was about to suffer, and to show how indifferent he was to his own fate, Montrose appeared at the bar of the parliament in a superb dress which he had provided for the purpose, after his arrival in Edinburgh. His small clothes consisted of a rich suit of black silk, covered with costly silver lace, over which he wore a scarlet rocket which reached to his knee, and which was trimmed with silver galouns, and lined with crimson taffeta. He also wore silk stockings of a carnation colour, with garters, roses, and corresponding ornaments, and a beaver hat having a very rich silver band.

"During the night, when free from the intrusion of the ministers, Montrose occupied himself in prayer and mental devotion, and even found leisure to gratify his poetic taste, by composing the following lines, which he wrote upon the window of the chamber in which he was confined.

'Let them bestow on every airth a limb,
Then open all my veins, that I may swim
To thee, my Maker, in that crimson lake,
Then place my par-boiled head upon a stake;
Scatter my ashes, strow them in the air.
Lord, since thou knowest where all these atoms are,
I'm hopeful thou'lt recover once my dust,
And confident thou'lt raise me with the just.'"

vol. ii, pp. 40, 41—44.

He was conveyed to the place of execution on the same vehicle by which he had been carried into the city. In addition to his other dress, he was now habited in a superb cloak, which his friends

had provided him with. He had been reproached, indeed, by one of his enemies in the morning, for paying too particular attention to his toilet, having been found in the act of combing his hair. But he answered, "While my head is my own, I will dress and adorn it; but to-morrow, when it becomes yours, you may treat it as you please." It was from a total misunderstanding of the man, that such precision about trifles was construed into frivolity. With Montrose, these trifling attentions were proofs of the composure of his mind, the dignity of his character, and what he thought due to the cause for which he was to suffer. As he proceeded to the place of execution, he is said to have had "such a grand air, and so much beauty, majesty, and gravity, appeared in his countenance, as shocked the whole city at the cruelty that was designed him; and extorted even from his enemies this unwilling confession, that he was a man of the most lofty and elevated soul, and of the most unshaken constancy and resolution that the age had produced."

"As the fatal hour was fast approaching when this unfortunate nobleman was to bid a last and eternal adieu to sublunary things, he desired the executioner to hasten his preparations. This hated functionary, accordingly brought the book of Montrose's wars, and his late declaration, which, by the sentence, were ordered to be tied round his neck with a cord. Montrose himself assisted in carrying this part of his sentence into execution, and while the operation was performing, good-humouredly remarked, that he considered himself as much honoured then by having such tokens of his loyalty attached to his person, as he had been when his majesty had invested him with the order of the garter.

"Hitherto, Montrose had remained uncovered; but, before ascending the ladder which conducted to the top of the gibbet, which rose to the height of thirty feet from the centre of the scaffold, he requested permission to put on his hat. This request was, however, refused. He then asked leave to keep on his cloak; but this favour was also denied him. Irritated, probably at these refusals, he appears for a moment to have lost his usual equanimity of temper, and when orders were given to pinion his arms, he told the magistrates that if they could invent any further marks of ignominy, he was ready to endure them all for the sake of the cause for which he suffered.

"On arriving at the top of the ladder, which he ascended with astonishing firmness, Montrose asked the executioner how long his body was to be suspended to the gibbet. 'Three hours' was the answer. He then presented the executioner with three or four pieces of gold, told him he freely forgave him for the part he acted, and instructed him to throw him off as soon as he observed him uplifting his hands. The executioner watched the fatal signal with a throbbing heart, and when the noble victim raised his hands, the ill-fated functionary obeyed the mandate, and gave vent to his sorrow by a flood of tears. A feeling of horror seized the assembled multitude, who expressed their disapprobation by a general groan."—vol. ii, pp. 47, 48.

Thus died, at the age of thirty-eight, James Graham, Marquis-

of Montrose; who, nevertheless, had exerted himself for what at the time seemed a questionable cause; and which, as has since been abundantly established, was the cause of oppression and tyranny. This is admitted fully by the author; although Presbyterians of the stricter class will not coincide with him in many of his indvidual opinions of the most prominent actors and measures, at that distracted period in Scottish history. Our purpose in quoting the above passages, however, was not to canvass opinions, or reconcile the statements chiefly relied on by Dr. Browne, coming, as these do, for the most part from the partisans of Montrose; but to show the vigour and ease of the narrative, abounding as it often does in all the higher qualities of historical composition.

The history of the Earl of Mar's insurrection, or the rebellion of 1715, like that of 1745, has been placed in a much clearer light in the present work, as respects motives and facts, than we have ever before found it; and altogether, when taken in connection with what precedes and follows, puts the subject in a perfectly satisfactory shape. We cannot enter into its details, however; but restrict ourselves to a singular letter, written by Mar to his baillie, in the lordship of Kildrummy, on the evening of the day on which he had published a high-flown and liberty-sounding declaration to the adherents of the Chevalier de St. George. The Earl, as is well known, was a subtle and selfish man; but the following curious specimen of feudal despotism belongs to a period when we could hardly have expected that it existed even in the Highlands of Scotland; much less, that it could have been exercised by a refined courtier at the time that he was uttering and publishing the most ardent and arousing language of loyalty and national honour. But yet it is no uncommon occurrence to find the loudest and fairest talkers in public about liberty, the greatest tyrants in private.

"'*Invercauld, Sept.* 9, *at night*, 1715.

"'Jocke,—Ye was in the right not to come with the hundred men ye sent up to-night, when I expected four times the number. It is a pretty thing when all the Highlands of Scotland are now rising upon their king and country's account, as I have accounts from them since they were with me, and the gentlemen of our neighbouring lowlands expecting us down to join them, that my men should be only refractory. Is not this the thing we are now about, which they have been wishing these twenty-six years? And now, when it is come, and the king and country's cause is at stake, will they for ever sit still and see all perish? I have used gentle means too long, and so I shall be forced to put other orders I have in execution. I have sent you enclosed an order for the lordship of Kildrummy, which you are immediately to intimate to all my vassals: if they give ready obedience, it will make some amends, and if not ye may tell them from me, that it will not be in my power to save them (were I willing) from being treated as enemies, by those who are ready soon to join me; and they may depend on it, that I will be the first

to propose, and order their being so. Particularly, let my own tenants in Kildrummy know, that if they come not forth with their best arms, that I will send a party immediately to burn what they shall miss taking from them. And they may believe this not only a threat, but, by all that's sacred, I'll put it in execution, let my loss be what it will, that it may be an example to others. You are to tell the gentlemen that I'll expect them in their best accoutrements, on horseback, and no excuse to be accepted of. Go about this with all diligence, and come yourself and let me know your having done so. All this is not only as ye will be answerable to me, but to your king and country.

"'Your assured friend and servant,

"'MAR.

"'*To John Forbes of Inverau, Bailie of Kildrummy.*'"

vol. ii, pp. 270, 271.

In the appendix to the second volume of this history, a number of extremely interesting and valuable documents are published for the first time, under the title of the "Stuart Papers," to which his present Majesty has been pleased to permit the author to have access, for the purpose of illustrating the rebellion of 1745. We have already said, that we shall not enter upon this part of the work. As a specimen of Prince Edward's English scholarship, however, and indeed of his intellectual powers, we quote two of his letters, written at a time sufficiently close upon his great enterprise, to satisfy us, that when in this country, little or no advancement could have taken place in his learning or understanding.

"*Letter.—Prince Charles Edward to James Edgar, Esquire.*

"PARIS, *ye 16th January*, 1745.

"I HAVE received to of your letters allong with the King's and Duks. I am very glad you have got so good an occasion of sending sum of my things, but the would be more agreeable to me iff you had the bringing of them yourself. I am going in to or three days to my contry howse, where I will be at full liberty to have the spleen. It is now to months I have not handeled a gun, because of the bad weather and cold, for which I would be called *cacciotore di Panbianco* by the Duke iff he new it, in revenge for my calling him so formerly. As soon as I am arrived at Fitz james I intend to begin again to shute, but not whin it rens (rains). You see by this that according as one advanses in years one gets reason. Adieu. CHARLES P."

vol. ii, pp. 467, 468.

James Edgar was private Secretary to the Prince's father. The other letter is from the Prince to his father.

"SIR, "FITZ JAMES, *5th April*, 1745.

"I still always continue, thank God, in perfect good health, and that is the only good I can say at present, for I see little apierence of any great thing from the F. C., or of my making the campaign. I have been also refused the Pasports I mentioned to you some posts ago, that had been asked by the *Duke of Perth*. You may judg by all these things how much reason I have to be out of umer (humour), but notwithstand-

ing one must submit to the will of God, and have patience, for lett them do what they will to me, it is absolutely and unavoidably necessary to bear with it, *coute qui coute.* I only hope in the Almighty, that he will reward us for our patience and constance. I shant fail to mention to the B. of Soissons what you tell me by yours of ye 16th March, which I have just now received, and have nothing more to add for the present, having but disagreeable subjects to dwell upon. I lay myself at your majesty's feet, most humbly asking blessing.

"Your moste dutifull son,

"CHARLES P."—vol. ii, p. 475.

The campaign here alluded to was that of the French Army in Flanders, which the Prince wished to join, that he might be relieved from the state of seclusion in which he was kept by the French government, and also gain some knowledge of military tactics. But we must not go farther into the subject.

It is due to the public as well as to the proprietors of the "History of the Highlands and of the Highland Clans,"—which we have shown ourselves so anxious to recommend as a standard work that was much wanted, and which we believe is most extensively patronized and circulated—to state, that it is to be completed in four volumes, consisting of eight parts; four of these have been published, and the remainder are to be issued speedily.

ART. X.—*Pericles and Aspasia.* By WALTER SAVAGE LANDOR, Esq. 2 Vols. London: Saunders & Co. 1836.

IN his "Imaginary Conversations of Literary Men and Statesmen," Mr. Landor established his right to the title of the English Literary Dramatist. That work displayed no ordinary acquaintance with the great men of antiquity—no ordinary enthusiasm and fidelity in personating their characters and feelings, by turns humourous, tender, quaint, or lofty, as the subject required. Without caricature, and without effort, he seemed to place himself in the situation of the individuals represented, and to utter the very words, and suggest the very sentiments which they themselves would or must have done. It was also well observed of that work, that the author succeeded best when going far back into antiquity, and that according to the distance which the object or character contemplated stood from him, so did his views expand, and the more worthy did he become of the admirable models supposed to be imitated. Accordingly, we remember, that his dialogue between Pericles and Sophocles was one of the happiest efforts which his "Conversations" presented. It is therefore reasonable to expect, when the former of these illustrious names is introduced again, upon a wider field and along with a more numerous array of contemporary personages who are prominent in the temple of fame, that our author's

power will not be less felicitous than when he first personated that great commander, statesman, and orator, especially since the celebrated Aspasia is the heroine in the series of Letters constituting the work. Indeed we have to say, that for all that is minute and graceful in scholarship, for all that is precise and noble in sentiment, and all that is descriptive in situation, these Letters surpass the Dialogues formerly published. In truth, the work is so purely classical, so highly finished, and the characters so little known by the mass of readers now-a-days, who are attracted by tinsel more than by substantial riches, because these are not allowed the time necessary for weighing and valuing them, that we fear it will not obtain the popularity which more exciting but much more flimsy productions secure. If it may require of the reader, as Mr. Landor himself suggests, the "learning by heart two first '*Years*' of Thucydides," ere he can relish the volumes before us, something not much different from a sealed book is presented to nineteen-twentieths of the reading community. We must, however, select a few gems, without any thing like lengthened comment or discussion; the imaginary nature of the performance, and the subjects treated of, affording small scope for any thing more than a taste for the author's beauties, and an appreciation of the intellectual and critical powers displayed.

As already intimated, there is a diversity of characters and topics introduced in these Letters. Besides Pericles, the eloquent, the venerable, but not the spotless, and Aspasia, the lively, but passionate and erring, her early companion Cleone figures prominently in the correspondence; the gods, the poets and philosophers of Greece, the arts, and the manners of the age, being, with other and kindred themes, besides the love of the hero and heroine, constantly blended in learned and most terse as well as polished style. Our first extract shall be from a letter of the sensible and affectionate Cleone to the lovely Aspasia. Though her numerous criticisms on the poets are learned and profound, she is not above directing her taste to ornaments of dress—as witness the following artist-like particularity.

"The arm is composed of three parts; no one of them is too long. Now the armlet intersects that very portion of it which must be considered as the most beautiful. In my idea of the matter, the sandal alone is susceptible of gems, after the zone has received the richest. The zone is necessary to our vesture, and encompasses the person, in every quarter of the humanized world, in one invariable manner. The hair too is divided by nature in the middle of the head. There is a cousinship between the hair and the flowers; and from this relation the poets have called by the same name the leaves and it. They appear on the head as if they had been seeking one another. Our national dress, very different from the dresses of barbarous nations, is not the invention of the ignorant or the slave; but the sculptor, the painter, and the poet, have studied how best to adorn the most beautiful object of their fancies and contemplations.

The Indians, who believe that human pains and sufferings are pleasing to the deity, make incisions in their bodies, and insert into them imperishable colours. They also adorn the ears and noses and foreheads of their gods. These were the ancestors of the Egyptian; we chose handsomer and better-tempered ones for our worship, but retained the same decorations in our sculpture, and to a degree which the sobriety of the Egyptian had merely reduced and chastened. Hence we retain the only mark of barbarism which dishonours our national dress, the use of ear-rings. If our statues should all be broken by some convulsion of the earth, would it be believed by future ages that, in the country and age of Sophocles, the women tore holes in their ears to let rings into, as the more brutal of peasants do with the snouts of sows!"—vol. i, pp. 83—85.

Innumerable are the beautiful thoughts and images that enrich these Letters. There is not a page without them. Thus Cleone says, on hearing early tidings of the death of her beloved, "O! he was too beautiful to live! Is there any thing that shoots through the world so swiftly as a sunbeam?" And Pericles admonishes Aspasia, who mourns for the same youth—"Weep, and perform the offices of friendship. The season of life, leading you by the hand, will not permit you to linger at the tomb of the departed." Again, "Rain drops easily from the bud, rests on the bosom of the maturer flower, and breaks down that one only which hath lived its day." Of sculpture, Pericles says, "There are things, Aspasia, beyond the art of Phidias. He may represent Love leaning upon his bow and listening to Philosophy, but not for hours together; he may represent Love, while he is giving her a kiss for her lesson, tying her arms behind her; loosing them must be upon another marble." Well might Greece be called a "honied land," if her sages, statesmen, and maidens discoursed in such mellifluous strains. Now for the rapturous Aspasia to her friend and playmate Cleone, regarding her hero and lover.

"At last I have heard him speak in public.

"Apollo may shake the rocks of Delphi, and may turn the pious pale; my Pericles rises with serenity: his voice hath at once left his lips and entered the heart of Athens. The violent and desperate tremble in every hostile city; a thunderbolt seems to have split in the centre, and to have scattered its sacred fire unto the whole circumference of Greece.

"The greatest of progidies are the progidies of a mortal, they are, indeed, the only ones: with the gods there are none.

"Alas! alas! the eloquence and the wisdom, the courage and the constancy of my Pericles, must have their end; and the glorious shrine, wherein they stand pre-eminent, must one day drop into the deformity of death!"—vol. i, pp. 139, 140.

There is a thought as natural and chaste, by Cleone to Aspasia on her birth-day, as any we ever heard uttered, and yet it seems to be as new as it is feeling and sweet.

"We have kept your birth-day, Aspasia.

"On these occasions I am reluctant to write any thing. Politeness, I think, and humanity, should always check the precipitancy of congratulation. Nobody is felicitated on losing. Even the loss of a bracelet or tiara is deemed no subject for merriment and alertness in our frends and followers. Surely then the marked and registered loss of an irreparable year, the loss of a limb of life, ought to excite far other sensations."—vol. i, p. 297.

Our last specimen from these Letters will be from the last that Pericles is supposed to have written to Aspasia, and after the pestilence has robbed his house of his offspring, and made Athens a city of tombs. It breathes that sort of melancholy, which one can easily believe soothed the last days and hours of such refined heathens, and those sentiments which are highly descriptive of the national character, and also the philosophy of the sages of ancient Greece.

"Reviewing the course of my life, it appears to me, at one moment, as if we met but yesterday; at another, as if centuries had past within it; for within it have existed the greater part of those who, since the origin of the world, have been the luminaries of the human race. Damon called me from my musick to look at Aristides on his way to exile: and my father pressed the wrist by which he was leading me along, and whispered in my ear,

"'*Walk quickly by; glance cautiously; it is there Miltiades is in prison.*'

"In my adolescence I offered the rites of hospitality to Pindar and Empedocles: not long afterward I embraced the neck of Eschylus, about to abandon his country. With Sophocles I have argued on eloquence; with Euripides on polity and ethicks; I have discoursed, as became an inquirer, with Protagoras and Democritus, with Anaxagoras and Meton. From Herodotus I have listened to the most instructive history, conveyed in a language the most copious and the most harmonious; a man worthy to carry away the collected suffrages of universal Greece; a man worthy to throw open the temples of Egypt, and to celebrate the exploits of Cyrus. And from Thucydides, who alone can succeed to him, how recently did my Aspasia hear with me the energetick praises of his just supremacy!

"As if the festival of life were incomplete, and wanted one great ornament to crown it, Phidias placed before us, in ivory and gold, the tutelary Deity of this land, and the Jupiter of Homer and Olympus.

"To have lived with such men, to have enjoyed their familliarity and esteem, overpays all labours and anxieties. I were unworthy of the friendships I have commemorated, were I forgetful of the latest.. Sacred it ought to be, formed as it was under the portico of Death.. my friendship with the most sagacious, the most scientifick, the most beneficent of philophers, Acron and Hippocrates. If mortal could war against Pestilence and Destiny, they had been victorious. I leave them in the field: unfortunate he who finds them among the fallen!

"And now, at the close of my day, when every light is dim, and every guest departed, let me own that these wane before me, remembering, as

I do, in the pride and fulness of my heart, that Athens confided her glory and Aspasia her happiness to me.

"Have I been a faithful guardian? do I resign them to the custody of the gods undiminished and unimpaired? Welcome, then, welcome, my last hour! After enjoying for so great a number of years, in my publick and my private life, what I believe has never been the lot of any other, I now extend my hand to the urn, and take without reluctance or hesitation what is the lot of all."—vol. ii, pp. 285—288.

There is a good deal of poetry interspersed throughout these volumes. Mr. Landor's verses have long ago been characterized as inextricable; nor do the specimens before us retrieve his muse from the charge. We can at least say, that they have totally failed to interest our feelings, and that toward the latter portion of the work, we have been disinclined to lose time in reading them, so as to be kept back from his delicious and intellectual prose.

So much for Pericles and Aspasia, and their correspondence, of which we can confidently speak with all but unmixed approbation. We therefore deeply regret that Mr. Landor does not let his readers part from him with such kindly feeling and such sweet graces; for, as if determined that he should exhibit the weak as well as the strong points which chequered his "Imaginary Conversations," he has added certain "Reflections on Athens at the Decease of Pericles," and a "Letter to an Author," which are disfigured by the very same want of temper, the same arrogant dogmatism, the same outrageous paradoxical spirit, that exposed him so justly to reprobation in his former work. He falls foul, it seems to us, of all and sundry, whether the objects of his invectives be men or opinions, and in a style which betrays the most repulsive self-love. We were somewhat annoyed, when in the dedication of the work to Lord Mulgrave, we found these words, "I who never ask anything of any man." This refers to the author's being above soliciting permission for prefixing the Earl's "illustrious name" to the title-page: and yet there is about as much flattery pressed into the few sentences of that dedication as might well elevate the vainest patron, did they come from a wise man. In comparing ancient Athens with the nations of modern Europe—with England for instance—Mr. Landor grows altogether furious, on a number of points. Buonaparte once more, too, comes in for a share of his ferocity.

But to leave his "Reflections on Athens" to the criticism or amusement of those who have a taste for such rhapsodical crusades against opinions and men, let us glance for an instant at Mr. Landor's "Letter to an Author," which certainly is a curiosity of its kind. In his "Imaginary Conversations," he entertained some childlish crotchets about the spelling of certain English (we observe he denies the term English the honour of a capital letter at its beginning) words; nor has he laid aside his fanciful refinements

in the present work. For example, we have *apostols*, for apostles, *redd*, for read, *sepulcher*, for sepulchre, and so on. And yet we do not find that his theory about carrying into effect a systemetic and uniform mode of spelling extends beyond a very limited number of words. He says there is not a single word in the five volumes of the "Imaginary Conversations," spelt differently from what he has found it in some learned and judicious author, or deduced from strict analogy. But where can he meet with many persons who will have the same opinion of authors, or of strict analogy? Or how can any one expect, who is superior to trifling, to compel all men to think as he does, or even to be at the pains to examine his system. If the thing could be done as easily as passing an act of parliament, or if the system could be as speedily promulgated, how long would fanciful writers such as Mr. Landor himself, abide by the uniformity introduced. It is very strange how the author of Pericles and Aspasia should become so warm and ridiculous about a system of spelling, and still more strange that he should bring in the subject in the following manner.

"You remark, and indeed complain, that I have discontinued the right spelling of many words: and you will censure me again more strongly for the reason. It is this: I did not intend to publish the *Letters* with my name; because a great party in England, and every scotchman and half-scotchman in the world is my sworn enemy. Among the rest, Lord Brougham, who, before he was Lord Brougham, was consulted by my publisher on the legality of certain expressions in the *Imaginary Conversations*, and returned the manuscript without an answer. Had he entered into it, he might have learnt some things which he never knew, and he might have seen others which he never will attain. He has much intuition: did it inform him what I thought of him? Certainly I never ventured to express those sentiments, for I am cautious, in all personal matters especially, to keep within the boundary of *το πρεπον*.

"I destined the little profit that might arise from the *Letters* to the necessities of another, as Lady B. knows; and, when that person was found unworthy, I requested my hearty Tory friend, Mr. James, whose *Mary of Burgundy* Scott himself (were he envious) might have envied, to bestow it on any author in want of money more than myself, if any such could be found. I should have acted ill and imprudently, had I diminished it by obtruding an obnoxious name, undefended by the circumvallation of club-houses, and without a sentinel to challenge an assailant.

"Mr. Hartley Coleridge, who inherits the genius of his father, is incorrect in mentioning me with a set of people (Elphinstone and Mitford at the head of them) who attempt to spell every word as we pronounce it. What, in the name of God, is there in common between these folks and me?"—vol. ii, pp. 322, 323.

The last sentence of the paragraph in which we break off the extract, is in these suggestive words—"But I must not forget that I am now where I shall be laughed at, if I go on." What a mark

Mr. Landor must be for Scotchmen and half-Scotchmen! But if he proceed at this rate, how or where are they to catch such an arrogant egotist? It is unnecessary for us to attempt it, especially after the alarming profanity with which he appeals, in the above extract, to his readers. We therefore hasten to the close of his rigmarole letter, to let him show a little more of his pugnacity and incorrigible vanity. After informing his readers that he had much extended his remarks on the subject of spelling in that volume of the "Imaginary Conversations" which contains the dialogue between Tooke and Johnson, and of detaching its materials from the body of the work, that they might be published apart, he turns his ire against a certain Penciller by the Way, whom he describes and exposes in the following cutting, because, we believe, truthful style and strain.

"At this time an American traveller passed through Tuscany, and favored me with a visit at my country seat. He expressed a wish to reprint in America a large selection of my *Imaginary Conversations*, omitting the political. He assured me they were the most *thumbed* books on his table. With a smile at so energetick an expression of perhaps an undesirable distinction, I offered him unreservedly and unconditionally my only copy of the five printed volumes, interlined and interleaved in most places, which I had employed several years in improving and enlarging, together with my manuscript of the sixth, unpublished. He wrote to me on his arrival in England, telling me that they were already on their voyage to their destination. Again he wrote, informing me that a friend, a nameless one, had left them at an American merchant's in Florence. I inquired there, and found the man indignant at such a charge against his punctuality: he declared he never had seen or heard of them. Without a question in regard to the anonomous friend, I told the American traveller in a few words that they were lost, and requested him to take no more trouble on the occasion than I myself should do. I never look for any thing, lest I should add disappointment, and something of inquietude, to the loss. I regret the appearance of his book more than the disappearance of mine. My letter of introduction to Mr. R. (whom he simply and unceremoniously calls *a barrister*) procured him, at my request, admittance to C. L. and his sister, both of whom he seems to have *fidgetted*. My letter of presentation to Lady B. threw open (I am afraid) too many folding-doors, some of which have been left rather uncomfortably ajar. No doubt his celebrity as a poet, and his dignity as a diplomatist, would have procured him all those distinctions in society, which he allowed so humble a person as myself the instrumentality of conferring. Here and there are persons, great and small, who interest me little: yet I wish the traveller had spoken in a slight degree more respectfully of my friend R., the most courageous man in existence, who determined to resign his profession when he had acquired by it ten thousand pounds, and who did then resign it, when he was gaining ground daily. We should raise a statue to every lawyer of such integrity: we might do it without fear of indictment for obstructing the streets. Another wish is, that the ingeni-

ous and good-natured traveller had represented somewhat less ludicrously, C. L. and his sister; not knowing or not minding that *he* is the most exhilarating and cordial of our writers, and *she* the purest. If, amid the accidents of human life, the anonomous friend be living; and if it hath pleased God, by the sea-voyage or any other means, to have restored to him the blessing of memory, so that he may recollect where he deposited the volumes and manuscripts; and if he will consign them to my publishers, I shall be happy to remunerate him handsomely for the salvage. Should we be unsuccessful for the present, I am yet confident that, either in bottle or bladder, the unpublished portion, however mutilated and disfigured, will be cast upon the shores of the Atlantick, and reach the hands to which it was entrusted. I have always found my ink grow paler by transfusion; and I cannot tell how it may stand in America after an exposure so corrosive.

"Greatly as I have been flattered by the visits of American gentlemen, I hope that for the future no penciller of similar compositions will deviate in my favour to the right-hand of the road from Florence to Fiesole. In case of mistake, there is a charming view of the two cities, and of Valdarno and Vallombrosa, from the iron-gate at the entrance to my grounds: I could not point out a more advantageous position."—vol. ii, pp. 340—343.

Mr. Landor! you must now be prepared for bullet or steel; for ourselves, however, it would be much more pleasant to pass through the iron gateway at the entrance of your grounds, to—we doubt not—your hospitable *Villa* of *Fiesolana*, than, under false pretences, either obtain or be condemned again to read any portion of the present volumes but those that belong to the age of Pericles and Aspasia. Whether, we now ask, is a Landor's silliness, or a Willis's vulgarity, forwardness, and ingratitude, the more apparent? But then a weakness and irritability of temper are not incompatible with exalted powers of mind, great attainments, and generous sentiments, such as shine and triumph in Pericles and Aspasia; while the latter character can neither be elegant, nor the abode of moral excellence.

ART. XI.—*Sketches of Germany and the Germans: including a Tour in parts of Poland, Hungary, and Switzerland.* By AN ENGLISHMAN resident in Germany. 2 vols. London: Whittaker. 1836.

WE regret that this interesting work came so late to hand, as to preclude us from doing anything like justice to it, whether by way of remark, and, as is our wont, by a pretty copious introduction of extracts, which is, after all, the fairest method of reviewing. It is a method, at any rate, in perfect accordance with the general character of this journal, the object of which is, to give a full and correct account of the current literature of the day, without bias in favour of any party, and without being subjected, in the slightest

degree, to any sinister influence of publishers or booksellers. These sketches particularly require to be abundantly exhibited by extracts; because, independent of the eloquence and good feeling with which a vast variety of subjects are treated in them, the extent of the author's travels is so great—not a few of the places and things described being novel—that nothing short of tracing with him in outline, the whole of his tour—quoting morsels on the way—can amount to a review of the work. The season, however, is on the wing; and that the patrons of literature may not leave town before being apprised of the value of these sketches, and knowing where to find many a summer's hour of pleasant and instructive reading, we shall do what we are able for them and for the author. One thing may be safely said of the work; that all who desire to have an enlightened conductor to the almost innumerable places and objects of high interest contained within the wide circuit expressed in the title, whether the tour is to be in person, or in spirit, ought to become intimately acquainted with it. It may be objected, with justice, perhaps, that the writer travels too rapidly and widely to be able to give the reader more than the most superficial observations. But then he tells us, that he has resided for a long time in Germany; he must, therefore, be presumed, especially when it is seen what he does, to have been previously well acquainted with the German character, with her institutions, language, manners, and the principal subjects of interest described within an extensive range; and when he goes beyond that line, we find he carries with him that sort of armour best adapted to clear his way easily and satisfactorily. Perhaps it may again be objected, that we have had enough and to spare of mere surface tourists. Our opinion, however, is, that the author is much more than a skimmer, although his pencil gives rapid dashes. But our readers must endeavour to judge from the following examples, or rather be induced to examine for themselves, from such specimens, the entire publication, and say, whether we have given a just, though very general, character of it. Here follows a picture of a rare class, and though not sublime, one that is absolutely beautiful. It belongs to the isle of Rugen.

"Wherever we move through this fairy island, our admiration is excited, for we perceive the usual features of nature, not only most highly finished, but at the same time modelled upon the most reduced scale. At one time we are wandering through the silent recesses of a small ravine, skirted on either side by the dense foliage of a forest, or overhung by a romantic elevation, having every characteristic of Alpine scenery, except size and eternal snows; we then pass into a Lilliputian valley teeming with fertility, or enter a tiny glen, fringed with a tangled mass of thorns, briars, and wild flowers, which fill the air with a fragrant perfume; at another time our vision grasps the whole island, its chalky cliffs and the surrounding islets.

"Bergen is the capital of this little world, where villages are dignified with the appellation of towns, and hamlets with that of villages. Even here we have a little bath for the beau-monde, prettily situated near Potbus, on the brow of a hill overhanging the sea, and united by a fine avenue of noble trees to the extensive park of the Prince von Potbus."

The author goes on to say of this *multum in parvo*, and the other neighbouring islands, that being seldom visited by foreigners, the inhabitants are primitive in their manners, and extremely hospitable, and that the clergy consider it condescension on the part of a stranger, to accept of a seat at their frugal board, whose houses are generally of a respectable description, and, being surrounded by orchards and vine bowers, appear like so many miniature palaces studded over the islands, when compared with the comfortless huts of the peasants. The clergy, who are chiefly of the reformed religion, are therefore looked upon as superior beings, and no doubt are such, when compared with the peasantry; for besides the duties of the holy ministry, they generally exercise those of physician and lawyer. The same good men have also an admirable plan of rendering their benefices hereditary; for when there is no male heir, the widow, daughter, or niece, generally marries a candidate for holy orders, who is then inducted into the living. What a tempting spot must the isle of Rugen be, after this, to the worn-out spirit of a disappointed or broken-down Englishman (especially since, as we are informed, the language of the inhabitants could without much difficulty be acquired by one from this country), provided he could leave his feelings and habits behind him! The experiment would be no less curious, were a Rugenian transported to England —to London. We find, however, that the inhabitants of the islands referred to, are not without their vices, though they are a harmonious and hospitable people; for they are somewhat addicted to schnapps-drinking.

This same sort of drink, which appears to be common in Prussia, together with beer-soup, and butter-bemme for food, recalls some of Raumer's shrewd though tinctured opinions to be found regarding English cookery, in a previous article of the present number of our journal. Compare what the German in England, with what the Englishman in Prussia, says on the modes of living.

"Whether it be owing to the universal prevalence of parsimonious feeling, or the extreme niggardliness of the soil, which is for the most part sandy and unproductive, the Prussians are in general extremely abstemious; bread, butter, and potatoes, being the principal articles of consumption—the latter with the lower classes; and the former, I have seen all ranks partake of half-a-dozen times daily. If you visit a friend, it is more than probable that the lunch will be butter-bemme (bread and butter); if you go to an inn, and order refreshment, without specifying any thing particular, this will be certainly brought. Still, however popular, it divides its empire with potatoes, which a stranger taking notes, might with justice

enter in his pocket-book as the national food, since I have frequently seen them served in six different forms: the bread was made from them, the soup thickened with them, there was fried potatoes, potatoe salad, and potatoe dumplings; to which may be added potatoe cheese, which, by-the-bye, is one of its best preparations, and will keep many years, for which we are indebted to Prussian ingenuity."

This account of the various forms into which one vegetable substance may be reduced, confirms one of Raumer's statements regarding the defective character of English cookery, which he says consists not in the want of excellent articles, but of the knowledge of art in combining and varying them, when made into dishes.

Our author's observations regarding the city of Berlin, may also be compared with the German's when in London. He says that the capital of Prussia appears to be built for effect; all that is beautiful being, as it were, gathered into one focus. In diverging from this, a great number of incongruities are observed; such as streets broad, even to dreariness. Few of the houses exceed two stories high. We may well believe him, therefore, right in saying, that though the circumference of the city exceeds five leagues, there are only two hundred thousand inhabitants within it; and that except on some public occasion, an Englishman, accustomed to the hive-like population of his own commercial cities, would be inclined to say of Berlin, the pestilence had lately been there. The circumstance of the river being perfectly level with the city, is a more serious objection, for it is incompatible with cleanliness, and probably, future prosperity. During summer, the effluvia from the sluggish gutters that line the streets, and the no less sluggish Spree into which they empty themselves, must be exceedingly pernicious to health. Accordingly, the writer asserts, that in the summer of 1834, the deaths exceeded the births by forty-four weekly.

It increases the reader's interest in these volumes, to find that the author's motive for travelling from Berlin to Warsaw, was to aid and encourage a young and noble exiled Pole, in a love adventure, which terminated happily. Let us behold the scene of the lover's restoration to his family.

"The joy of the venerable couple on seeing their brave son is indescribable—that of the mother was almost frenzied, and after lavishing on him a thousand kisses, she embraced me; at that moment the door was hastily thrown open, and two lovely girls rushed in, pushed aside their mother, and nearly smothered me with kisses before they discovered their mistake, to the great amusement of our whole party. In fact, it was not surprising they did not recognise their brother, as he was robbed of his brown mustachios, and enriched with a dark red wig; at the same time his fine military figure was encased in the uniform of an English groom; the delusion was so complete, and he portrayed the character with such fidelity, that it was nearly impossible to detect the imposition."

Next evening the author dined with a large party of Poles who had been expecting the arrival of their countryman, though every letter which crosses the frontier is examined by the authorities. But he even found that the Poles with whom he conversed were, some how or another, as well acquainted with every political question which agitated Europe, as if they passed their time in England. How their hearts must throb on reading some of the speeches uttered in the British House of Commons and elsewhere, in their behalf! It is cheering to find that they enjoy at least the solace of knowing the sympathies felt for them, amid all the wretchedness and oppression which the author shows us they endure. It is more cheering still to read the following account and testimony.

"It is rather a curious circumstance, that the banquet was held at the house of a distinguished Russian, as great an enemy to tyranny, as he is a friend to rational freedom. Yet, even here, where suspicion was in a great measure lulled, it was necessary to adopt the strictest precaution, in order to prevent the intrusion of any of the army of spies who invade the most private sanctuary; and nothing can give a more forcible representation of the state of society than the simple fact, that instead of the sideboard of plate, which in our own happier country is the accompaniment of the festive board, we had here a collection of weapons of defence in order to be ready to repel any sudden surprise; nevertheless, in the face of all these precautionary measures, I heard language and opinions, and witnessed bursts of enthusiasm, which shewed that the spirit of resistance in Poland only slumbers, to awake at a fitting opportunity, and crush for ever the outraged power of the monarch who now wields her destinies; for his barbarities have not only alienated every Pole, but enlisted in their favour the sympathies of the surrounding nations; and the signal for a general Polish insurrection will be the first war in which Russia may be engaged."

It would be easy to cull from these volumes discussions regarding such weighty matters as politics and commerce. We might, while speaking of Prussia, have seen, for example, that she is no more to be considered a maritime power than Austria, owing to the shallowness of most of her harbours, the want of efficient nurseries for her seamen, and the poverty of the country. The Prusso-Germanic league might be made a fruitful subject for speculation and remark. But we rather confine ourselves to lighter topics and notices, as being more generally interesting. On the subject of politics, however, we must be excused for quoting an anecdote wherein one of our author's fellow travellers on a certain occasion declared to him that there must be mose liberty in Austria than in England. This to the Englishman was a new doctrine, and he begged to be informed how the other established it. "Why, have you not," said he, "passed the infamous Reform Bill, thereby making it compulsory upon the whole nation to become the members of the *Reformirte Kirche*? (Reformed Church!)"

Prague has been for a considerable time the residence of Charles X, where he is, as he was elsewhere, in his private capacity, a great favourite. He was looking extremely well for his age, and seemed perfectly happy in his retirement. The Duke of Bordeaux "has grown up a handsome boy, but rather short for his age." We should think that he has been something more than a boy for the last two years. It is pleasant to us to hear that he is possessed of an extraordinary capacity for learning; for we remember to have seen him often during the ex-king's sojourn in Edinburgh, and to have been struck with his intelligent countenance at that period. There was also a firmness in his step, that we were willing to suppose was not altogether the result of high breeding and expectations. He appeared to us a fine, vigorous, and promising boy.

He is said to be the idol of the citizens of Prague, and to possess such qualities of head and heart, that should it be his fate to be elevated to the throne of his ancestors, France will have no cause to be discontented. There is unquestionably a deep interest naturally felt for a family who have so long, whether for good or for evil, occupied so large a portion of the world's consideration. We therefore are not incurious to learn how the Duchesses d'Angouleme and de Berri sustain their misfortunes; in the former of whom, we are told, it appears grief has anticipated age, and that she exists merely for the sake of others; in the latter the ravages of time and adversity are not less perceptible, showing that her restless, ambitious mind has not adapted itself to the severe reverses she has encountered.

On reaching Dresden, our author introduces to us a few notices of a personage who at no distant period engaged the gossip of our English coteries in no ordinary degree; we mean Prince Pückler-Muskau, whose chateau and pleasure grounds are thus described.

"On arriving at the castle, we were politely received by the Princess Pückler-Muskau, daughter of the late Chancellor Hardenberg, from whom we were sorry to learn that the Prince had departed some months previous on a tour to Algiers, and other parts of Africa, where he is said to be engaged in gathering another basket of 'Tutti Frutti.'

"The castle is really a splendid building, and certainly the prince's tour through England has not been without utility; since English neatness and English comfort were plainly visible throughout the grounds and the château. The former are laid out with good taste, and, unlike the various misnamed 'Englische Anläge' (English pleasure grounds) we so frequently meet with in Germany, nature and art were here most felicitously blended; the walks and avenues were not made merely for the purpose of exhibiting a serpentine form, but were judiciously conducted in such a direction as to embrace the finest prospects; but in nothing, perhaps, has the prince been so fortunate, as in the selection of his trees, and groups of evergreens; which, when taken in one general coup-d'œil, mingle their shades most harmoniously together, and form a very interesting picture.

"The next object that particularly struck me was the river Neisse, as it gently glided through the park, whose course has been directed into a more picturesque channel, by the guiding hand of the tasteful proprietor; artificial islands, their banks blooming with aquatic plants, lakes, temples, summer-houses, fishing-cots, and rustic bridges, are only a few of the embellishments of the park at Muskau, which, for the pure taste displayed in its arrangements, is certainly unequalled in Germany.

"I perceived in the park some fine specimens of oak, pine, and linden, and from their immense size and luxuriant foliage, they appear to be indigenous to the soil; but the climate is a great enemy to the tender plants and evergreens, natives of more southern lands. The meadows, also, wore not the lovely verdure of our own more humid isle, but appeared parched by the drought; and though in spring they no doubt exhibit a different aspect, yet, the summer being hot and short, and the winter long and severe, must have a very unfavourable effect, not only on these, but on many of the exotic plants. Indeed, none but a patriot, or an absolute enthusiast, would ever have expended so much money on an ungenial soil, and in a country destitute of any intellectual society."

When at Cassel, the author heard some anecdotes of Jerome Bonaparte, one of which is highly descriptive of the man and the dissolute court he kept when King of Westphalia. He was the merriest of monarchs, encouraging amusements of every sort; nor did the progress of the Russians towards his capital interrupt his gaieties. When a French envoy announced the immediate danger, entering the presence chamber without ceremony at such a critical moment, he beheld the furniture piled up in a corner, and the King with his attendants engaged at blind man's buff.

A Danube Packet, such as plies between Ulm and Vienna, seems from the author's account the strangest of all specimens of ship-carpentry. It is neither like ship, barge, boat, nor canoe, but a thing *sui generis*, we suppose. We have not room, however, for the grotesque description. The freight and the variety of the passengers in the one by which he proceeded to the Austrian capital are equally motley. But let us on to the city, after announcing that the writer felt more admiration on beholding the scenery of the Danube than of the more frequently lauded Rhine. In Vienna, who can take precedence among men, of Metternich, the Premier of Austria?

"What ravages have a few years committed on the fine countenance of one of the handsomest men of Vienna! We now no longer see before us the gay, the gallant courtier, no longer the brilliant meteor of the social circles! Age has, however, in some degree, atoned for its thefts, by making him interesting and venerable; and as I beheld him, leaning on the arm of the young emperor, appearing like a sage sent to infuse wisdom into his councils, I thought him one of the most intellectual looking men I had ever seen. Indeed, it is impossible to behold this great man without admiration, however we may dislike his sentiments, when we

remember that his superior mind alone has steered the ship of state, so long tossed by the waves, and buffetted by the tempest, into the harbour of peace and safety. He is of middling stature, and slightly formed; his countenance pale, and his lofty brow strongly marked with the lines of thought; his head is finely shaped, with an expressive grey eye, and his mouth of that depressed form which always indicates firmness of character; his manners are conciliating, serious, and dignified; and while listening to his eloquent conversation, it is not difficult to discover, even beneath the bland tone of his voice, the energy and decision of a great mind. I have heard from several of his friends (for the courteous speeches in public of such a complete man of the world as Metternich are not to be depended upon), that he is really a friend of England and the English, admires our institutions, and laughs at the would-be political oracles of Germany, who gravely pronounce us on the eve of a revolution, and asserts that the good sense of England will never lead her into anarchy, so long as the government defers to the openly expressed feeling of the respectable part of the community. He is also an enthusiastic admirer of the public press of England, controlled as it is by the good sense of the people. That these are his private sentiments, is in some measure borne out by his marked courtesy in receiving the English, to whom he is more than usually lavish of smiles and civil speeches. Indeed, if I may infer the political sentiments of a court by the manners and behaviour of its sovereign and ministers, I should be inclined to consider that we have in Austria an ally, and for the same cause must deem Prussia an enemy."

It is impossible to remain any considerable time in Vienna, without finding out some of the deep impressions which the French left in the city during their mastery over it. Napoleon bequeathed his foot-prints wherever he went; and every anecdote connected with his name, attaches to it all the force which in our imaginations we allow to his concentrated great qualities. It is thus that even the repetition of one of his slightest or shortest sentences, receives the full meaning which the words are capable of bearing, and perhaps frequently much more than he intended to convey, although no man ever dealt in more sententious phrases and more pointed ideas. His actions were always most significant, characteristic, and memorable, even when of a character that would be accounted trifling or ridiculous in others. For example—

"'After the battle of Wagram,' said my friend, 'which decided the fate of the Austrian empire, Napoleon established his head-quarters at Schönbrun. It so happened, that I was on duty in the palace about midnight, and while passing the apartment of the emperor, I heard a noise, appearing as if he was in the act of repelling an attack, which caused me to fly to his assistance. In doing so, I was accompanied by another officer and the Mameluke, when a most ridiculous scene presented itself. The greatest warrior of Europe was engaged, sword in hand, in mortal combat, charging, not an assassin, but—must I say it—a cat! Upon seeing how contemptible an enemy we had to subdue, we could not forbear smiling; and the emperor, after a hearty laugh, good-naturedly related to

us the origin of his dislike to the little tyrant of rats and mice. 'When I was very young,' said he, 'I took great pleasure in hunting cats and dogs; and when I saw them flying from my doughty strokes, I fancied myself already a Cæsar. One of my sisters had a pet Angola cat, to whom I had become an object of great dislike, from the incessant war I waged against it. Having one day found it alone in a room, I commenced my attack as usual, whip in hand; the little tiger, frantic with rage, flew at my head, tore and bit me in such a manner, that the marks remain to this day. My cries soon brought assistance; but so deep was the impression stamped upon my young mind, that I verily believe, at this moment, I should prefer attacking a lion to a cat.'"

Here is something equally Bonapartean, but of a higher style.

"In 1805, as the celebrated composer, Haydn, was regarding, with no very agreeable feelings, the triumphal march of the French troops, as they took possession of the capital of his beloved country, he was not a little alarmed when he observed an officer and his guard stop at the door of his house, and demand an interview. The immortal composer of the Creation advanced to meet them, and with a trembling voice demanded for what purpose they sought him; adding, with great humility, 'I am merely poor Haydn, the composer; what crime can I have committed against the French government?' 'None,' replied the officer, smiling; 'on the contrary, I have received the orders of the Emperor Napoleon to place a sentinel at your door, in order to protect and honour an individual of such rare genius.' The guard was continued while the French occupied Vienna; and whenever the troops passed his door, the band played some of his most celebrated compositions."

Such are some of the lighter morsels to be found in these volumes. We could, though not so conveniently within the space allowed us, have given specimens of information which must have been the result of more laborious thought and extended observation. He, however, who can so well entwine the leaves and twigs together, may be presumed to have skill not only in measuring and bending the branches, but in grasping the body or trunk, and reaching the roots of the tree of knowledge in whatever soil that tree may grow. His information is extensive, various, and pleasantly communicated.

ART. XII.—*Third Report of the Commissioners for Inquiring into the Condition of the Poorer Classes in Ireland.*

IT is only within the last few years that emigration has been considered in Great Britain as a national measure. On a subject of so much importance, however, it is most desirable that every possible light should be thrown; in fact, emigration may be illustrated by the image of a large family with moderate means. Let them remain at home together, and their strength and importance is very confined; but disperse them over a wide field, and see how their

strength and capability of assisting each other is augmented. We know numerous instances of struggling families sending some of their sons abroad, who, had they remained at home, would have produced little more than sufficient to add to the common stock the amount of their own support; but in a few years, in our fertile American Colonies, not only establish themselves, but impart assistance and comfort to others.

In discussing the subject of emigration, there are some persons who seem to think that the labouring pauper may be employed to equal advantage at home, in draining bogs, or other public works that might be undertaken, and with no greater outlay of capital than is proposed by the Report of the Emigration Committee. But let any person who is at all capable of judging, reflect for a moment on the difference to the paupers themselves. So long as public works are going on, and money is expended at home, the labourer employed will find work and food; but at the expiration of seven years will you find him and his wretched family raised in the scale of civilization and comfort? No; on the contrary, he would, in all probability, be found just as he was before, inhabiting the same miserable hovel, and with his physical strength naturally impaired by seven years' hard toil merely for a scanty support. But visit the pauper emigrant (and family) removed to our North American Colonies, and at the end of seven years, you will find him the proprietor of one hundred or eighty acres of ground; twenty or twenty-five acres of which will be cleared and under culture, with a good log-house, barn, cows, oxen, &c., and the certain prospect of independence in view for his family. Is not this a cheering prospect for the poor half-starved labourer? No person, unless he has lived in the colonies, can imagine the change that generally takes place, even as to the industrious habits of those who were indolent at home.

We observe, from the Report before us, that the commissioners recommend an extensive voluntary emigration from Ireland, in which we concur.

"*Munster* (County Clare, Barony Corcomroe).—'Very little emigration has taken place from this part of the country of late years.'—(Dean Stackpole). 'The classes of persons from which the principal emigration has taken place are persons who have got into arrear with their landlords, and have been ejected from their farms. Some, also, who were concerned in the Terry-Alt system, who, through fear of being apprehended, left the country.'—(Dean Stackpole). 'No rich farmers have emigrated, and there is nothing to show that the high rents given by the small tenants have driven any rich farmer out of the country.'—(Cumin). There has not been sufficient emigration in any way to effect the price of labour. 'In order to raise the prices of labour, it would be necessary to remove nearly one-half the labourers. Nearly every man works his own land, and does not employ much labour.'—(Daly, Welsh, Stack). Archdeaco

Whitty thinks that the removal of a few would raise the price. The distance to the nearest port, which is Kilrush, is twenty-two miles, to Galway thirty-two miles, to Limerick the same. The expense of conveying a man, his wife, and three children, to the nearest seaport, would be about ten shillings. Many thought that if a free passage to America were offered, some would accept of it who have hitherto forborne to emigrate—at least, said they, the young men would, though not the women.

"*Munster* (County Kerry, Barony Inveragh).—'Emigration has not been considerable; very few have gone from this barony during the last five years.'—(Mr. Mahony). 'I think, in most instances, those who did go were of the better sort of farmers'.—(Mr. Butler). 'Their object was merely to better their condition.'—(Mr. J. O'Connell). 'In other places farmers who have had leases, and sublet portions of their land, have left their farms because the smaller tenantry outbid them; but this has not taken place in Inveragh.'—(Mr. J. O'Connell).

"Emigration has not been sufficient to raise wages or lower rents, by reducing the competition for employment or small holdings. As to the quantity which would be sufficient for these purposes, the witnesses are unable to give any answer. Valentia (in this barony), is the principal seaport, but there are one or two others on the coast. A man, wife, and three or four children, might be conveyed from any part of the barony to that port for a very trifling sum. 'There is a foolish attachment to home, which would keep a great many back, but I do not doubt that numbers would accept a free passage to America, if it were offered.'—(Mr. Butler.)

"The witnesses concur in stating that the younger people would be most willing to emigrate.

"*Munster* (County Kerry, Barony Trughenackmy).—'There has been some emigration from the western parts of the barony, but it has been in a great measure confined to those districts. The emigrants were generally industrious farmers, who carried capital out with them. Their object was solely to better their condition. I know the argument they used was that land in Ireland let too high, and that when their leases were out they could not get land at a price to pay them.'—(Mr. Miles.) Mr. Chute says, 'In the parish of Bally M'Elligott several Palatines emigrated a few years ago; they were farmers in comfortable circumstances, sold their interest in their land, and took some capital with them to America; some hundreds of persons have emigrated from this barony within a few years; they were a mixture of all classes; many artisans went from the towns and villages; several of the better class of farmers, and some labourers. I only know of one farmer who had occupied much land.'

"The amount of emigration has been much too small to produce any effect in raising wages, or lowering rents, by reducing the competition for employment, or for holdings. As to the amount which it would be necessary to draw off, in order to affect wages, it is said, 'If strange labourers were kept away, wages would rise in the busy times of the year; if ten per cent. were taken from the present population, it would raise wages generally.'—(Messrs. Fitzgerald and Twiss). On the other hand it is said, 'We think that, before wages are raised to 10*d.* a day throughout the year, one-third of the present labouring population must be removed.'—

(Messrs. Powell, Roche, Chute, Peel, and O'Leary). Tralee, a seaport town, is in the barony, and Cork and Limerick are within moderate distances. The sea coast is within a few miles of the centre of the barony. Two days' journey in a cart would take emigrants to either Cork or Limerick; a few hours would take them to Tralee. 'If a free passage to America were offered, I think many would accept it. I am doubtful whether many would not go who are the best to keep at home; I mean industrious farmers, with some capital. I think those who have felt the difficulties of life would be the most ready to go. Young people are often full of hope, even with bad prospects.'—(Mr. Miles).

"*Munster* (County Limerick, Barony Conello, Lower).—Emigration has been considerable during the last five years. 'About 300 went out of this barony last year.'—(Messrs. Brown and Ruckle). 'The emigrants consisted of a few large farmers, many small occupiers, and a great many common labourers. They were usually good industrious men; the object with all was to improve their condition.'—(Messrs. Brown and Ruckle). Mr. Brown says, 'Last year a considerable number of Palatines emigrated to America. The Palatines were originally German Protestants, settlers brought in, I believe, in Queen Anne's time, and planted in villages in various parts of the country, with leases of land. They continue to this day a distinct body from the Irish population around them, and live principally in their own hamlets, and not often intermarrying with their neighbours. I believe that a considerable number of these people emigrated because they found they could not take land from which other tenants had been ejected without incurring considerable danger, and that the principal reason of their emigration was this feeling of insecurity. However, very few substantial farmers leave the country.' 'The emigration which has taken place has not been sufficient to reduce the competition for labour, or for holdings, so as to raise wages or lower rents. I think one-half of the labourers of the barony must be sent away before work at 10*d*. a-day would be found for the remainder regularly through the year.'—(Messrs. Brown and Ruckle). 'Limerick is the nearest seaport where a ship for emigrants could be got; it is about 15 miles distant from the centre of the barony. The expense of conveying a man, wife, and three children to that port would be about 4*s*. If a free passage to America were offered, a very large number of labourers, small landholders, and young unmarried people of both sexes would accept of it.'—(Mr. Brown).

"*Munster* (County Limerick, Barony Coshlea).—From 100 to 200 persons per annum have emigrated from his barony. The number has been fewer during the last few years.—(Rev. Morgan, P.P., and Mr. Russell). The emigrants were industrious labourers, mechanics, and small farmers, who went out in the hope of bettering themselves, and from the low rate of wages in this country. The number of farmers who went was very few.

"With respect to the effect produced on the wages of labour and the rent of land by the withdrawal of so many competitors, it is said, 'They are scarcely missed.'—(Mr. Bennett, &c).

"The expense of conveying a man, wife, and three children to Limerick, which is the nearest sea-port, and twenty English miles distant, would be about 5*s*.

"'If a free passage to America were offered, a great many would accept of it; young unmarried persons of both sexes would be most anxious to go.'—(Mr. Bennett). 'Few would refuse the offer.' Thomas Buckley, a cooper, says, 'I have eleven brothers and sisters, and if they had the means to emigrate they would not stop another day here.'"

From the foregoing extract, it will be seen that the spirit of emigration has been almost extinguished, in certain parts of Ireland, during the last four years; but we trust that now it will be enlivened by the exertions of government. It must be admitted that if we had arrangements made to furnish correct information, in various parts of the colonies and United Kingdom, that free emigration, to the extent of 40,000, (or 50,000, with prospect of rapid increase) would find its way annually to our American colonies, without any expense to the country, and at the same time enhancing the value of the crown lands, by the introduction of such population, and also by opening a new field for the manufactures of the mother country.

To Ireland the United States is more indebted for a large share of its population than to any other country. Emigration thither has been very great, ever since the revolution, particularly from the province of Ulster; and many of the natives of the sister island rank high among the citizens of the great western republic for wealth and talent, and still feel an affectionate sympathy towards the country of their birth. In all the principal towns, and at all public works, the operative labourers are Irish. When travelling through the western part of the State of New York, Pennsylvania, Ohio, &c., we may venture to say that you will find nearly one half the population Irish, or their descendants. In Pitsburgh you will almost fancy yourself in the province of Ulster; and Baltimore owes its rapid rise to the sons of Hibernia. These circumstances have hitherto drawn, and will continue to draw, a considerable portion of emigrants to the United States.

The observations of all the persons examined by the commissioners, tend to prove that emigration, and that to a vast extent, is the only remedy that can be immediately applied to Ireland.

"*Munster* (County Tipperary, Barony Middlethird).—'In 1834 a considerable number emigrated. In the present year there were not so many, principally because some vessels were lost last year.'—(Mr. Scully, &c.) The greater number were merely able to pay their passage, but there were several who took considerable property with them. The object of these emigrants was simply to better their condition. Mr. Phelan says, 'Mr. Fergus Langley, of Lichfin, a magistrate, is now preparing to go to New South Wales, because he has frequently been attacked, and does not think himself safe in this country.'

"The emigration which has taken place has not been sufficient to reduce the competition for employment or for small holdings. It has not, therefore, in any degree influenced wages or rent. The witnesses are

unable to give an opinion as to the quantity of emigration which would be sufficient to raise one or lower the other.

"The distance to the nearest seaport, which is Limerick, is 28 miles. The expense of conveying a man, wife, and three children to that port would be about 1*l.* 2*s.* 6*d.* If a free passage to America were offered, many would accept of it, both small holders and labourers; young unmarried people of both sexes would be glad of such an offer; but, generally speaking, married people would be found more willing to emigrate. Thomas Ward says, 'It is hard for a married man to find the bit to put in his children's mouths at home, when the unmarried man may struggle on.' John Phelan says, 'I know many men who emigrated, leaving their wives and children behind them, in the hope that, when there, they would have the means of sending home money to defray the expense of their passage.' Edward M'Enroe says, 'I know two instances of men emigrating in that way; one was only twelve months gone when he sent home the amount of his wife's and children's passage.'

"'Several families (12 or 13) in the neighbourhood of Baldoyle, sold their interest in their holdings, and went last year to Mexico.'—(Mr. Upton, Henrick).

"*Munster* (County Waterford, Barony Decies, without Drum).—During the last five years there has been some emigration from this barony, but not to any great amount; about half the emigrants were from the towns: there were, perhaps, 100 or 200 in each year; the emigrants from the country parts were chiefly labourers. The witnesses cannot name among them one considerable farmer; those from the towns were labourers and artisans. The cause of the emigrations was want of employment at good wages at home, and the wish for an improvement of condition. The emigration has not been sufficient to produce any effect in raising wages or lowering rents. It is said that 'if strangers were kept away, there would not be a great surplus of labour in most of the parishes in the barony.' Waterford and Youghal are the ports to which emigrants from this place go; the former is fifteen miles and the latter twenty, from the centre of the barony. The expense of conveying a man, wife, and three children to the nearest port would be from 5*s.* to 10*s.* If a free passage to America were offered, it is said that 'quantities of labourers would accept the offer.' The larger number of those who would accept such an offer would be unmarried people.

"*Munster* (County Waterford, Barony Middlethird).—'Upwards of 300 persons have emigrated from this barony within the last five years.'—(Mr. Duckett, &c.) 'They were small farmers and labourers.'—(James Hayes.) 'There was only one landlord in the barony who contributed towards the payment of the passage of emigrants. In several cases the cause which led to emigration was a wish on the part of the landlord to make larger farms.'—(Hayes and Mooney). Formerly substantial farmers were driven from the country by the high nominal rents offered for holdings, but this has not taken place latterly, from the landlords having seen how prejudicial was the practice of accepting as a tenant the highest bidder. James Hayes says, "I was given a farm, though others bid 3*s.* per acre more, because I was considered substantial, and that the landlord would in the end get more out of me.' The emigration which has taken place has not

been sufficient to lower rents, or to raise wages. The witnesses say there are more labourers than are wanted at present, except at the potato-digging season, when we require foreign labourers. Waterford, the nearest seaport, is six miles distant. A man, wife, and three children, might be conveyed thither for 2*s*. 6*d*. If a free passage to America were afforded, it is said there are scarcely any who have not constant employment but would accept it.'—(Thomas Sullivan). It is the general opinion that young unmarried people of both sexes would be glad to accept the offer. Mr. Duckett says, 'A landlord here paid the expenses of emigration to America of many of his labourers and small farmers, and none refused.'"

We do not admit the policy of taking a half-starved Irish pauper from his miserable hovel, and in the space of a few months, not only making him the proprietor of one hundred acres of land, but surrounding him with domestic comforts he never before witnessed. It is almost too much for persons in a more improved state of society to endure, and Pat and his wife Bridget will be amazed, and think that we must have some *pull* in it. We would let them feel and work their way, and their ultimate success will be more certain. Let the emigrant have enough to eat, with a log-hut for shelter, his axe in his hand, and his fuel at his elbow; but let his food be of the most economical kind—such as oatmeal, potatoes, fish, Indian meal, and a little flesh-meat. The Irish peasantry do not know how to use flour with economy.

The province of Ulster appears, from the report before us, to furnish the greatest number of emigrants at the present time.

We cannot see any reason for our emigrants not going to some of our tropical colonies, as well as to North America; for instance, why not to British Guiana? for the superiority in the advantages of emigration to British Guiana over that to Canada or the United States must be very apparent; those who go to the latter necessarily require considerable means of equipment, whilst in the former, comparatively small means only are requisite to render their industry and exertions most promptly available. The length and severity of the winters in Canada render the necessary outfits too expensive for many of the emigrants—for those, indeed, who most require them—whilst the heat of the summer is equally excessive: for two or three months it is felt even more oppressively than within the tropics. In the Canadas, indeed, the difficulties experienced by the emigrants are very great, especially for the first years, in providing provisions and clothing during the long winters.

As to the most suitable clothing for a hot climate, the example of the Portuguese of Parime should be followed, as infinitely the most comfortable and conducive to health. They here make their own clothing, which consists of white but coarse cotton stuff, which is spun in large threads, and wove in the hand-looms of the Indians. This stuff might be fabricated vastly to more advantage by proper

looms. It absorbs the sweat, and preserves the body in a more gratefully cool and uniform temperature, than any other species of clothing, and is of extraordinary strength and durability. It is made with the Indian or native cottons, which are of a staple much superior to the Bourbon cotton, or others known and cultivated in the colonies, in Georgia, &c.

The native products of Guiana are exceedingly multifarious, and present objects of industry and enterprise most diversified; many different vegetables afford cordage and substitutes for hemp and flax of the strongest and most durable kind, as the fibre of the carata, plantain, coquesa, and the bark of certain trees. The silk cottons, and different materials of fine fibre might also be found available to various useful purposes, and furnish new resources to British commerce and industry. Silk-worms might be cultivated most advantageously, as also the expensive cochineal, this being the native soil of the nopals and cactuses.

But the multifarious objects of industry and enterprise presented in Guiana are beyond conception, and can be but imperfectly indicated here. In short, all the advantages of a fruitful and most healthy climate point out the interior parts of British Guiana as one of the most eligible countries in the world for emigration, and more especially so for destitute families; and the numbers unemployed who are totally unable to meet the expenses of emigration to Australia or to Canada, seem to point out Guiana not only as a most desirable situation, but as the only available one for the poorer and more destitute part of the community; the usual voyage here being not more than a month or six weeks, whilst to Van Dieman's Land or Australia, the duration of the voyage is more than quadruple that to Guiana. It should likewise be remembered, that Guiana has never been a receptacle for convicts, or the sweepings of the prisons, as have certain other places of resort for emigrants.

We think that the class of persons who have recently emigrated from certain parts of Ulster, would be very suitable characters in Guiana.

"*Ulster* (County Armagh, Barony Fews, Lower).—Emigration has taken place to a considerable extent during the last five years. 'Great numbers of tradesmen have gone; shoemakers, masons, carpenters, and farmers; but within the last four years they have not emigrated in such numbers.'—(Barney Halley).

"With regard to the cause of emigration the same witness said, 'The farmers ran away from the high rents.' Emigration has not reduced the competition for labour so as to raise wages. 'There are more to work than can get work.'—(John Cullen).

"The assistant commissioners having inquired what number taken from the population might have the effect of reducing competition, so as to allow a subsistence to the labourer equal to steady wages at 10*d.* a day, John Cullen remarked, 'One shilling a day is fair wages.' The expense

of conveying a family of emigrants to the nearest port cannot be considerable, Warren's Point being only 14 miles distant, and Belfast 32 miles. 'Many would be glad to go to America, if a free passage were offered.'—(Mr. Black).

"Since the spinning trade has failed, within the last 12 years, many girls have gone, and by all accounts have done well. 'Servant girls get six or eight dollars a month in Quebec, Montreal, and St. John's.'—(Same witness).

"*Ulster* (County Cavan, Baronies Loughtee, Lower and Upper).—'During the last five years emigration to a considerable extent has taken place among all classes, but especially servant boys, farmers, and weavers; the servant boys have been induced to emigrate by the accounts received from those who went out to America of the high rate of wages in that country; and the declining farmer emigrates with the hope of bettering his condition elsewhere.'—(Rev. Mr. Brady, P. P.)

"The rents of the peasantry in this district are not nominal; but emigration has not taken place to a sufficient extent to reduce the competition for labour and for small holdings.

"No number taken from the able-bodied population would be sufficient to reduce the competition for wages.

"*Ulster* (County Down, Barony Iveagh, Upper.)—There has been very little emigration this year; the people were not able to go out. The year before last a great many emigrated from this barony; those principally emigrate who are able to pay their way. Some time ago people used to sell their little farms and go, but now they are more reluctant to part with their little holdings. 'Dan Kean went a couple of years ago, and is doing well near New York; he wrote for his brother, and promised to remit money for his passage, if he would go over; so the brother wrote that he would go; but the same evening, after he had put the letter in the post, he met a girl on his way home, and married her.'—(Morgan). 'It has partly been the case,' said Mr. Rowan, 'that the substantial farmers have been driven away by the nominal rents paid by the peasantry.' The farmers present did not think so; they said that some sold their small holdings, and went away, because they were sinking, and did not wish to be exposed where they had been better off. Emigration has not had any effect on wages or rents. 'If all the labourers in the parish were to go away, we could do the work ourselves.'—(Morgan). 'Oh, no; sometimes there would be a few wanting.'—(M'Loughlin). 'Well, may be a few would be wanting by the shopkeepers and large farmers, but the small farmers can do their own work.'—(Morgan). The nearest port from which emigrants embark is Warren's Point, in Carlingford Bay; it is eight or ten miles distant. Upon the question, 'Whether many would now emigrate, if a free passage to America were given them, who have hitherto forborne to do so?' William Rowan answered, 'Several would, because their privileges are infringed upon as Protestants.' 'I would for one.'—(Thomas Rowan). Hogan explained the circumstance in this way, 'that until lately the Roman Catholics got no leases of land, but the Protestants had good ones; and when their leases were falling in now the landlords were raising the rent on them as well as on the Roman Catholics, so that now they were not better off than the Roman Catholics, and may be some of them

did not like that, and went away.' There is an impression among them that when they get a free passage to America, they are under a kind of bondage, and are not set at liberty; but, if they were assured that upon landing they would be under no restraint, numbers would be glad to go. Young women, especially, would be anxious to go, because their employment is entirely at an end by the introduction of spinning machinery. As it is, some of them have lately gone. Some young women also go to England, and get into service. The reason given why many labourers did not emigrate was, that they cannot afford to pay for the passage; they scrape together as much as carries them to England, but have not the means of paying for the long passage. They would not like to go to Canada; the accounts that have spread among them state that Canada is too crowded; but they hear 'good stories from Kentucky.'

"*Ulster* (County Down, Barony Leacle).—Very considerable emigration has taken place.

"'Within the last five years all the labourers that could go went, and some farmers also; some labourers who had no capital suffered, others did well.'—(Haliday). A case was mentioned by Daniel M'Keating, a respectable farmer, of a young boy who had gone out 17 years ago, and purchased 600 acres of land fit for use; he had made money as a small dealer. Some have taken their families, others have sent for them, and many have had good accounts from their relations in Upper Canada. 'What number taken from the present able-bodied population of the barony would be sufficient to reduce the competition for land or wages, so as to allow steady wages to the labourer?' This question caused perplexity among the farmers, 'Because,' said Mr. Seed, a most intelligent farmer, 'there are particular times at which all the labourers are employed, such as harvest and sowing-time, and also there are times at which far fewer could do the work.' This period of the year (end of July and beginning of August) seems to be the worst season for the day-labourer in this part of the country, because the course of agriculture is of that nature as not to afford him employment in summer. In most places in England it is quite the contrary, for the labourer finds employment then in haymaking, in the hoeing and cultivation of turnips, in preparing fallow for wheat, and in mixing and in carting compost manures. Inquiry was made as to whether there are many in the barony who would be willing to emigrate, if offered a free passage? Mr. Trotter replied that 'hundreds would go on such terms; he had himself paid for the passage of three sons of one of his tenants, and they were doing exceedingly well; on different occasions they had sent sums of 8*l.*, 10*l.*, and once 20*l.*, to their father, and invited him out to them, but he is too old to go. They have 25 dollars a month for their labour in Upper Canada.'

"Some of the labourers observed, that they did not go out empty-handed; it was no use wandering up and down without money in your pocket in America. Mr. Trotter replied, that 'they had 3*l.* each besides their passage.' 'Many young women have gone to America, and are prospering; twice as many would go, if they had the money: three young women of my own acquaintance went last year from Strangford.'—(Daniel M Keating.)

"*Ulster* (County Fermanagh, Barony Tyrkennedy).—The extent of

emigration from this district, the causes that lead to it, together with other particulars on the subject, will be found on reference to a former portion of this evidence, where the 'effects of the consolidation of farms on the peasantry' are stated.

"*Ulster* (County Monaghan, Barony Monaghan).—'Within the last few years great numbers have gone to America.'—(Mr. Watson). The classes of persons from which the principal emigration has taken place are 'farmers and labourers.' A good many farmers have sold their farms and gone. 'My brother did so, and I purchased his farm.'—(Mr. Watson.) It being asked, to what cause the emigration of any particular classes is attributed, Mr. Watson replied, 'My brother went to provide better for his family, and he has succeeded fully; he has purchased land for twelve dollars per acre, within nine miles of Little York, and the accounts from him are very good. There were also two boys went out with him, and in less than a year they sent home 5*l.* each to their parents; it was I got the orders on the Bank.' To this question, 'Whether the emigration has been sufficient to reduce the competition for labour and for small holdings, so as to raise wages and reduce rents?' The Rev. Mr. Duffy, R.C.C. replied, 'By no means, the population is uncommonly dense still.' With reference to the expense of reaching the nearest seaport, Mr. Watson said, 'Belfast is the seaport, and it is forty miles away, but the expense of going there is not thought of. Upon the question being put, 'Whether a free passage to America being offered, many would accept of it who have hitherto forborne to emigrate?' there was a general exclamation, 'We would all go.' 'A great many young women have gone, and are doing well. I know one case of a girl who went out a short time since, and she has 24*s.* a month in New York.'—(Mr. Watson).

"*Ulster* (County Tyrone, Barony Omagh).—'Emigration was very considerable about four years ago, but less so latterly; the accounts from those who have emigrated are not so encouraging; they represent themselves as being in an unsettled state.'—(Mr. Buchanan.) 'The principal emigration has taken place from the industrious classes, those who had acquired a little money.'—(Mr. Rogers). 'A great many stout labourers went out, almost all who could afford to pay the passage-money.'—(Rev. Mr. M'Sorly, R.C.C.) 'The emigration has been by no means sufficient to reduce the competition for labour; it should be great and constant to produce that effect.'—(Rev. Mr. Stack.) 'I think, if one out of every four were taken out of the labourers, the rest would have tolerable employment; but I cannot rely on this calculation, for sometimes they are all wanted, and sometimes very few.'—(Rev. Mr. Stack.) The distance to the nearest seaport is twenty-five miles. The witnesses invariably said, that, if a free passage to America were offered, 'great numbers would be glad to go.' Young women would also gladly accept such an offer.

"Since the failure of the spinning business, many young women, who had friends in America, went out; many more endeavour to get field-labour; but the number of men is so great, that the women seldom get any employment.'—(Mr. Rogers).

"We must here observe, that we do not look to emigration as an object to be permanently pursued upon any extensive scale, nor by any means as the main relief for the evils of Ireland, but we do look to it for the present as an auxiliary essential to a commencing course of amelioration.

"Having thus explained our general views, we proceed to submit a series of provisions for the improvement of Ireland, and the relief of the poor therein, including in the latter means of emigration.

Having glanced at the subject of emigration, we will now offer a few extracts from the other section of the Report, on the subject of the improvement of Ireland by local means, and first of all, by improving the agriculture of that country.

"Sec. V. *As to Improvement.*—As the business of agriculture is at present the only pursuit for which the body of the people of Ireland are qualified by habit, it is chiefly through it that a general improvement in their condition can be primarily wrought; but in proportion as the earnings of the agricultural labourer extend, so will his consumption of commodities produced by persons in other occupations. Trades of different sorts will thus be encouraged, and in the natural, and therefore certain, course of things, we may expect that division of labour in Ireland which exists in England, and which is at once an acting and re-acting cause and consequence of the wealth of nations.

"Having, then, improvements in the lands of Ireland immediately in contemplation, it appears to us, that the laws which form the constitution of the Bedford Level Corporation in England afford principles of legislation directly suited to our purpose. They enforce improvements in property at the expense of the property improved. We propose to do the same thing, and with this view we recommend, in the first place, that a board shall be appointed for Ireland, with the necessary powers for carrying into effect a comprehensive system of national improvement, and that it shall consist of a president and vice-president, having suitable salaries, and of such other members as shall be named with them.

"To the end, also, that all legal questions which may be raised by the proceedings of the board shall be promptly and justly decided, we recommend that the president or vice-president, and such two of the judges of the Courts of King's Bench, Common Pleas, or Exchequer, as shall from time to time be appointed for the purpose, shall constitute a Court of Review and Record, with power to hear and determine the several matters we shall mention, and to act with or without a jury, or to direct issues of fact where it may think proper.

"We shall now state the duties which we think should be respectively assigned to the Board of Improvement and to the Court of Review.

"We recommend that the Board of Improvement shall be authorized to appoint commissioners, from time to time, to make a survey, valuation, and partition of any waste lands in Ireland. There is abundant evidence before the public of the very great benefits that may thus be conferred upon the country. 'Upon these lands,' Mr. Arthur Young observed nearly sixty years ago, 'is to be practised the most profitable husbandry in the king's dominions.' The commissioners appointed to inquire into the state of the bogs of Ireland, in 1809, reported to the like effect; and committee after committee of the House of Commons have done the same thing.

"The following extracts from a report, made in 1830, by a committee of the House of Commons appointed to inquire into the state of the Irish poor, appear to us particularly clear and satisfactory upon the subject:—

"'The possibility of recovering the bog and mountainous districts of

Ireland has long been the matter of parliamentary attention. In 1809, a commission was issued, which completed a most minute and scientific inquiry, the results of which were communicated to the house in four important reports. It appears that there are 3,000,000 of Irish acres of waste land, equal to 5,000,000 of English acres, which are considered to be almost all reclaimable.'

"In the year 1819 the subject was brought under the consideration of the committee on the state of disease, and it was recommended that these objects may be properly left to individuals or associations as a profitable adventure, legal provision being made for the repayment of a portion of the ground, either in fee or in lease. Experiments which have been subsequently tried seem to confirm the reasoning and anticipations of the commissioners with respect to the great profit and practicability of these drainages. It is in evidence that, by an expense of somewhat about 7*l.* an acre, land in Sligo has been reclaimed and rendered worth a rent of 30*s.*; or, if preserved in the hands of the proprietor, that it is made capable of repaying all expenses by three years' produce, leaving all subsequent returns clear gain. This evidence is confirmed by the experience of an intelligent witness, who considers the expense of improvement to have been rather overstated. Both these witnesses are English, having no local bias whatever to influence their judgment. In the appendix will be found reprinted an account of the system pursued in the great drainages in England and Holland, which will illustrate this branch of inquiry. These opinions have received further confirmation by the examination of General Bourke before our committee. That gentleman states, 'that he is proprietor of bogs in different places, and has tried the experiment of improving them; that bog on which the turf has been cut, and which was in a wild and uncultivated state, had been, at an expense of 7*l.* an acre, raised from 10*s.* to the value of 30*s.* acreable rent.' General Bourke expresses his belief that similar improvements, though not perhaps to so great a profit, might be effected elsewhere; but that the state of the law prevents partition of bogs held in common without the expensive process of a bill in Chancery. He adds an expression of his belief, that if the proprietors of adjacent town-lands could obtain possession of their several allotments of bog by a cheap and short process, a considerable expenditure of capital would take place; the result would be profitable to a certain degree to the owner, and, at all events, would give immediate relief to numbers of people, by affording them employment, and would enable the population, superabundant in other places, to obtain settlements on the lands reclaimed. 'No person of sane mind,' observes Mr. Rickman, 'would desire that the machinery of an English enclosure act should be employed throughout Ireland, because it would create interminable delay, and an expense usually estimated at 5*l.* the English acre.' Various bills have at different times been brought forward to facilitate these objects, but no legislative measure has as yet received the sanction of parliament."

We have now gone over a great part of this voluminous Report, and are satisfied that the measures proposed, if fully carried out to their utmost extent, will be a vast step taken in the regeneration of Ireland, and will establish a basis of prosperity for that part of the United Kingdom, not easily to be shaken by even Orange malignity, that bane to all that is good.

NOTICES.

ART. XIII.—*The Vale of Lanherne; and other Poems.* By H. S. STOKES. London: Longman and Co. 1836.

AYE, this brings back to our hearts the days of "Auld lang Syne," when we wandered among the woods, in the groves, and the green vallies. To all who have spent their early years among rural scenes, and to all who in city pent, yet traverse in fancy to the spots on earth whereon the eye loves to rest, this volume will be gratefully read. Every verse and stanza breathes the freshness of nature, along with the cordialities of humanity. One cannot but envy the poet whose soul can pour out such lovely and delightful imaginings, as fill every page of this small volume. But a few stanzas will say more for the book and the poet, than all we can declare in behalf of their truth, tenderness, and purity. Thus—

"The Chesnut Grove in all its leaves how fair!
Waving in light and shadow to the breeze
Of ocean, soften'd to a summer air;
While 'neath the shelter of those graceful trees,
Myriads of blue-bells woo the honey-bees,
And with their perfumes lade the gentle gale;
And round each cot the admiring stranger sees
Geraniums clustering as in Southern Vale,
And scarce believes he roams in a sea-girt Cornish Dale."

From the "Pilchard Fishery," we must take a specimen; for although the scenes described may not be familiar in reality to many, yet we may be assured that the poet is here as true to nature (assuredly he is to true sentiment) as in any of his descriptions. The reader is to suppose that the finny shoals have just invaded our shores for the first time in the season.

"On through the deep of ocean floats the shoal,
A living cloud tinged with phosphoric light,
While o'er the waves the gathering shadows roll,
Out flash the torches from the craggy height—
The roosting sea-fowl spread their pinions white,
And many a seaman's umber'd face is seen
Amid the gleaming waves, as flush'd with fight.
The boats glide on through showers of crystal sheen,
As though the briny sea a flood of pearls had been.

Soon in the mazes of the circling seine
Inclosed, the pilchard myriads leap and dive,
And wildly seek the freedom of the main;
Vainly against the knotted mesh they strive,
Frantic as bees within the honied hive,
When sulphurous fumes invade their golden cells—
Such schemes can sweet-tooth'd torturers contrive.
Loud o'er the deep the jovial tumult swells
While rumour o'er the hills the welcome tidings tells.

With the first rosy ray that tints the crags,
What motley throngs haste to the busy shore;

Through the deep sands the farm-hack slowly drags
The creaking cart, the pannier'd ass down o'er
The cliff treads, shuddering, while impetuous pour,
By every sheep-path-steep, the ruddy swarm
From woodland cot, green field, and heathy moor.
And from the earth's deep chambers, dark and warm,
The pallid miner comes with spare but sinewy form."

One morsel more, called "The Voice of the Falling Leaves."

"A Pilgrim through the forest went—
The sear leaves fast around him fell,
Each like a sign from Heaven sent
His own sad doom to tell.
The yellow leaves went whispering by,
Each in its passage seem'd to say—
'Companion, learn of us to die,
We go the self-same way!'
'Nay,' said the hopeful man, 'I go
Unto a far and sunnier clime,
Where the green leaves no winter know—
Beyond the blast of Time!'"

ART. XIV.—*The Gospel according to Matthew.* Translated from the Greek. By the Rev. W. I. AISLABIE, A. M. London: Rivington. 1834.

WE are not aware how it comes, that a book published of the above date, should be left for us two years afterwards. Perhaps it failed to command that attention when first given to the world, which the author deemed it deserved. Be this as it may, every honest attempt by the learned to throw additional light upon the Scriptures, whether by commentary or translation, must be regarded with favour. We shall not enter into the merits of the present translation, leaving this office to those more competent to the task, and more immediately called on to perform it. At the same time, we must say, that the translator's alterations do not, upon the whole, appear to be material, as respects the meaning of the original Greek; and if in this we be correct, we cannot but disrelish every phraseology which departs from that which has been hallowed to our ears since infancy. For example, the 21st verse of the fifth chapter is thus given:—"Ye have heard that it hath been said *unto the Ancients*," &c. And the note upon this, is in these words:—"I think it perfectly clear that the dative case is intended, for otherwise the preposition would have been used." Our learned readers will judge, whether the meaning is improved in point of force or elegance by this assertion. So far as our knowledge of the Greek goes, we are led to doubt the accuracy of the new construction.

ART. XV.—*Heath's Drawing Room Portfolio.* London: Tilt. 1836.

"DRAWING ROOM Portfolio," is a happy name for these large and exquisite engravings. There needs nothing more be done to recommend

them, than to mention their titles, and the artists by whom they have been produced. "The Countess of Blessington," by Chalon; "The Sisters," by John Hayter; "The Secret Discovered," by Miss L. Sharpe; "The Bride of Abydos," by H. Andrews; "Madame la Valliere," by E. T. Parris; and "The Enraged Antiquary," by Jenkins.

ART. XVI.—*The Messiah, a Poem in Six Books.* By the Rev. R. MONTGOMERY. Fifth Edition. London: Saunders and Otley. 1836.

WHAT more need be said after the announcement that this is the "Fifth Edition" of a poem which the critics at first assailed with unusual severity? Still we are of opinion that it is the subject which has recommended the performance, rather than the performance the subject. There seems to be a majestic simplicity and a celestial poetry suggested by the mere title of the work, which cannot admit of the Muse's adornment or elevation. But then, if the poet's power be such that he can guide minds of lower grasp than his own, and less glorious garniture of thought and imagination, to a higher and better defined experience of holy emotions—clothing with mellifluous verse that which they could but clumsily express, must not his work be acceptable and good? The public have said so, and this is enough; nor can it be doubted that the results must have been important, and such we believe as the author at his dying hour may regard with comfort and joy.

ART. XVII.—*Songs of Granada and the Alhambra.* By LYDIA B. SMITH. London: Saunders and Otley. 1836.

As the best songs must ever do, these tell of love and the battle-field. The Moorish traditions are admirably adapted for catching such softly beautiful and delicate wreaths. Sweeter lyrics we never read, and we are much mistaken if they be not the production of a lady of high and pure musical genius, as well as musical accomplishment. It is not every specimen of lyrical poetry, however correct in measure, that can be sung. But the verse here is as bland and melodious as the sentiments are poetic, tender, and fascinating. The composers will be tempted to come hither, and in many a drawing-room there will be sighing and swelling bosoms to the melting or triumphant songs of our poetess, ere another winter speeds over our heads.

ART. XVIII.—*Book of Flowers.* By Mrs. HALL. London: Saunders and Otley. 1836.

A CHARMING book in every respect, on a charming subject. As to its *getting-up* it cannot easily be surpassed, whether paper, type, or binding be concerned. And then the artistical and literary portion of it, commands still more particular notice and praise. A sketch of its plan might satisfy any one of all this, even before examining the work itself. All our

most beautiful flowers, and those popularly suggestive of sentiment, are figured; then come the descriptions of the botanist, in a plain and engaging form; after this, the manner in which the imagination employs the names of flowers symbolically; and lastly, some appropriate poetry, so lavishly to be found in the works of our greatest poets, embodying the sentiment conveyed by the flowers. Flowers are thus, if possible, made more lovely than they in reality are, by their drawing down upon themselves the immortal beauties of the human mind. A more lovely, and in some senses a more instructive book could not be published.

ART. XIX.—*Lowenstein, King of the Forests.* A Tale. By JANE ROBERTS, Authoress of "Two Years at Sea." London: Whittaker. 1836.

WE find it difficult to characterize this tale in any style to our own satisfaction. Perhaps it would be the better way, in this inadequacy to please ourselves by any thing like precise speaking, to take refuge in a general expression of praise, and simply to aver that the "King of the Forests" has afforded us one of the greatest treats we have met with for a long time. But we shall state what seem to have been two or three of our grounds of delight in its perusal, without dilating upon them. Well then, the beauties of sylvan scenery, and the fine and natural feelings of our early years have been sweetly and almost imperceptibly brought home to our vision and to our hearts, with their pristine force and purity, by Lowenstein. There was, besides all this, the quiet but the ethereal spirit of the authoress seen to be at work, which of itself must be a fascinating object. And lastly, the story is exquisitely managed and wrought out. It is full of fine romance and love, chasteness of style and strength, as well as great refinement of thought, all which sustain and beautify the whole.

ART. XX.—*The Solar Eclipse; or, the Two Almanacks: containing More Enquiries in Astronomy.* By R. M. ZORNLIN. London: Ridgway. 1836.

MISS ZORNLIN, the authoress of "What is a Comet," which opportunely appeared a few months ago, and before that which goes by the name of Halley, has in this concise and tiny work, with equal acquaintance with her subject, and, we must add, unassuming graceful taste, come forward in advance of the eclipse which will show itself on the 15th day of the current month. The simplicity, the attractive and comprehensive character of the lessons conveyed by the dialogue, suit exactly, be they children or uninformed adults, the persons for whom this little book is framed. In short, we may call it one of the best little rudiments to the study of astronomy; for while it teaches, it entices, at the same time that it conveys the truest principles of religious feeling. In our anxiety to do justice to the fair writer's compressed performance, the best thing to be done is to give a specimen or two of her matter and manner.

After learning what an *annular* eclipse is, Charles puts it to his father, Mr. Walcot—

"Will not the eclipse of the sun on the 15th of May, 1836, be annular in some places?

"Mr. W. Yes, it will be annular at Edinburgh; and it will also be annular, or nearly so, in that part of England which lies to the north of a line passing from Ravenglass in Cumberland, by Northallerton in Yorkshire.

"Ch. How many digits will be eclipsed at London?

"Mr. W. Rather more than ten."

At the close of the dialogue the pupil says—

"The more I learn, the more do I desire to learn; for when I understand the cause of anything, I think about it when I look at it; and I am sure we shall all derive double pleasure now, whilst looking at a flower, and considering how it gains its colours, than we ever did before, when only admiring the bright tints." To which, among other things, the father answers—"The more we penetrate into the wonders of Creation, the more shall we perceive the harmony, and order, and beauty, which pervade the whole system of the universe; and the better be able to comprehend the power and goodness of that God, to whom we owe every blessing here, and every hope of happiness hereafter."

ART. XXI.—*Irish Varieties, for the Last Fifty Years.* Written from Recollections by J. D. HERBERT. London: Joy. 1836.

THESE Recollections, "consisting of Sketches of Character, Customs, Manners, Occurrences, Events, Professions, Establishments, the Stage, the Bar, the Pulpit, and a Plan for Relieving the Irish Peasantry," as set forth in the title-page, contain lots of subjects for laughter, and not a few that are touchingly tender, curious, or descriptive. No one but an Irishman could throw off from recollection such a work as this. It deals with many personages of whom the world has long had knowledge, and some that are still among us, embellishing the age; but it deals with them after the most approved fashion of Hibernian light-hearted kindliness and affection. The truth is, that contrary to our expectations, we have found the volume nothing less than most engaging and delightful. We implicitly believe the author, when he says that his account of the characters are original, and written with truth, and that with most of these characters he has been familiar. The notices of the early years of Mrs. Jordan, of Moore, &c., will be universally acceptable. There can be no doubt of the work proving so popular, that the author's continuation of his "Varieties" will speedily appear, according to the condition announced by him.

ART. XXII.—*The Present Position and Prospects of the British Trade with China; together with an Outline of Some Leading Occurrences in its Past History.* By JAMES MATHESON, Esq. London: Smith, Elder, and Co. 1836.

THE author, who is of the firm of Jardine, Matheson, and Co., of Canton, states that he has been engaged in active commercial pursuits at Canton for the last seventeen years. Indeed, the work itself contains

sufficient proofs of practical familiarity and careful consideration respecting the subjects discussed in it, and consequently of its claims upon the marked attention of the British public. For it is nothing short of a melancholy fact, that an extreme degree of ignorance, callousness, and misrepresentation, has hitherto prevailed in this country as to our intercourse with China. It is truly said by the author, that four-fifths of the people know or care little more about our relations with that empire, than that the delightful beverage "which cheers but not inebriates," and a few articles of ornamental dress and curious earthenware, annually find their way hither from it. And yet no country, it is quite clear from the production before us, presents to England the basis of a more legitimate and mutually advantageous trade than China. But then, think of the sufferings, the insults, the dangers to which our countrymen have been exposed, by whose means all Chinese intercourse with this country has been conducted. All this has been greatly owing to the ignorance, timidity, and questionable policy on the part of the East India Company, pursued for a long series of years. But as respects the whole subject of British commerce with the Chinese, we earnestly direct the attention of our readers to the information and suggestions contained in the present production, which, together with several other works lately given to the world by the same respectable publishers, cannot fail of conveying an amount of knowledge, and producing a degree of anxious feeling throughout the realm on this paramount topic, that will have their practical fruits.

ART. XXIII.—*Roscoe's Views in Wales.* Simpkin & Co. Nos. 11, 12, 13. WE have so often spoken in the most favourable terms of this beautiful and correct work, as to render it now unnecessary to say more, than that these numbers are in no particular unworthy of the fellowship of the best of the former. Surely no one acquainted, or wishing to become acquainted with Welsh scenery and Welsh history, if his purse allow it, will deny himself the pleasure and the benefit which this highly and happily embellished publication offers. The price indeed is exceedingly moderate.

ART. XXIV.—*The Book of Common Prayer, &c., of the Church of England; with brief Explanatory Notes.* By the Rev. G. VALPY. London: Valpy. 1836.

THE Editor's opinion is, that while Christians are called on to sing praises unto God with *understanding*, the command may be quite as rightly applied in regard to prayer. Certainly, both should be reasonable services, and without understanding going along with either exercise, they cannot be reasonable. The reverend gentleman, however, also believes that there are many who do not understand the prayers which they offer up from this Book of Common Prayer; and that there are in it, at least, many words and expressions which to them are as words in an unknown tongue. It is for such, especially, that this edition has been prepared. There are, accordingly, observations on the nature of the Church's forms of worship; a reference to all such passages of Scripture as are contained in the Book

of Common Prayer; the distinction of the Answers by Italics; the explanation of obsolete and difficult words; of all the Fast and Feast days; and the character and object of each Psalm. On the simple announcement of this plan and these particulars the conviction is clear and immediate, that Mr. Valpy has taken up a most happy idea, and that the work will prove highly useful to the adherents of the United Church of England and Ireland. The wonder is, that such an apparent desideratum has not been supplied long ere this. It is also our opinion that the execution of the plan is equal to the excellence of its conception. The Notes are not only brief, but they are plain, explicit, and to the point, so that the weakest may at once apprehend them. Along with all these recommendations the volume is of a commodious size; and in form, type, paper, and all the other mechanical requisites, it is elegant. It is, in short, the Prayer Book which every Church-going person, and every student of this Ritual, should possess; nor do we doubt of its almost universal adoption for the pocket as well as the closet.

ART. XXV.—*The Fellow Commoner.* London: Churton. 1836.

A CONSIDERABLE portion of these three volumes appeared in a series of papers, some time ago, in the Court Magazine, under the title of "Remarkable Escapes of a Predestinated Rogue." The object of the work, we presume, is to let the reader see the frightful consequences which result from Antinomian belief. The Fellow Commoner is the Predestinated Rogue, and accordingly he believes, that as God has created some of his creatures to be "elected" to heavenly bliss, and others to everlasting misery, that he, being one of the elect, may do as he pleases, and therefore he follows his inclination, and is a thorough-paced thief, and an infamous fellow altogether. We need not attempt the slightest outline of his career. It is, however, as wonderful and incredible as it is bad. We do not like the novel at all. The successful issues of the hero's villanies, his future repentance and marriage, cannot prove harmless even in a fiction. The story may entertain the lovers of the marvellous, and confirm them more and more in their disrelish for rational or elegant literature; but this negative praise is the utmost we can afford. The style of the work is not good; it is forced, and loaded with far-fetched epigrams and unnecessary quotations. But above all, we doubt whether the attempt to represent a religious heresy according to the fancy of the writer, it may be, who is not intimately acquainted with its real principles and actual bearings, and who only gives us what it suits his own fancy to put into the mouth and actions of any of his characters, can ever be serviceable to to truth, or sound moral sentiments. We therefore think that the subject, the plot, and the detail of the "Fellow Commoner" are questionable.

ART. XXVI.—*The Elysium of Animals: A Dream.* By EGERTON SMITH. London: Nisbet. 1836.

THIS production appeared originally in a publication called "The Melange," and having attracted the favourable attention of a number of bene-

volent gentlemen, it has now been brought out in a detached form and separate volume. Its object is to co-operate with the conductors of the work entitled "The Voice of Humanity," in the laudable effort to mitigate the unmerited sufferings of the animal creation. That the author has succeeded in his endeavour to exhibit to the reader the odious character of wanton severity towards the lower animals, in a more forcible light than the common observer would discover for himself, we admit. He has also put the subject upon such a ground, and treated it in such a shape as will naturally arouse the attention of the young and the unreflecting. At the same time, we feel that he sometimes pitches his appeals too high, and that thereby he has run the risk of defeating the very object he had in view. For instance—and we care not by what human authority he backs his conjecture—it seems to us quite unnecessary, in pleading in behalf of the inferior animals, to suppose that they may enjoy a future state of existence. We fear, that in thus speaking of the "beasts that perish," ridicule may supplant sympathy and tenderness. Let the doctrine of humanity to the inferior creation be put upon rational grounds. Make men perceive that it is their interest to be kind to these dumb but sensitive beings; that there is great delight in cultivating their liking; that the enjoyment which may be conferred on them is in itself an object worthy of congratulation to the loftiest and most refined mind; that whatever God has created must be entitled to its appropriate and rightful position in the world; and that wherever we find in man a due appreciation of these and such like views and feelings, especially in the young, there never is a want of philanthropy and of high moral excellence. The reverse of this fact would be an absurdity, a contradiction in principles.

The horse is the great victim of man's cruelty. Yet how much it becomes man—how much is he bound to be kind to this noble servant. How beautiful it is to see it meeting the beckoning hand of its master, unscared, and gladdened, because that hand never dealt it a wanton blow, but has fed, and caressed it. How dreadful to behold the same faithful drudge, in its old age, submitting to the murderous blows of a ruffian's bludgeon, for no fault, but old age, and an enfeebled, diseased, or hungered body! But he doth not complain; yet, we may be assured, though he openeth not his mouth, the oppressor shall not escape a reckoning.

We were about to extract a passage from the Appendix to this publication, which shews that the skin of the horse is remarkably sensitive. But we rather, at the risk of offending the morbidly sensitive—though not of the considerate or sound-hearted—and with the hope of striking all such to the soul with appalling truths, quote a description of a knacker or horse-slaughterer's yard, as the account first appeared in the "Voice of Humanity."

"However, it is impossible, either by verbal description, or by graphic delineation, to convey an adequate idea of the truth, or to express or excite those unearthly impressions which will be experienced on visiting the scene. Neither pen nor pencil can communicate to the mind a just conception of the misery and pain endured by the ill-fated animals, 'when exhausted nature is ready to bestow the deliverance of death,' but is prevented by the knacker, who prolongs that state of suffering, upon the same principle of avarice that has actuated every former owner! There is no pathometer to enable us to judge of the *quantum* of agony felt by a horse,

when we have seen it licking the very dirt of the knacker's yard for hunger! or, in the extremity of famine, chewing, like hay, the hairs of the manes and tails of its companions in misery! Words cannot describe the groans which are uttered when the pains of some incurable disease are superadded to the torments of starvation!—Yet it is not dumb show. Still there is a language—it is the language of human speech—but, nevertheless, it is sufficiently intelligible to every human being whose heart is not steeled by avarice and self-interest. In order to form a strictly true conception of a knacker's yard, it must be seen; and no one, we are assured, will return from the spot without firmly resolving to further the object of attaining positive and efficient legislative reformation.

"Another abuse exists, not less frequent, but much more shocking, because committed under the deliberate calculation of intolerable avarice. I allude to the practice of buying up horses when past their strength, from old age or disease, upon the computation (I mean to speak literally) of how many days of torture and oppression they are capable of living under, so as to return a profit with the addition of the flesh and skin, when brought to one of the numerous houses appropriated for the slaughtering of horses. It is most notorious, that with the value of such animals all care of them is generally at an end, and you see them (I speak literally, and of a systematic abuse), sinking and dying under loads which no man living would have set the same horse to when in the meridian of his strength and youth. This horrid abuse, which appears at first view to be incapable of aggravation, is, nevertheless, most shockingly aggravated when the period arrives at which one would think cruelty must necessarily cease—when exhausted nature is ready to bestow the deliverance of death! But even then a new and most atrocious system of torture commences, of which I could myself be a witness in your committee, as it was proved to my own perfect satisfaction, and that of my friend Mr. Jeckyll, upon the information of a worthy magistrate, who called our attention to the abuse. A very general practice exists of buying up horses still alive, but not capable of being even further abused by any kind of labour. These horses are taken in great numbers to slaughter-houses, not to be killed at once for their flesh and skins—but left without sustenance, and literally starved to death, that the market may be gradually fed! the poor animals in the meantime being frequently reduced to gnaw one another's manes in the agonies of hunger."

ART. XXVII.—*Coins of the Romans relating to Britain, described and illustrated.* By JOHN YONGE AKERMAN, F.S.A. London: Wilson, Jun. 1836.

THERE is, certainly, an increasing taste for Numismatic Studies in this country, which this modestly put forth, but talented, and interesting little volume before us, cannot fail to cherish and enlarge. Numismatic science forms one of the surest and most important foundations for the historian's researches; and the value of the discoveries which have been made in this department is at once apparent, from any account of the Roman coins, in whatever country they have been found. To persons who have never been led to turn their attention to this subject, Mr. Akerman's work will be a treat, both interesting and calculated to excite similar inquiries.

THE

MONTHLY REVIEW.

JUNE, 1836.

ART. I.—*Narrative of a Journey from Lima to Pera, across the Andes and down the Amazon.* By Lieutenant W. SMYTH and Mr. F. LOWE, late of his H.M.S. Samarang. London: Murray. 1836.

THE present volume furnishes a striking instance of a love for adventure, and also a willingness and desire to encounter great toils and dangers for the benefit of mankind. It is true that the chief object of the expedition was not realized, owing to the desertion of the escort and muleteers engaged to conduct and help forward the travellers, at the very moment when they thought they had surmounted their chief difficulties. Still the book contains a great deal of valuable information regarding an almost unknown country; which, if followed up by future exertions and discoveries, may be turned to boundless commercial advantage. We might halt with the writers at numerous places, where such productions and resources are described as having been observed, as might satisfy any reader of the riches of Peru being unexaggerated in fable, and which, when connected with some of the most majestic rivers of our globe, may, at some future day, be made to circulate in the freest manner, and upon the noblest scale. But a few notices regarding some of the features of the country they traversed, and the various inhabitants met with, must suffice, after, merely in way of criticism, stating that the whole narrative is plain, sensible, and interesting.

Our travellers left Lima in September, 1834, and in crossing the Andes, paid a visit to Cerro Pasco, the district which contains the principal silver mines belonging to Peru. This place is situated 14,278 feet above the level of the sea, and, together with the surrounding scenery, is described as being sublime in the highest degree, suggesting the words of Campbell most forcibly—

> "Where Andes, giant of the western star,
> Looks, from his throne of clouds, o'er half the world."

The account of the discovery of silver in this district, is something like the story told of the discovery of the Potosi mine. It is said

that a shepherd who was attending his flocks upon the Cerro, made a fire at night, and in the morning found that several small pieces of silver had, by its action, been run together. The silver is found in grains, mixed with the earth of the surface; and, when it is in a considerable quantity, an excavation is made; but it is seldom found in that neighbourhood, in solid veins, or pieces of any large size. There are very peculiar privileges enjoyed, according to the old Spanish mining laws, by the discovery of a vein of silver; which laws are still in existence in Peru. For instance, any person is at liberty to open a new mine in any place, or on any other man's property—not even excepting the site of a church—provided he gives security to work the mine; and if he borrow money from different persons for this purpose, the last lender has a claim to be paid first. These laws have been framed, of course, for the encouragement of the working of mines, although they must certainly lead to much fraud.

Cerro Pasco is divided into three districts, each having its church and priest. The population fluctuates according to the state of the mines; the average number amounting to from 12,000 to 16,000 souls. But even the form of the town is subject to constant variation, owing to the mud cottages being hastily erected near any new mine that is opened. The mouths of the mines are frequently in the middle of the streets, and sometimes enclosed in the courts and yards of houses. The following contains part of an account of a visit to these subterranean treasures:—

"The Canones, or passages, are seldom more than five feet in height, and in some places do not exceed three, and they follow the direction of the metal; these passages are, when the earth is loose, propped up with spars, and in some places with stone, to prevent their falling in. We observed a variety of colours in the different soils; bright blue, green, and yellow—the richest that was pointed out to us was of a colour like Roman ochre, and very soft; in other places it was a solid rock, in which the particles of ore sparkled from the light of our candles. The miners determine the limits of their property by compass and measurement, and that to such nicety, that there is seldom a dispute about a single yard.

"In some places in which they were at work we saw quantities of what is termed by the miners 'bronce' (iron pyrites), and copper ore; the former is most abundant, and often mixed with large proportions of silver, but (as they informed us) it requires so much quicksilver in the amalgamation, and the labour of grinding it is so great, that the expense is more than the value of the silver extracted. A great many boys were employed in carrying up the ore, and assisting the elder miners in their operations: the ore is carried up in hide bags on the backs of the Indians and the labour seems very severe.

"After wandering underground for two hours and a half, we had enough of mining, and joyfully hailed the pure air and cool breeze of the surface. We then went to see the process of marking and weighing the silver, which is performed in a very rough manner; the bar we saw stamped was marked 819, being the number which had, up to that time, been extracted

from the mine during the year. Each bar weighs generally about two hundred and thirty-nine marks, or one hundred and sixty pounds. From thence we went to see the process of amalgamation. After the ore has been ground (which is performed in the 'Boliches' or smaller works by men, and in the 'Haciendas' or larger works by water-mills) it is mixed with quicksilver and salt, and trodden together until it is perfectly amalgamated. The metal is then extracted by washing away the mud; and by the action of fire the pure silver is separated: it is then melted down and run into bars, when it is weighed, the value estimated, and the bar registered and numbered. When a mine is in operation, and more particularly when yielding very rich ore, or as it is called in 'Bolla,' the mouth is usually surrounded with cottages run up for the moment, and occupied by persons selling chicha, who purchase all the ore the miners can contrive to conceal when they come up out of the mine, and who await their arrival at the surface, where their different loads are deposited, and the labourer receives his proportion in a small bag or handkerchief, which he is at liberty to carry away and dispose of as he pleases. Reaching the top breathless and in a great perspiration, he is naturally thirsty, and these women immediately surround him with their liquor, for which he gives in exchange one or two handsful of ore. It is always considered a good sign when the mouth of a mine is thus surrounded; but it requires additional vigilance on the part of the proprietors to secure the ore and the due registration of the miners' accounts.

"A mine whilst working is necessarily watched every night, for the heaps of ore which have been extracted during the day, and are usually laid at the mouth of the mine, require a guard. Nearly all the cottages have stones for grinding the ore, so that the miners always find a ready sale for their stolen property. A good workman can obtain from his employer almost any wages he pleases, more especially if the mine he is employed in is in Bolla."—pp. 47—51.

The expedition proceeded to the city of Huanuco, which is situated in a beautiful valley on the eastern side of the great range of the Ganges, 74 leagues from Lima. Many difficulties were encountered, owing to the nature of the roads, in these regions. But the greatest disappointments arose from the desertion of the escorts, who were afraid of proceeding into a country said to be inhabited by cannibals. Our travellers were, therefore, obliged to retrace their way for some distance, and to adopt a different course from that which was originally intended. Accordingly, they fell down the river Huallaga, travelling, by water and land, to the magnificent river Amazon, which they descended to Cochiquinas. They ntered Brazil, and navigated the Purus to its mouth, and at last rrived at Para, after having been eight months and ten days occued in journeying from Lima.

The inhabitants of Peru seem to be an extremely indolent people, hile those farthest advanced in civilization, in the interior, are ore than half barbaric.

" January 2nd.—The morning was fine, and we started at nine for Pachi, which is a considerable town, about two leagues and a quarter up the

Huayabamba, on its right bank. We landed, and walked along a path leading through a grove of palms, whose branches meeting overhead produced the effect of a great aisle in a fine Gothic cathedral; and we reached Pachiza about noon: the canoe arrived about an hour after us. The town contains about six hundred inhabitants. The houses are scattered about without any regular order; but there is a church. The people we saw seemed to be excessively indolent; for though they wished for some of the trinkets which we had to dispose of, they were too idle to take the trouble of going to fetch what they had to give in exchange for them. Their countenances resembled those of the inhabitants of the upper parts of the Huallaga. The men wear a sort of cotton frock, and trowsers drawn tight round the waist, and a few beads, and cut their hair into a variety of forms. The women wear a large piece of blue cotton, sometimes only covering them from the waist downwards, sometimes from the neck, and as many beads as they can procure: they allow their hair to grow long, and ornament it with flowers. Neither sex wear any covering for the head or feet, but both stain their hands and feet blue with the fruit of a plant called huito, which they fancy prevents the itching caused by the bite of insects. We tried it, but cannot say we felt any good effects from it. The men are muscular and well formed, and their average height is from five feet seven to five feet eight. Their dialect is called Ibita, but a few of the men speak a little Spanish. Their mode of salutation is by kissing the back of the hand and embracing. They seemed very good humoured, and desirous of pleasing us, and were ready to give us any thing we wanted. The soil produces vanilla, sugar-cane, gums, balsam capivi, yucas, and pines. From the sugar-cane they make treacle and huarapo, and it is the only plant they bestow any cultivation on. Monkeys seem to be the principle article of their animal food, great numbers of which we saw hanging up dried in most of the houses; and they formed no inconsiderable portion of our food till we reached Sarayacu. We at first felt some repugnance to this diet, but habit and necessity got the better of it; and when accustomed to the meat, we found it by no means disagreeable."—pp. 139—141.

Our travellers met with much kindness in their journey, from Indians, as well as those descended of a Spanish stock. The Indians, indeed, seemed sometimes to have a design upon their lives, by way of kindness, such as insisting upon them partaking largely, according to the native fashion, of their liquors. On other occasions, they loaded their canoes so deeply, as to threaten the whole passengers with a watery grave; for wives, children, dogs, and cats, were frequently crowded into the frail vessels, the canoe-men having no remedy but to move with the whole of their live domestic establishment.

The travellers had the highest recommendations to a Reverend Father, by name Padre Plaza, who is at the head of the mission of Sarayacu, who had spent thirty-four years in that territory, and with whose assistance they fondly hoped to be able to perform their originally contemplated purpose, viz. the discovery of the possibility of proceeding up the Pachitea, which, they were led to believe,

would open a direct route to the Atlantic. But, after a minute examination of their means of subsistence and defence, the priest declared that the enterprise would be most dangerous and rash. The character of this venerable man is delightfully drawn by the travellers, as discovered in his anxiety for the best interests of the Indians, and the reverence they pay to him.

"He is a rather short and fat person, between sixty and seventy years of age, with a good-humoured countenance, and no sooner had we disengaged ourselves from his arms, than the Indian women began, but with more fervour, a similar welcome: not contented with kissing and hugging, they dragged us, with their arms entwined about our persons, to their houses, expressing themselves all the time delighted to see us, in the only Spanish word they knew 'Amigo.' Here a new scene awaited us, —that of forming a friendship with the male part of the community.

"It appears that, like natives of some of the Islands in the Pacific, these people attach the strongest ideas of mutual love and esteem to the word friend, and the ceremony of establishing the friendship being once passed, it is considered among them as an inseparable tie. Each of them having chosen his friend among us, according to his notion of physiognomy, the priest was solicited to ratify the treaty, which he did, and explained to us the ceremony, which was performed by both parties embracing and pronouncing the word 'Amigo' several times."—pp. 179, 180.

It appears, say our travellers, from the missionary reports at Lima, that the first attempts at the conversion of the natives of these Peruvian regions was made in 1631, and that several subsequent efforts have been made by different missionaries, which in some places succeeded. But since 1815, when Spanish America threw off the dominion of the mother country, no new establishments of this sort have been made. The whole account, however, of the mission establishment, over which Padre Plaza has been placed for so many years, is striking. The territory is described as being a fine and fertile garden, and inhabited by ten distinct tribes of Indians. On taking charge of the mission, he built a church and a convento, introducing many other wise regulations and improvements. His influence is so great, that he chiefly guides the whole machinery—civil as well as religious—of the community. The following particulars have a patriarchal air:—

"Justice is administered by the Governor and twelve Alcaldes, who refer to the Padre in difficult or very serious cases; but where scarcely any property is possessed, no very intricate cases can occur in their litigation, and the jurisdiction exercised is almost entirely of a criminal nature. During our stay, a man was convicted and punished for the crime of adultery; the punishment awarded was a severe flogging, administered by the hands of one of the judges; the instrument with which it was inflicted was a stout cane. We were not present at its infliction; but, from the cries of the delinquent, which we heard, we concluded that he was by no means lightly handled.

"Good order seemed generally to prevail in the town. The Gov ern

was an active and intelligent young Indian, chosen by the Padre. He every morning, with his staff of office, waited upon the Priest, kissed his hand, received his blessing, and discussed the affairs of the state. Although these people are but little advanced in civilization, their submissive obedience to the Padre, and the attention they show to the worship of the church to which they have been converted, reflect great credit on their worthy pastor.

"The domestic arrangements of the convento seemed to be good. There was a native of Quito, a fellow-countryman of the Padre, who was employed by him as a carpenter, and whose wife acted as housekeeper, and had to keep in order a parcel of naked brats who were called servants. These boys were chiefly captives made by the civilized Indians from the savage tribes, and brought to the Padre, who undertook the care of them. The hours of meals were eight and eleven in the morning, and six in the evening. The table was very amply supplied with fowls, turtle, and manatee, which were standing dishes—with plantains, yucas, and cakes made of Indian corn for bread. It was very entertaining to see all the little savages playing tricks with each other while waiting at table, and the decorum that instantly prevailed on the Padre's beginning to return thanks; they all assembled round the table, and placing their joined hands upon it, repeated the grace as fast as their tongues could wag, each apparently striving to get through it first."—pp. 219—221.

The notices gleaned from the priest and others, regarding certain Indian tribes, who have concentrated themselves on the banks of the Pachitea river, are of a very forbidding character. The Cashibos, for example, all the neighbouring Indians describe as being cannibals. They have many customs, and entertain numerous fancies, which are as singular as they are savage. It is said that when a Cashibo is pursuing the chase in the woods, and hears another hunter imitating the cry of an animal that he is in pursuit of, he immediately makes the same cry, for the purpose of enticing the other within his reach, and if he is of another tribe, kills him if he can, and eats him. They are in a constant state of deadly hostility with all their neighbours, and are so skillful in imitating the cries of various animals, that it is difficult for the most practised ear to detect the deception.

Many of the places visited by our travellers are said by them to be extremely fertile. Indeed, as respects the animal, as well as the vegetable kingdom, there appears to be an immense supply of valuable products in Peru. The immense number and extent of the intersecting rivers of themselves furnish an inexhaustible supply of food and articles of commerce. Our travellers had, for example, an opportunity of examining a vaca marina, or manatee, that was just caught, and which measured seven feet eight inches long, from the snout to the tip of the tail. And yet this was not considered a large specimen.

"The vaca marina, or manatee, may stand first in the list of the products of the river: it is taken during the rainy season, for at that time it feeds

on particular plants which grow on the banks of the stream, and which the height of the water enables it then to reach, and it is at that period in high condition. We have already mentioned the dimensions of one which we saw just after it was taken at Sarayacu, but they are said sometimes to attain a much greater size. The animal bears a great resemblance to a seal, but has no power of quitting the water, or raising more than its head out of it: it has only two fins, which are very forward, and placed not far from the junction of the head with the body, which terminates in a simple tail placed horizontally. It is said to possess two stomachs and to ruminate. A large one in good condition will yield as much as fifty pounds of oil from its fat. The flesh is greasy, and both in appearance and in flavour bears some resemblance to pork, but is rather darker coloured; it is most commonly roasted, but is also boiled, stewed, and made into sausages: the blade-bone of the shoulder forms the spade constantly in use in these countries, and is by no means a bad substitute for that instrument. The Indians, knowing the vegetables which the manatee is fond of, lie in wait in the places where they are abundant, and when it raises its head harpoon it. Padre Plaza told us that a single man will catch and bring in one of these immense animals, and that after he has killed it, he contrives, by filling his canoe with water, to get it under the body, and afterwards bales out the water and floats it in upon the canoe."—pp. 242, 243.

Altogether, a more interesting country than what our travellers visited cannot be named, whether the philanthropist or the trader regards it. The few extracts which we have introduced, are not, we believe, the most impressive proofs of this opinion to be found within the volume, but they are such as may well entice our readers to trace with the writers their entire route, and examine the whole of their suggestions respecting the presumed existence of a navigable communication, which would be of the greatest importance to the habitable globe.

Art. II.—*Slavery.* By William E. Channing. London: Hunter. 1836.

The conflict that has for a considerable time existed in the United States of America, on the subject of slavery, and been constantly increasing in strength and virulence, seems now to have reached an extremity. The stability, indeed, of the Union appears about to be at stake, unless a degree of wisdom speedily characterise the opinions and conduct of both sections of the nation, of which there has not hitherto been exhibited any symptoms. Of all this, there cannot, perhaps, be given a stronger proof, than what is to be found in the pages of the Essay before us. In the course of this powerful and eloquent, but calm and argumentative publication, the celebrated author, in his most anxious endeavour to smooth the trouble referred to, makes statements and admissions which coun-

tenance the most alarming fears regarding the well-being and independence of millions of his countrymen. Even when he expresses, in most forcible terms, a hope that the mighty evil of disunion, caused by the conflict about slavery, may be averted, it looks as if he cherished this hope but feebly, or at least more in consequence of a reliance on certain views of the Divine economy, than of confidence in any presumptions afforded of the moderation and prudence of his fellow-citizens. He says, "Were darker omens to gather round us, I should not despair." And the great reason given, may be summed up in these words: "I know and rejoice to know, that a power, mightier than the prejudices and oppression of ages, is working on earth for the world's redemption—the power of Christian Truth and Goodness." But he also says, in relation to the excitement about slavery, that "the free States, it is to be feared, must pass through a struggle." He also has these words: "I see the North giving way to the vehemence of the South." Again, "the tone in regard to slavery in that part of the country (the South) is changed. It is not only vehement, but more false than formerly. Once slavery was acknowledged as an evil; now it is proclaimed to be a good. We have even been told, not by a handful of enthusiasts in private life, but by men in the highest station and of widest influence, at the South, that slavery is the soil into which political freedom strikes its deepest roots, and that republican institutions are never so secure as when the labouring class is reduced to servitude." These are fine sentiments for a nation which boasts of its republicanism, and the equality of men! Nevertheless, it appears from the high authority before us, that the Northern States have been yielding to these insulting and despotic sentiments —nay, that not long ago, there were rumours that some of the citizens of the North wished to suppress by law all discussion, all expression of opinion on slavery, and to send to the South such members of the northern community as might be claimed as instigators of insurrection in behalf of the slaves. Who does not see that in these admissions and statements, taken from very many to the same purpose, that there exists between the two sections of the North American Union, a bone of deadly contention, furnished by the slavery question, that may be destructive of their federal relationship, quite distinct from the appalling dangers that are threatened to the Southern States, through the revenge of the rapidly increasing multitudes of the slave population? We cannot doubt, however, with regard to the present effort of Dr. Channing—a man of such note and eminence—of its tendency and power to allay, to a considerable degree, the animosities that have gained such a height in the United States, as well as to teach the most wholesome truths about slavery, and thereby hasten the abolition of that great outrage to humanity, which continues to disgrace the name of his country.

Independent of the convictions which the Essay must convey, every friend of humanity, justice, and goodness, will hail its appearance, and strenuous, though perhaps tardy, advocacy in behalf of the slaves, because an impression existed, at least in some quarters, that the influential author felt lukewarm on the subject, or doubtful as to the rights of his coloured countrymen. Here, however, he has spoken out nobly, and put the whole subject upon such a footing, taking it in its abstract sense, as enriches the mind of the reader with solid arguments, who perhaps before, was chiefly guided by strong emotions of the heart, and superficial glances of incontrovertible principles of truth, justice, and the rights of humanity. But when the author comes to apply his reasoning to the condition of his country, and the remedies, as well as the duties, incumbent upon his fellow-citizens, it appears to us that he is not always so happy, and that, indeed, the magnitude of the evil he has to contend with, and its perplexities, are even too much for his sagacity and benevolence. We shall endeavour to point out instances in support of our now generally expressed opinion of the pamphlet, as we rapidly lead our readers through its several chapters.

In his Introduction, the author approaches his subject by laying it down as a fundamental principle, that not what is profitable, but what is right, is the first question to be considered by a rational being, in every discussion on human affairs. He then applies this doctrine to slavery, which compromises and violates great truths, inalienable rights, and everlasting duties, as the remainder of his essay is employed to prove; for he feels strongly, that there are times when the assertion of such truths is the best service which a man can render to society, and when sound principles, earnestly and ably enforced, will do more than the power of armies. He holds that the present calls loudly for such a service in behalf of his own country.

"The present is a moment of bewildering excitement, when men's minds are stormed and darkened by strong passions and fierce conflicts; and also a moment of absorbing worldliness, when the moral law is made to bow to expediency, and its high and strict requirements are decried or dismissed as metaphysical abstractions, or impracticable theories. At such a season, to utter great principles without passion, and in the spirit of unfeigned and universal good-will, and to engrave them deeply and durably on men's minds, is to do more for the world, than to open mines of wealth, or to frame the most successful schemes of policy.

"Of late our country has been convulsed by the question of slavery; nd the people, in proportion as they have felt vehemently, have thought perficially, or hardly thought at all; and we see the results in a singular ant of well defined principles, in a strange vagueness and inconsistency f opinion, and in the proneness to excess which belongs to unsettled inds. The multitude have been called, now to contemplate the horrors f slavery, and now to shudder at the ruin and bloodshed which must

follow emancipation. The word Massacre has resounded through the land, striking terror into strong as well as tender hearts, and awakening indignation against whatever may seem to threaten such a consummation. The consequence is, that not a few dread all discussion of the subject, and if not reconciled to the continuance of slavery, at least believe that they have no duty to perform, no testimony to bear, no influence to exert, no sentiments to cherish and spread, in relation to this evil. What is still worse, opinions either favouring or extenuating it are heard with little or no disapprobation. Concessions are made to it which would once have shocked the community; whilst to assail it is pronounced unwise and perilous. No stronger reason for a calm exposition of its true character can be given, than this very state of the public mind. A community can suffer no greater calamity than the loss of its principles. Lofty and pure sentiment is the life and hope of a people. There was never such an obligation to discuss slavery as at this moment, when recent events have done much to unsettle and obscure men's minds in regard to it. This result is to be ascribed in part to the injudicious vehemence of those who have taken into their hands the care of the slave. Such ought to remember that to espouse a good cause is not enough. We must maintain it in a spirit answering to its dignity. Let no man touch the great interest of humanity, who does not strive to sanctify himself for the work by cleansing his heart of all wrath and uncharitableness, who cannot hope that he is in a measure baptised unto the spirit of universal love. Even sympathy with the injured and oppressed may do harm, by being partial, exclusive, and bitterly indignant. How far the declension of the spirit of freedom is to be ascribed to the cause now suggested I do not say. The effect is plain, and whoever sees and laments the evil should strive to arrest it."—pp. 1—3.

It may be gathered from this extract, that the author is not an advocate for immediate abolition or emancipation; but it is only because he thinks such a measure would defeat its own design—not merely exposing the slaves to remediless misery, but strong temptations to commit the most frightful outrages, thereby endangering the slave-holding states, and the constitution of the Union. He, therefore, addresses himself to the free, but reprobates all exciting appeals to the enslaved—to the free in an especial manner—because it is forbidden to the injured party to lift an arm in their own defence. The utmost, though temperate discussion, of the slavery question he accordingly desires and recommends, maintaining, though many think it a low topic, that it is one of high philosophical dignity, and a touchstone of Christianity, as respects a nation calling itself enlightened and religious.

Since the strength of England has been put forth for the repression of slavery, wherever her power or influence extends, it may not appear incumbent upon us to follow the reasoning of the author in support of views and doctrines which have thus been practically acknowledged and enforced. But, as we have already hinted, his arguments are of that fundamental and convincing nature, which

very many in our country, who have ever warmly advocated the interests of the West Indian slaves, would do well to study, were it but merely that they might be able to satisfy themselves and others as to the grounds of the faith that is within them. There are also not a few in England who still speak of slavery in an extenuating style, who, were they but to peruse this essay, would be silenced for ever, would see the blasphemy of their opinions, and lend their influence, in whatever form that may consist, in aiding the advancement of civilization, and in contributing to the extinction of cruelty and oppression of the enslaved, wherever they may be found. The subject is still one of universal concern, and must continue to be such, so long as there are slaves and men are brethren, with similar endowments and feelings, and appointed to like destinies.

In his first chapter, the author shews that man cannot be justly held and used as property; and although the position seems too plain to be reached by reasoning, the principle announced being about as obvious as any that can be started with in its support, yet he finds a number of arguments that give it a breadth, a fixedness, and a sanctity, which few minds could have suggested. We quote portions of two of his arguments on the point in question.

"It is plain, that, if one man may be held as property, then every man may be so held. If there be nothing in human nature, in our common nature, which excludes and forbids the conversion of him who possesses it into an article of property; if the right of the free to liberty is founded, not on their essential attributes as rational and moral beings, but on certain adventitious, accidental circumstances, into which they have been thrown; then every human being, by a change of circumstances, may justly be held and treated by another as property. If one man may be rightfully reduced to slavery, then there is not a human being on whom the same chain may not be imposed. Now let every reader ask himself this plain question: Could I, can I, be rightfully seized, and made an article of property; be made a passive instrument of another's will and pleasure; be subjected to another's irresponsible power; be subjected to stripes at another's will; be denied the control and use of my own limbs and faculties for my own good? Does any man so questioned, doubt, waver, look about him for an answer? Is not the reply given immediately, intuitively, by his whole inward being? Does not an unhesitating, unerring conviction spring up in my breast, that no other man can acquire such a right in myself? Do we not repel indignantly and with horror the thought of being reduced to the condition of tools and chattels to a fellow-creature? Is there any moral truth more deeply rooted in us, than that such a degradation would be an infinite wrong? And if this impression be a delusion, on what single moral conviction can we rely? This deep assurance, that we cannot be rightfully made another's property, does not rest on the hue of our skins, or the place of our birth, or our strength, or wealth. These things do not enter our thoughts. The consciousness of indestructible right, is a part of our moral being.

"I come now to what is to my own mind the great argument against seizing and using man as property. He cannot be property in the sight of God and justice, because he is a rational, moral, immortal being; because created in God's image, and therefore in the highest sense his child; because created to unfold Godlike faculties, and to govern himself by a divine law written on his heart, and republished in God's word. His whole nature forbids that he should be seized as property. From his very nature it follows, that so to seize him is to offer an insult to his Maker, and to inflict aggravated social wrong. Into every human being God has breathed an immortal spirit more precious than the whole outward creation. No earthly or celestial language can exaggerate the worth of a human being. No matter how obscure his condition. Thought, reason, conscience, the capacity of virtue, the capacity of Christian love, an immortal destiny, an intimate moral connection with God—here are attributes of our common humanity which reduce to insignificance all outward distinctions, and make every human being unspeakably dear to his Maker. No matter how ignorant he may be. The capacity of improvement allies him to the more instructed of his race, and places within his reach the knowledge and happiness of higher worlds. Every human being has in him the germ of the greatest idea in the universe, the idea of God; and to unfold this is the end of his existence."—pp. 9, 14, 15.

In his second chapter, which shows that man has sacred and infallible rights, of which slavery is the infraction, there is a fuller exposition of these views. The remark is made, that the whole subject of rights requires to be considered, for, that lately speculations on the subject have been given to the public that are false, and also dangerous to freedom. Nothing can be more lucid, cogent, and benevolent than the reasoning on these and other fundamental principles. To the statement sometimes made—that in forming civil society the individual surrenders a part of his rights, the answer is, that it would be more proper to say, that he adopts new modes of securing them, and that he consents to certain restraints and sacrifices that he and others may enjoy more enduring freedom. Thus he consents to desist from self-defence, that he and all may be more effectually defended by the public force; he consents to be taxed, that his own and others' property may be the more secure. Or if, as in seasons of imminent danger to a state, individual and private rights are suspended, it is only for their ultimate and permanent security. But slavery violates every private right, necessarily and systematically. The slave is stripped of the right to inquire into, consult, and seek his own happiness. He is forbidden the right to cultivate his rational powers; and he virtually suffers the wrong of robbery, inasmuch as he is denied a right to his own strength of body, which God has given him for his own benefit and that of others. These are some of the violated rights which the author enlarges upon with his usual power of thought and illustration.

In his third chapter, the author offers some explanations to prevent misapplication of the principles he has previously laid down.

One of these explanations is, that in ranking slavery among the greatest wrongs that can be inflicted by one man upon another, he has abstained from speaking of the character of the master, and confined himself to the injury endured by the slave, because the latter does not necessarily determine the other. Ignorance, education, long established habits may, according to Dr. Channing, extenuate the guilt of slave-masters; and he repudiates the idea of a fanatical persecution even of enthusiasts in error. We cannot, however, listen with much patience to any defence that may be set up in behalf of slave-owners, merely because some of them may be conscientious or merciful men. There surely must have been a frightful searing of the feelings and a hugging of error, before any man can be deaf to the simplest, but strongest, and most apparent claims of humanity; and if habit has made him such, this only proves how constant and long practised must have been his injustice ere it could become callous to the stings of guilt. But when our author comes to speak of those who deliberately, and merely from selfish and sordid motives, hold their fellow creatures in bondage—a formidable class no doubt in every slave-holding community—he is not sparing in his denunciations and declarations of terrible truths.

"Slavery, upheld for gain, is a great crime. He, who has nothing to urge against emancipation, but that it will make him poorer, is bound to immediate emancipation. He has no excuse for wresting from his brethren their rights. The plea of benefit to the slave and the state avails him nothing. He extorts, by the lash, that labour to which he has no claim, through a base selfishness. Every morsel of food, thus forced from the injured, ought to be bitterer than gall. His gold is cankered. The sweat of the slave taints the luxuries for which it streams. Better were it for the selfish wrong doer of whom I speak, to live as the slave, to clothe himself in the slave's raiment, to eat the slave's coarse food, to till his fields with his own hands, than to pamper himself by day, and pillow his head on down at night, at the cost of a wantonly injured fellow-creature. No fellow-creature can be so injured without taking terrible vengeance. He is terribly avenged even now. The blight which falls on the soul of the wrong doer, the desolation of his moral nature, is a more terrible calamity than he inflicts. In deadening his moral feeling, he dies to the proper happiness of a man. In hardening his heart against his fellow-creatures, he sears it to all true joy. In shutting his ear against the voice of justice, he shuts out all the harmonies of the universe, and turns the voice of God within him into rebuke. He may prosper, indeed, and hold faster the slave by whom he prospers; but he rivets heavier and more ignominious chains on his own soul than he lays on others. No punishment is so terrible as prosperous guilt. No fiend, exhausting on us all his power of torture, is so terrible as an oppressed fellow-creature. The cry of the oppressed, unheard on earth, is heard in heaven. God is just, and if justice reign, then the unjust must terribly suffer. Then no being can profit by evil doing. Then all the laws of the universe are ordinances against guilt. Then every enjoyment, gained

by wrong doing, will be turned into a curse. No laws of nature are so irrepealable as that law which binds guilt and misery. God is just. Then all the defences, which the oppressor rears against the consequences of wrong doing, are vain, as vain as would be his strivings to arrest by his single arm the ocean or whirlwind. He may disarm the slave. Can he disarm that slave's Creator? He can crush the spirit of insurrection in a fellow-creature. Can he crush the awful spirit of justice and retribution in the Almighty? He can still the murmur of discontent in his victim. Can he silence that voice which speaks in thunder, and is to break the sleep of the grave? Can he always still the reproving, avenging voice in his own breast?

"I know it will be said, 'You would make us poor.' Be poor, then, and thank God for your honest poverty. Better be poor than unjust. Better beg than steal. Better live in an alms-house, better die, than trample on a fellow-creature and reduce him to a brute, for selfish gratification. What! Have we yet to learn that 'it profits us nothing to gain the whole world, and lose our souls?'"—pp. 35, 36.

The fourth chapter unfolds the evils of slavery, presenting to the reader an array of sufferings and of guilt the most dreadful and sickening. Under this head the author speaks of the general, not the universal evils in question, of the natural, not unfailing results of slavery; for there have been instances in which the bond is raised through the humanity and goodness of the master to almost all the privileges and comforts of the free. Such instances, however, in one sense, serve to rivet the chains of slavery generally more intolerably; for, in how many discussions on the subject do we find them quoted with a triumphant air by the abettors of the enormity? The true way, therefore, to take up the subject is to treat it according to its natural tendencies, as the author has with his characteristic ability done, neither allowing himself to be carried away with the individual examples so often quoted by the supporters or the enemies of the evil. He takes a general and broad footing; he declares that absolute power was not meant for one man to be exerted over another, and that the lashing and scarring of fellow-creatures, for the purpose of upholding an unrighteous, usurped power, and for extorting labour which is not due, is necessarily a dreadful wrong, a heinous crime. At the same time, he does not ground his arguments at all on cases of individual excessive cruelty which have so frequently been dwelt on by the abolitionists. He attaches less importance to these than do most persons, even were they more frequent; because he believes that they form a very, very small account of suffering, compared with what is inflicted by abuses of power too minute for notice. Blows, insults, privations, which make no noise, and leave no scar, he therefore considers to be incomparably more destructive of happiness, than a few brutal violences which become more notorious and excite more general indignation. This is a mode of viewing the evils of slavery, worthy of the high-minded author, and in some measure commensurate with their

multitude and magnitude. It certainly puts the reflective mind upon a tract, the extent of which, and the grievous contemplation beheld on the way, cannot be comprehended.

The first rank among the evils of slavery, according to our author, is given to its moral influence. This, he declares, is throughout debasing. We can say nothing more insulting to another than that he is slavish. We can apply to slavery no worse name than its own. Slavery destroys the proper spirit of a man; nor can it be otherwise; for his condition throughout is a wrong. But we cannot follow the various effects of slavery on the moral character, as here set down; they are so various, and so minutely urged. The influence of slavery on the intellect is next pursued and detailed. The whole lot of the slave's mind is childhood and bondage; and even in a land of light, few beams reach his benighted understanding. In the third place, the domestic influences of slavery present, perhaps, a darker picture still. We quote one short paragraph here.

"How wonderful is it, that in civilized countries men can be so steeled by habit as to invade without remorse the peace, purity, and sacred relations of domestic life, as to put asunder those whom God has joined together, as to break up households by processes more painful than death! And this is done for pecuniary profit! What! Can men, having human feeling, grow rich by the desolation of families? We hear of some of the Southern States enriching themselves by breeding slaves for sale. Of all the licensed occupations of society this is the most detestable. What! Grow men, like cattle! Rear human families, like herds of swine, and then scatter them to the four winds for gain! Among the imprecations uttered by man on man, is there one more fearful, more ominous, than the sighing of the mother bereft of her child by unfeeling cupidity? If blood cry to God, surely that sigh will be heard in heaven."—p. 47.

Next, the author instances among the evils of slavery, that it produces and gives license to cruelty; yet he declares that cruelty is not the habit of the slave states of his country. Such a palliation we did not expect, after the very many accounts given by travellers in that country, nay, after the strong averments in the essay before us. But Dr. Channing, throughout, endeavours to convince and to gain, by friendly though strong appeals, rather than irritate the already excited oppressors of the South; and perhaps in the instance which we have now remarked upon, as in other soft and kind sayings, he thinks that something like cajolery may win the dealers in human flesh, when more vehement addresses would only exasperate their ferocity, whet their cupidity, and render more obdurate their already hardened and perverse hearts. But what can be juster, than when the author takes this high ground, viz., that though it should be proved that there are no cruelties in slave countries, we ought not to be more reconciled to slavery than we are now? For cruelty is not needed, this only shows that the slave is entirely

subdued to his hard lot, and is possessed only of the spirit of a slave, morally and intellectually.

The last-mentioned evils of slavery are classed under its influence on the master. We quote one short passage here also.

"As a consequence of criminal connections, many a master has children born into slavery. Of these, most, I presume, receive protection, perhaps indulgence, during the life of the fathers; but at their death, not a few are left to the chances of a cruel bondage. These cases must have increased, since the difficulties of emancipation have even multiplied. Still more, it is to be feared, that there are cases, in which the master puts his own children under the whip of the overseer, or else sells them to undergo the miseries of bondage among strangers. I should rejoice to learn that my impressions on this point are false. If they be true, then our own country, calling itself enlightened and Christian, is defiled with one of the greatest enormities on earth. We send missionaries to heathen lands. Among the pollutions of heathenism I know nothing worse than this. The heathen, who feasts on his country's foe, may hold up his head by the side of the Christian who sells his child for gain, sells him to be a slave. God forbid that I should charge this crime on a people! But however rarely it may occur, it is a fruit of slavery, an exercise of power belonging to slavery, and no laws restrain or punish it. Such are the evils which spring naturally from the licentiousness generated by slavery."—pp. 54, 55.

Towards the close of his chapter on the evils of slavery, Dr. Channing replies to those who maintain that slavery has its advantages, and who confidently recite these, so as partially to reconcile many persons to the institution. In England there are still not a few, who as flippantly quote these supposed benefits, as if they were familiar with the real character of slavery, or, it may be, have been so familiar with its evils, as to have lost the power of perceiving them; for, it has been well said, a spectator may be too near, as well as too far, to take a perfect view of the object contemplated. To all such the author addresses himself. For example, to those who say that the slave does less work than the free labourer, his answer amounts to this, (admitting the assertion to be true, and not taking into account the terrible waste of life in some slave-countries among the slaves, which, no doubt, has often been owing to excessive labour), that great efforts, from great motives, is the best definition of a happy life; that it is hope and love that lighten toil; that the easiest labour is a burden to him who has no motive for performing it but the fear of punishment. To those again who declare that the slave is freed from all care, it is answered, that God created man to provide for the future, to take care of his happiness; and that he cannot be freed from this care without injury to his moral and intellectual life. Again, the same provision which relieves the slave from anxiety, cuts him off from hope. We think that a greater absurdity cannot be named, than that of making a

man careless and happy *against* his will. To some other defences of slavery which we have often heard exultingly put forth, we must give the author's replies at length.

"Our slave-holding brethren, who tell us that the condition of the slave is better than that of the free labourer at the North, talk ignorantly and rashly. They do not, cannot know, what to us is matter of daily observation, that from the families of our farmers and mechanics have sprung our most distinguished men, men who have done most for science, arts, letters, religion, and freedom; and that the noblest spirits among us would have been lost to their country and mankind, had the labouring class here been doomed to slavery. They do not know, what we rejoice to tell them, that this class partakes largely of the impulse given to the whole community; that the means of intellectual improvement are multiplying to the laborious as fast as to the opulent; that our most distinguished citizens meet them as brethren, and communicate to them in public discourses their own most important acquisitions. Undoubtedly, the Christian, republican spirit is not working, even here, as it should. The more improved and prosperous classes have not yet learned that it is their great mission to elevate morally and intellectually the less advanced classes of the community; but the great truth is more and more recognised, and accordingly a new era may be said to be opening on society.

"It is said, however, that the slave, if not to be compared with the free labourer at the North, is in a happier condition than the Irish peasantry. Let this be granted. Let the security of the peasant's domestic relations, let his church, and his school-house, and his faint hope of a better lot pass for nothing. Because Ireland is suffering from the mis-government and oppression of ages, does it follow that a less grinding oppression is a good? Besides, are not the wrongs of Ireland acknowledged? Is not British legislation labouring to restore her prosperity? Is it not true, that, whilst the slave's lot admits no important change, the most enlightened minds are at work to confer on the Irish peasant the blessings of education, of equal laws, of new springs to exertion, of new sources of wealth? Other men, however fallen, may be lifted up. An immoveable weight presses on the slave.

"But still we are told the slave is gay. He is not as wretched as our theories teach. After his toil, he sings, he dances, he gives no signs of an exhausted frame or gloomy spirit. The slave happy! Why, then, contend for rights? Why follow with beating hearts the struggles of the patriot for freedom? Why canonize the martyr to freedom? The slave happy! Then happiness is to be found in giving up the distinctive attributes of a man; in darkening intellect and conscience! in quenching generous sentiments; in servility of spirit; in living under a whip; in having neither property nor rights; in holding wife and child at another's easure; in toiling without hope; in living without an end! The slave, deed, has his pleasures. His animal nature survives the injury to his tional and moral powers; and every animal has its enjoyments. The ndness of Providence allows no human being to be wholly divorced from od. The lamb frolics; the dog leaps for joy; the bird fills the air ith cheerful harmony; and the slave spends his holiday in laughter and

the dance. Thanks to him who never leaves himself without witness; who cheers even the desert with spots of verdure; and opens a fountain of joy in the most withered heart! It is not possible, however, to contemplate the occasional gaiety of the slave without some mixture of painful thought. He is gay, because he has not learned to think; because he is too fallen to feel his wrongs; because he wants just self-respect. We are grieved by the gaiety of the insane. There is a sadness in the gaiety of him, whose lightness of heart would be turned to bitterness and indignation, were one ray of light to awaken in him the spirit of a man."—pp. 56—58.

Some of these vile defences are sometimes put in this shape—there are among the free those who are more wretched than the slaves. True; but so there is incomparably greater misery among men than among brutes. Yet, would we cease to be human, because our capacity for suffering increases with the elevation of our nature?

In his fifth chapter, the author considers the argument which the Scriptures are thought to furnish in favour of slavery, by those who wrest particular texts to their own purposes, in glaring violation of the general tenour and spirit of Christianity. Part of his reply to this preposterous doctrine, contains such a masterly historical sketch, not unmingled with an indignant reproof, as will comfort and fortify many a weaker mind.

"Paul is said to sanction slavery. Let us now ask, what was slavery in the age of Paul? It was the slavery, not so much of black as of white men, not merely of barbarians but of Greeks, not merely of the ignorant and debased, but of the virtuous, educated, and refined. Piracy and conquest were the chief means of supplying the slave-market, and they heeded neither character nor condition. Sometimes the greater part of the population of a captured city was sold into bondage, sometimes the whole, as in the case of Jerusalem. Noble and royal families, the rich and great, the learned and powerful, the philosopher and poet, the wisest and best men, were condemned to the chain. Such was ancient slavery. And this we are told is allowed and confirmed by the Word of God! Had Napoleon, on capturing Berlin or Vienna, doomed most or the whole of their inhabitants to bondage; had he seized on venerable matrons, the mothers of illustrious men, who were reposing after virtuous lives in the bosom of grateful families; had he seized on the delicate, refined, beautiful young woman, whose education had prepared her to grace the sphere in which God had placed her, whose plighted love had opened before her visions of bliss, and over all whose prospects the freshest hopes and most glowing imaginations of early life were breathed; had he seized on the minister of religion, the man of science, the man of genius, the sage, the guides of the world; had he scattered these through the slave markets of the world and transferred them to the highest bidders at public auction, the men to be converted into instruments of slavish toil, the women into instruments of lust, and both to endure whatever indignities and tortures absolute power can inflict; we should then have had a picture, in the present age, of slavery as it existed in the time of Paul. Such slavery we are

told was sanctioned by the Apostle! Such we are told he pronounced to be morally right! Had Napoleon sent some cargoes of these victims to these shores, we might have bought them, and degraded the noblest beings to our lowest uses, and might have cited Paul to testify to our innocence! Were an infidel to bring this charge against the Apostle, we should say that he was labouring in his vocation; but that a professed Christian should so insult this sainted philanthropist, this martyr to truth and benevolence, is a sad proof of the power of slavery to blind its supporters to the plainest truth."—pp. 64, 65.

The remaining three chapters treat of the means of removing slavery in the American States, of abolitionism, and the duties belonging to the times, especially in reference to the United States. We have before mentioned that Dr. Channing is hostile to immediate emancipation, merely because he believes that that measure would defeat its own intent. While he pays many compliments to the party in his own country, who are the strenuous advocates of this immediate measure, and deplores the outrages to which they have been exposed, in a land that calls itself the home of liberty, of free discussion and equality, he asserts that their rash proceedings have aggravated the evils they sought to remove. He denounces everything like agitation to accomplish emancipation, as bad, and especially every appeal made to the feelings of the slaves. We have not space to follow his own plan of means for removing slavery; but in many particulars, it resembles the experiment now in progress in the West Indies—an experiment which he and all philanthropists regard with the utmost anxiety. So far we agree with him, and also when he declares that the removal of slavery is a question for the slave-holder; but we cannot join with him in the hope that the slave-holders will answer it; here it is that we think he fails in affording us hopeful convictions. Towards the opening of the chapter on the means of removing slavery in the southern states of America, it appears to us that when alluding generally to the West Indies, and to his own country, there is nothing like a presumption, arising from the one or the other, that slave-holders will ever, without an external pressure, abolish slavery.

"The planters, especially of Jamaica, have opposed the mother-country with a pertinaciousness bordering on insanity; have done much to exasperate the slaves, whose freedom they could not prevent; have done nothing to prepare them for liberty; have met them with gloom on their countenances, and with evil auguries on their lips; have taught them to look abroad for relief, and to see in their masters only obstructions to the melioration of their lot. It is possible that under all these obstacles emancipation may succeed. God grant it success! If it fail, the planter will have brought the ruin very much on himself. Policy, as well as duty, so plainly taught him to take into his own hands the work which a superior power had begun, to spare no effort, no expense, for binding to him by new ties those who were to throw off their former chains, that we know not how to account for his conduct, but by supposing that his un-

happy position as a slave-holder had robbed him of his reason, as well as blunted his moral sense.

"In this country no power but that of the slave-holding States can remove the evil, and none of us are anxious to take the office from their hands. They alone can do it safely. They alone can determine and apply the true and sure means of emancipation. That such means exist I cannot doubt; for emancipation has already been carried through successfully in other countries; and even were there no precedent, I should be sure, that, under God's benevolent and righteous government, there could not be a necessity for holding human beings in perpetual bondage. This faith, however, is not universal. Many, when they hear of the evils of slavery, say, 'It is bad, but remediless. There are no means of relief.' They say, in a despairing tone, 'Give us your plan;' and justify their indifference to emancipation, by what they call its hopelessness. This state of mind has induced me to offer a few remarks on the means of removing slavery; not that I suppose, that an individual so distant can do the work to which the whole intellect and benevolence of the South should be summoned, but that I may suggest a few principles, which I think would insure a happy result to the benevolent enterprise, and that I may remove the incredulity of which I have complained."—pp. 69, 70.

We have above alluded, with approbation, to the author's system of means of removing slavery. Our great objection to his means, respects the parties who are to set them in motion. Will the slave-holders do it? Did their brethren in the West Indies do it? What but agitation, and the vehemence of aroused natures in Britain, brought about the abolition of the slave-trade, and the emancipation of our slaves? We do not believe that slave-holders, as a body, can ever be effectually moved, even by such terrific representations and high-souled sentiments as the author has put forth, voluntarily to abolish slavery. They who are callous to the reality of slavery, are not likely to be melted by a picture of it. We, therefore, think, that external agitation can alone force them to do their duty. When this is to be found strong enough in America, and what is to be the consequence of its application, are distinct questions. Upon the whole, Dr. Channing's essay seems to us unsurpassed on the subject of slavery generally. It abounds, too, in many sage aphorisms, and deeply-considered doctrines, which admit of a wide application to other subjects and other countries. A great and luminous mind is always grasping broad truths, and sending light over other regions than the one it professes to traverse. But we also think, that the removal of slavery from the Southern States of America is a task, which even the author's abilities have not been able to embrace, either as respects the means, or the relative condition of the two sections of his native country.

ART. III.—*The Early History of Egypt, from the Old Testament, Herodotus, Manetho, and the Hieroglyphical Inscriptions.* By SAMUEL SHARPE. London: Moxon. 1836.

THERE are two classes of persons whose boldness of enterprise, and whose perseverance of conduct, particularly strike us as exhibiting human nature in a character that is heroic. They have both of late years been numerous beyond precedent. One of these classes we include under the name of voyagers and travellers, to distant, unknown, and savage lands, encountering dangers of the most formidable character, and often submitting to toils and privations, which, unless the adventurers had been sustained by the noblest purposes and ambition, must have prostrated both mind and body, without a record being left of their exertions, conquests, or perhaps death. There is not a motive which these men can be supposed to yield to in such enterprises, that is not commendable and lofty. Is it a mere love of excitement—is it curiosity which moves them? In this case there are proofs of those ardent, as well as sensitive feelings, which cannot be disjoined from ingenuous character, and which, being susceptible of the finest and noblest impressions, are sure to gather, wherever their possessors go, an amount of facts, which, set off with a congenial keeping, never fail to interest and improve less adventurous spirits. Is it a devotion to science which arms the traveller for inhospitable and barbarous climes? Then it is to bring home new lights, and to enlarge the boundaries of the soundest knowledge, that he labours. Or is it the enlightenment and eternal salvation of those who dwell in the dark places of the earth, and whose habitations are full of cruelty? Then he is one of the champions of philanthropy, who not merely strives to sow seed which will bear blossoms in the wilderness, to the end of time, and flourish for ever, but his career and his achievements become a happy theme for thousands of the purest and tenderest minds at home to think of, with unfailing and sweetest gratulation. Yea, is it the love of gold, the hope of opening a new channel for his merchandize? Then the adventurer must be a good as well as a bold man; for he knows that one of the surest vehicles of civilization is that intercourse between nations placed in perfectly opposite conditions, which honest traffic creates and cherishes; he feels that the love of gain is consistent with the best feelings of humanity; nay, that it is essential to the welfare and prosperity of mankind; and thus upheld, pursues his bold career.

There is another class of men, whose labours have contributed immensely to the entertainment, instruction, and satisfaction of their fellow-creatures, and whose moral courage seems not to be surpassed by that of any adventurers, not even in degree, by their

own ingenuity and intelligence. We mean antiquarians—those persons who have extracted riches of the most curious kind, from heaps and from depths, which ordinary minds characterize as rubbish, and as places containing nothing but darkness. It is a narrow and erroneous idea which some entertain, that those who spend their days and nights in such pursuits, when the objects sought have not an intrinsic value of their own, are trifiers. How is the ore to be found, without many vain and uncertain efforts? Nay, how is the workman to become able to distinguish what is gold from what is dross, without a long apprenticeship in similar researches? Let us take an example of what such explorers have discovered, and turned to incalculable advantage for the benefit of the world.

Every schoolboy who has read the Old Testament, knows that Egypt was among the first of the mighty and civilized nations upon earth; and from certain notices found in the sacred record concerning that land, he entertains some of the most engaging and affecting sentiments. But a little more inquiry will let him know, that primitive Egypt, as a nation or an empire, was extinct, and her history buried in oblivion, even before many other nations, which are now considered very ancient, were founded; excepting, in so far as a very few scattered and disjointed notices go, some of them derived from hearsay far descended. The various recorders of these traditions, too, adopted different modes of announcing what they heard, as to the computations of time, the pronunciation or spelling of proper names, and a number of other particulars. Had the most ancient Egyptians consigned their history to writing in an alphabetical form, and had a few such records been transmitted to us, scholars and antiquarians, no doubt, would have found out some method by which to decipher them, and would have published their contents in the language of every civilized country. But the tyro knows that the Egyptians of old used hieroglyphical signs; that few of these symbols, compared with the importance and extent of time embraced, have been discovered by the moderns; and that those which have been found, are of such a character as to seem to defy human ingenuity to discover a key for their interpretation. Let any one unacquainted with what such men as our author can do, but glance at one of the hieroglyphical plates in the work before us, and he will assuredly think, that no man less gifted than Joseph of old, who unriddled dreams, could possibly gather a single idea from the whole display. What, then, can antiquarians know of the condition of Egypt as it was thirty centuries ago, while the Jews, the earliest nation that has handed down to us the history of their own rise and civilization, were yet a tribe of wandering shepherds under Abraham? What can be known beyond the few bald and scattered statements to be met with in the Old Testament—statements properly confined to what immediately concerned the Jews alone? Our answer

is, or rather Mr. Sharpe's work proves, that much besides is known which never could be gathered from the Old Testament or any historian. Much more may yet be discovered, all by the perseverance and skill of antiquarians.

It is not only pretty accurately ascertained what dynasties, and what kings reigned during the remote centuries above alluded to, but the state of the arts and sciences as they then existed, the civilization of the people, their mythology, their domestic habits, their political institutions, nay, their physical character, are all so far known, as to enable us to reason upon them to our great advantage. To our great advantage! How this, from a period so obscure, and a people so remote? The reply may with better right be given interrogatively.—Is it of no moment to learn what the architecture, the geometry, the agriculture, the letters of such a people were, from which the Greeks borrowed so much? Is it of no importance to know what was the form of government of a people who have bequeathed to posterity the most splendid monuments of art?

"The inquiry into the political condition of any people who have left behind them works worthy of admiration, is of the highest moral importance. The pyramids of Lower Egypt, requiring for their erection the least quantity of architectural knowledge, no elegance of design, no taste in the detail, might possibly have been the work of men driven by taskmasters to their daily labour; but that the palaces, tombs, and temples of Upper Egypt, which present to us the earliest known instances of architecture, sculpture, and painting; the colossal statues of Amenothph and Rameses, requiring considerable anatomical knowledge for the original design, and a mechanical skill in transferring that design from the model to the block of stone, exceeding perhaps even that of the Greeks themselves; the vast works for irrigation; and the correct division of the calendar, requiring great knowledge of mathematics, and this at a time when no other nation, certainly none with whom they were connected, was in an equally cultivated state;—that these should have been the works of a people suffering under political disadvantages would contradict all our observations on the human mind and its powers."—p. 7.

Are researches into the early history of Egypt of no value, when we find that every new and well-authenticated fact serves, as in all other cases, to confirm the sacred record, in so far as its testimony upon the point at issue is concerned? If the questions we put be answered in the affirmative, then the studies of our author have not been idle or trifling; then the researches of such laborious and persevering heroes and adventurers as Champollion, Wilkinson, and Young, into the history and condition of ancient Egypt, ought to be held in the highest estimation.

The principal features and value of the present work consist in its giving a concise enumeration of the great sources from which any important knowledge has yet been derived regarding the early

history of Egypt, that is, of its history before its conquest by the Persians, five hundred and twenty-five years before the commencement of the Christian era, together with a masterly collection and arrangement of every important particular thus derived, whether from the writings of ancient authorities, from hieroglyphical inscriptions, architectural remains, statues, and other relics of Egyptian power and ingenuity. The author has also given essays on the dates of the Trojan War, and the Jewish Exodus. We quote what he says in his preface regarding these periods.

"There are two epochs in the history of the Jews, and two in the history of Greece, upon which the chronology of Egypt principally rests: these are the times of Moses, Solomon, Cambyses, and the Trojan War. The accession of Cambyses is as well known, by means of the eclipses of the moon observed at Babylon, as is the accession of George III.; the time of Solomon's reign is nearly as well known; but considerable doubt hangs over the other epochs, which the Author is not so presumptuous as to suppose that he has in any degree dispelled; but he thought it desirable to state the grounds upon which he had assigned dates to those events. The time of the Trojan War is perhaps the least uncertain of the two, but then it is the least important, because the inquiry in strictness ought to be, not when that war took place, but when did Manetho, who dates from it as an epoch, suppose that it took place. But however antiquarians may differ about a few minor points, the agreement between the various authorities will be seen to be in the highest degree satisfactory. The fragments of Manetho, which are quoted by Josephus as a valuable testimony to the truth of the Jewish history, are confirmed by the list of kings contained in the Tablet of Abydus in particular, and by every historical inscription which can be compared with them: Herodotus and the later books of the Old Testament strongly illustrate one another, and further light is thrown upon both of them by several passages in later historians: and though we have no contemporary authority early enough to be compared with the account of Egypt in the Old Testament before the Jewish Exodus, yet the splendid buildings which were erected in the centuries immediately following satisfactorily confirm the account of the high state of civilization observed there by Abraham and Joseph."—pp. v, vi.

The high state of civilization of the ancient Egyptians may also be incontrovertibly ascertained, from the amount and nature of mathematical knowledge required to make the waters of the Nile serviceable to the enriching of the soil, the productions of which must have been immense, to feed a population necessary to raise the enormous monuments that still remain. The quantity of this knowledge, as the author says, may be best judged of, when we consider that these waters were brought over such an extent of country as that from the highest nilometer at Elephantine, to that great reservoir the lake of Mæris; and again, over the alluvial plain of the Delta; and then, considering the number of publications on hydrostatics, and on the force of running water, that have been brought into existence by the rise in the bed of the Po, and by the

dykes of Holland; and by recollecting that the draining of the Pontine marshes has baffled the attempts of the Roman engineers, from the time of the emperors to the present day.

From the buildings still in existence, their number and magnificence, from the temples, palaces, tombs, obelisks, and pyramids, and the extent of territory in which their inscriptions are found, together with the particulars of these inscriptions, the power and wealth of the individual kings of Egypt may be estimated. These hieroglyphical writings give the names of the sovereigns by whose enterprise and taste the stupendous works in question were raised, and in many cases add their parentage, their queens, and their predecessors. But we must extract some account of hieroglyphical writing, and the manner in which it came to be understood.

"The most valuable record of this kind is a tablet discovered at Abydus, by Mr. W. J. Bankes, which is a list of the kings of the Thebaid, arranged in the order of their succession. It is broken in part, but seems to have contained, when perfect, seventy-eight ovals or names. It may be remarked, that the name of a king, when written at length, consists of three parts; first, a square name, which seems to have been the least essential of the three, and the most often omitted: secondly, an oval containing a name, which to us is only symbolic, or a picture, whatever it may have been to the Egyptians themselves; and this name is the one most often used in the historical inscriptions: and, thirdly, the phonetic name or oval, containing a number of letters which may be spelt and pronounced; and this is the only one which we can compare with the names handed down to us by the ancient authors, for, whenever the symbolic oval occurs alone, we can only so use it when we have already learnt the phonetic name belonging to it, by finding the two ovals together in some other inscription. The square name is usually preceded by an eagle and ball, the symbolic name by a twig and insect, and the phonetic name by a goose and ball. These three groups of characters must each be interpreted *king*, for want of knowing the distinction between them. Now it is to the learned industry of Mr. Wilkinson, who has collected the complete names of the kings, from the various monuments, that we are indebted for being able to determine the phonetic name belonging to each symbolic name.

"The knowledge of hieroglyphics which we at present possess owes its origin to the Rosetta Stone in the British Museum, which contains a decree in honour of King Ptolemy Epiphanes, in three characters. One of these is Greek, which, though defaced in parts, and in some places obscure, has been pretty well explained by the sagacity of several critics; and in this portion it is stated that the decree was ordered to be written in Sacred, in Enchorial, and in Greek writing.

"Dr. Young, by a careful comparison of the Greek with the hieroglyphics, counting the recurrence of the more marked characters with a degree of acuteness which those accustomed to decyphering will duly appreciate, determined first the name Ptolemy, and then allotted to each portion of hieroglyphical writing its portion of meaning, and, by a comparison of the recurrence of the same character in those different portions

with the recurrence of the same Greek word, he was then able satisfactorily to allot to several other hieroglyphical characters their respective meanings. In many cases the meaning could only be affixed to larger groups of characters, and it is only by the discovery of the same characters occurring in other inscriptions, differently grouped with known characters, that the meaning has been affixt to individual characters. And in the same way, the meaning has been affixt to numerous other characters by a judicious selection of hieroglyphical sentences, in which a new character occurs in such connection with known characters, that only one meaning can be attributed to the new one,

"This study has been pursued with considerable success by M. Champollion, Mr. Wilkinson, and others, but there remains a large number of characters not yet understood, which is very little to be wondered at, when we consider that our knowledge of the language is derived from the translation of the decree upon the Rosetta Stone, which was written in Lower Egypt, B. C. 195, and that the other hieroglyphical inscriptions which we wish to read were written at various times during the preceding twelve centuries, and chiefly in Upper Egypt."—pp. 54, 55, 141, 142.

Mr. Sharpe presents us with some interesting suggestions regarding the form of government, as it prevailed in Lower Egypt—for it generally formed a separate kingdom from Upper Egypt—a circumstance which is of great importance, when collating particulars from different historians or sources, concerning the general name. It is remarked, for example, that women were allowed to succeed to the throne at a very early period—a circumstance that proves a quiet possession and polished manners in the people. The government was monarchical, but could not be despotic in the bad sense of the word, since, as the author continues to state, the king was surrounded by an hereditary order of soldiers, and an hereditary order of priests, who possessed civil power. It is also ascertained, that the sovereign could do no wrong, and that his advisers had to bear the blame. He was sometimes of the sacerdotal order himself. The privileged order, it would appear, took care of their own interests, as in other countries and at later times, for they held their estates free of rent and taxes, while the people paid a fifth of the produce to the crown. Each city had a tutelary divinity, and probably in all cases, the chief-priest was the chief magistrate.

Some notices concerning the physical character of the ancient Egyptians must conclude our extracts; for, as in the cases of their architecture, and the methods in which they recorded their history, it appears that they studied to contrive means by which they could render everything imperishable.

"That neither the Egyptians nor their Ethiopian neighbours were Negroes has been so often and so satisfactorily proved that it seems hardly necessary to allude to the opinion: by the paintings in the tombs at Thebes we learn that they were well acquainted with the Negro race, and while these are painted black they are themselves painted of a red colour. There is a considerable difference between the statues which

we possess of the kings of Upper Egypt and the mummies, which are all probably far more modern; and neither of these agree with the present race of Egyptians. The portraits of the kings, although sufficiently removed from the Negro, have rather prominent jaws, thick lips, and a broad flattened nose; they have also prominent eyes, a considerable beard, and long hair: of this form of countenance we have numerous specimens in the British Museum. In some of the mummies, the difference from the above-described character is very great; the nose is long and slender and finely arched, the lips thin, and of this the engraving in Mr. Pettigrew's History of Mummies is a good example. Blumenbach, as quoted in Lawrence's Lectures on Physiology, divides the Egyptian mummies into three classes; the first he calls the Ethiopian variety, carefully remarking that by that name he does not mean Negro, but those having a physiognomy similar to that of the Egyptian statues; secondly, the Hindoo or Eastern variety, which agrees closely in physiognomy and bodily structure with the inhabitants of Hindostan; and thirdly, the Berber variety, having loose cheeks, large projecting eyes, and a swollen habit of body. These three subdivisions are all included by Blumenbach and Cuvier, in the Caucasian variety of the human race, the group which includes all those nations that have made the great advances in civilization."—pp. 121, 122.

From the familiarity which the author displays over his subject; from the clearness, brevity, and talent, with which he has placed before the reader all of importance that has yet been discovered of ancient Egypt, or at least all that is necessary to enable a person of ordinary understanding and acquirements to arrange and make use of the more voluminous works of others in the same field, we have no hesitation in saying, that the present work deserves universal favour. By his easy, plain, yet elegant style, and his rejection of a parade of learning—while his learning is apparent as well as his good taste—he has rendered a subject, that is usually put into a forbidding form, perspicuous and engaging. His chart, map, and tables, increase very much the value of the work. For young, as well as advanced scholars, we feel confident that "The Early History of Egypt" will become a standard book, both as one for referring occasionally to, for the better understanding of other publications, and as a historical work for thorough and continuous perusal.

ART. IV.—*The Reports of the Common Law Commissioners on the Inns of Court.* London.

OF the learned professions in the united empire, under the British Crown, none of them can boast of a greater number of distinguished men than that of the law. This opinion may with perfect confidence be expressed, in regard not only to the present time, but to the two or three last centuries. Indeed, we may speak in the superlative degree, and aver, that whether talent, learning, independ-

ence of character, honourable conduct, or superior accomplishments, be considered, the higher orders of lawyers in Great Britain and Ireland are, and have been, the most eminent of any class of men whatever, that have flourished in these countries. By the common consent of the people this is an established truth. There is no class in ordinary or business life that is treated with equal respect; nay, no other order have so generally, and with so much satisfaction to the community, been raised to the highest honours and places in the state. But, confining ourselves to the legal profession, as it exists in England, and to some of the principal points in the present report, regarding barristers, advocates, and judges, we will find sufficient to show why such a superiority arises, as we have now asserted.

There are three causes, it appears to us, which may be assigned for that superiority which we assert that the higher branches of lawyers maintain over the other learned professions. The first is, the character and manner of their education; secondly, the class of persons who betake themselves to the profession; and, thirdly, the manner in which the legal business of England is conducted.

We have first instanced the nature and manner of the education of those who study for the bar, and from whom all the judges of the superior courts are elected, as a cause for their future supereminence. It may be said that it is only in common with others that they receive a liberal and enlightened education; that those, for example, who are bred for the church, enjoy equal opportunities, and are equally celebrated throughout their academical and university career. True; but education neither ceases on closing a curriculum at college, nor for many years after. We shall confine our notices under this head to the uses and the regulations of the four Inns of Court, viz. the Inner Temple, the Middle Temple, Lincoln's Inn, and Gray's Inn, in one of which every person who obtains the rank of barrister-at-law must have been enrolled as a student—he being previously possessed of certain qualifications—and where he must remain for a certain number of years, before he can apply for a call to the bar.

These Inns at one time bore a very strong resemblance to universities. They conferred their degrees of apprentice or barrister, and sergeant-at-law, in the same manner that the universities conferred the degrees of bachelor and doctor of law. Lectures were given; prayers were daily read in the chapels; questions were daily mooted; and the students constantly lodged there, dined, and supped in the halls of the Inns, in vacation as well as term time. Each Inn had regulations regarding the conduct of the students, similar to those established at the universities. Lord Coke thus describes the Inns at his time.

"'As there be in the Universities of Cambridge and Oxford divers

degrees of general sophisters, bachelors, masters, doctors, of whom be chosen men for eminent and judicial places both in the Church and Ecclesiastical Courts, so in the profession of the law, there are mootmen, which are those that argue readers' cases in the Houses of Chancery, both in terms and grand vacation. Of mootmen, after eight years' study or thereabouts are chosen utterbarristers. Of these are chosen readers in Inns of Chancery. Of utterbarristers, after they have been of that degree twelve years at least, are chosen benchers or ancients; of which one that is of the puisne sort reads yearly in the summer vacation, and is called a single reader, and one of the ancients that had formerly read, reads in Lent vacation, and is called a double reader, and commonly it is between his first and second reading, about nine or ten years. And out of these the king makes choice of his attorney and solicitor-general, his attorney of the court of wards and liveries, and attorney of the duchy, and of these readers are sergeants elected by the king, and are by the king's court called *ad statum et gradum servientis ad legem*; and out of these the king electeth one two or three as please him, to be *his* sergeants, which are called king's sergeants. Of sergeants are by the king also constituted the honorable and reverend judges and sages of the law. For the young student, which most commonly cometh from one of the universities for his entrance or beginning, were first instituted and erected eight houses of Chancery to learn there the elements of the law, that is to say Clifford's Inn, Lyon's Inn, Clement's Inn, Barnard's Inn, Staple's Inn, Furnivals's Inn, Thavie's Inn, and New Inn, and each of these houses consist of forty, or thereabouts. For the readers, utterbarristers, mootmen, and inferior students are four famous and renowned colleges, or houses of court, called the Inner Temple, to which the three first houses of chancery appertain, Gray's Inn, to which the next two belong, Lincoln's Inn, which enjoyeth the last two but one, the Middle Temple which hath only the last. Each of the houses of Court consists of readers above twenty, of utterbarristers about thrice so many, of young gentlemen about the number of eight or nine score, who there spend their time in study of law, and in commendable exercises fit for gentlemen. The judges of the law and sergeants being commonly above the number of twenty, are equally distinguished into two higher and more eminent houses called Sergeant's Inn. All these are not far distant from one another, and altogether do make the most famous university for profession of law only that is in the world, and advanceth itself above all others, *quantum inter viberna cupressus.*"

There are many curious details given by the old authors, of the usages observed in these Inns in former times. Every one who has read Sir Walter Scott's Fortunes of Nigel will retain a lively impression of the revels and the pranks of the youths who frequented the cloisters of the Temple. They had their festivals, their masquerades, their pageants, and their pastimes of various picturesque kinds. They had their lords of misrule, their jack-straws, their kings of the cockneys, the description of all which is equal to anything of the romantic kind belonging to former times. The Inns were the residence too of many of the sons of the nobility, and men

of high family, who were not particularly destined for the profession of the law, and who naturally blended with their drier and more laborious studies, "commendable exercises fit for gentlemen," as Lord Coke denominates their lighter pursuits.

But, with the manners of the age, great changes have taken place in these Inns. For instance, residence is no longer required, and many of the other observances and customs, serious as well as amusing, have been exploded. As to the regulations and practice now in force in the four Inns of Court, in so far as the admission of students is concerned, the following statement is given:—

"Before any person can be admitted a member, he must furnish a statement in writing, describing his age, residence, and condition in life, and comprising a certificate of his respectability and fitness to be admitted, which must be signed by the party, and a bencher of the society, or two barristers.

"No person is admitted without the approbation of a bencher, or of the benchers in council assembled.

"The applications must, before he can enter into Commons, (and in some societies on admission), sign a bond with surety conditioned to pay the dues. Every person applying to be admitted a member of any of the Inns must sign a declaration that he is desirous of being admitted for the purpose of being called to the Bar, and it is required by all the societies that he shall not, without the special permission of the society, take out any certificate as a special pleader, conveyancer, &c. under 44 G. III. 98, and such permission is not granted until the applicant has kept such commons as are necessary to qualify him to be called to the Bar, and it is given for one year only at a time.

"Besides these regulations, we are informed, that at the Inner Temple, and at Gray's Inn, no person is admissible while engaged in trade. It has also been a rule at the Inner Temple, since the year 1829, that no person shall be admitted without a previous examination, by a barrister appointed by the bench for that purpose, in classical attainments and the general subjects of a liberal education. Such examination is to include the Greek and Latin languages, or one of them, and such subjects of history and general literature as the examiners may think suited to the age of the applicant."

Then, as to the call to the bar—

"No person in priest's or deacon's orders can be called to the Bar. No person can be called to the Bar while he is on the roll of attorneys, solicitors, or proctors. Before a person can be called to the Bar, he must keep commons for three years, that is, twelve terms, by dining in the hall at least three times in each term. He must have been a member of the Inn for five years, unless he has taken the degree of Master of Arts, or Bachelor of Law at the Universities of Oxford, Cambridge, or Dublin, or at Lincoln's Inn, is a member of the Faculty of Advocates in Scotland, in which case he may be called after he has been a member of the Inn for three years; but this exception does not extend to honorary degrees.

"A student, previously to his keeping any of the terms requisite for

his call, must deposit with the treasurer of the society one hundred pounds, to be returned without interest, on his being called to the Bar; or in case of death, to his personal representatives; but this rule does not apply to any person who shall produce a certificate of his having kept two years terms in any of the Universities of Oxford, Cambridge, or Dublin, or at Lincoln's Inn, of his being a member of the Faculty of Advocates in Scotland. No person can be called to the Bar until he is twenty-one years of age. The call to the Bar is by an act of the benchers in council or parliament, &c. assembled. The name and description of every candidate for being called to the Bar, must be hung up in the hall a fortnight before he is to be called; any person applying to be called to the Bar must make application to a master of the bench to move for the same. And the list of applicants to be called to the Bar at any society, is always transmitted, before the call takes place, to the other societies.

"At the Inner Temple, Middle Temple, and Lincoln's Inn, no attorney, solicitor, or proctor, can be admitted to commons for the purpose of being called to the Bar, until his name shall have been struck off the roll.

"In Lincoln's Inn, a person wishing to be called to the Bar must read his exercise at the Bar table, and the barristers at that table have a power of rejection, subject to an appeal to the benchers. If not rejected by the Bar table, it is still necessary that he should be approved by the bench.

"At Lincoln's Inn, it is a rule that no person in trade is permitted to do exercises, to enable him to be called to the Bar; and there is the same prohibition as to any person who has been in the situation of clerk to a barrister, conveyancer, special pleader, or chancery draftsman, and has done the offices and received the perquisites of such clerk."

We need not go into the particulars of the rules observed as to rejection, either upon application to be admitted a student, or to be called to the bar, which, however, occupy a prominent place in the sixth report. Indeed, it was the case of Daniel Whittle Harvey, M.P., with which every one of our readers must be more or less acquainted, that occasioned an inquiry by the Common Law Commissioners, into the course of proceeding in these Inns.

Benchers are, by the regulations of the Inns, possessed of extensive powers, and were these powers to be judged of rigorously, according to their apparent tendency, or upon abstract principles, the hand of a thorough reform would be imperatively called for. But in reality, such presumed objections have very seldom been applicable, the persons enjoying the powers referred to, being of a character that entitles them to be entrusted with extensive discretionary authority. The benchers are men generally far advanced in years, and at the head of their profession, and who, according to the immemorial spirit and character of these societies, take an interest in their prosperity and fame, that is far more binding and valuable than any services which, in ordinary cases, are obtained under the letter of strict law and precise enactments.

We have said that times have much changed as respects the observances in the Inns of Court; but still there is a residue of

them. The benchers, barristers, and students, still continue to dine in the halls of their respective Inns in term time, when a good deal of ceremony is kept up. As the proverbial saying has it, a youth eats his way to the English bar; for, absurd as it may seem, there has not generally, for a long time, been anything like regular lectures delivered in the several Inns of Court upon the different branches of the law. The Inner Temple has, of late years, employed lecturers for this purpose; but whether the other Inns mean to follow the example, is not known to us. Nay, there is no particular course of education prescribed or required, nor any examination necessary to entitle the candidate to be called to the bar. Yet, the seeming absurdity of the students being thus left destitute of teachers, and without responsibility as to their qualifications in the important profession they are to pursue, in a great measure vanishes, when the whole matter is deliberately considered. Let it be observed, that a certain number of years must be passed in pupilage; the student dare not follow any business whatever; he must, therefore, read and improve himself for his future calling, or be idle; and if he be idle, he knows that he never can succeed in his profession. The Courts of Law are, at the same time, a good practical school for him; but above all, as we look upon it, he lives in the densest atmosphere of law, and the very dinners he eats at term-time, along with an association of lawyers, whose spirit he catches, whose countenance he courts, and whose attainments he imitates, is perhaps the finest and strongest stimulus he possibly could be subject to. Upon this very subject the Commissioners say—

"We conceive that that part of the present system of all the societies, by which students in whatever part of the kingdom they may be resident, are required to dine in the common hall, a few days in the course of every term, is founded on just views and attended with beneficial effects. Amongst these may be noticed that of its making known the person of the student and exposing him, if his character be disreputable, to more easy detection by the society, before the period of his application to be called to the Bar. It also gives an opportunity of attending the courts, and associating with students and other members of the profession."

We conclude our observations respecting the nature and the manner of education appointed to those studying for the English bar, by saying that the associations established in the different Inns of Courts, and their peculiar observances, have the most immediate and powerful effect in promoting the honour and dignity of the profession.

A few words, now, as to the class of persons who betake themselves to the profession in question. And is it not at once manifest, from what has already been stated, that a superior order of men must belong to the English Bar? The long established renown of the profession, the peculiar character of the Inns of Court, and the *esprit du corps* that has constantly been there dis-

played, independent of the kind of ordeal to which the student is subjected, cannot fail of enticing and securing persons from the most respectable and independent portions of the community, who not only can afford to prosecute a suitable education, but feel a sufficient reward in having the honour to belong to the profession. Accordingly, the rank and character which the individuals hold, who generally enroll themselves among its members, are perhaps as eminent at the present day as ever they were. Not a few of the younger branches of the nobility, and of the sons of the most distinguished families in the country, with a great number of the upper ranks of the middle classes, adorn the bar, and are adorned in return. In short, a barrister is considered a fit associate for the noblest of the land; and generally the most distinguished members in either House of Parliament, and in his Majesty's Councils, are, or have been, members of the profession.

We have no scruple in asserting, that none of the other learned professions present similar inducements for candidates of suitable accomplishments and talents to seek their privileges and honours; and that none of them—not even the sacred ministry, with all the honours and wealth in this country attached to its higher orders—is equally favoured. And one obvious reason consists in this universally known and admired fact, that the force of talent, combined with perseverance, industry, and unimpeachable integrity, have raised, and may raise, individuals from the lower classes of society, to the very highest situations in the law, and in the State, through the law. Instances might be cited of the same exaltation of the humbly born, occurring in the Church; but rarely, in comparison with the profession we are now considering particularly. In the Church, patronage is of more avail than talent, or suitable habits and character, to a man's rise to the richer livings; but at the bar, talent is what is principally regarded by employers, and that which is constantly before the public eye; and talent generally carries off the highest prizes. Of all fields, that occupied by the barrister is the finest for trying and stimulating splendid abilities, and the choicest qualities of head, heart, and conduct; nor, at the present day, will it be easy to point out a single individual who makes a business of the profession in London, of legal eminence, who has not found a recompense from the people, according to such tokens as are in their power to bestow; and very generally from the State. We say, therefore, that the persons who betake themselves to the English Bar, are the first order of professional men which the country can produce, whether their sphere in society, their personal character, or their mental qualifications be regarded. We now add, in the third place, that the manner in which the legal business of England is conducted, has established, and cherishes the very best school of law, whether we look to independence and

suitableness of character, or to accomplishment in the higher branches of the profession. Upon this topic we must be brief, because every person knows that there are within the scope of the profession the greatest inducements which fortune and fame can offer to honourable emulation, and because a slight attention to what we have already stated, will discover how unlikely it is that anything short of a lofty tone of feeling, and an extreme jealousy of conduct, should characterise the whole bar. One or two circumstances may be mentioned, which will, however, put the truth in a stronger light than it can be merely by inference.

The members of the profession of law in England, as in other countries, are divided into different classes; not only a distinct course of education, but of business being performed by each. The barrister, for example, does not necessarily come in contact with the parties litigant. He pleads before the Supreme Courts, he performs the higher functions of his profession—the attorney, or solicitor acting as a middle-man between him and the client—and thus saving the barrister from that servility, or style of employment, that might compromise his feelings, his independence, or his good name. Again, the members of the bar are concentrated in the metropolis. A division of labour, manifestly to the advantage of the law, as well as to the barristers themselves, both in their private and public capacity, is thus secured. They become acquainted with the character and merits of each other—the whole profession, from its lowest to its highest grades, is in some measure reciprocally appreciated—honourable competition is promoted—the highest rank all the while finding inducements to maintain their established celebrity, and preserve the dignity and purity of the law. Again, it is from the bar, as already stated, that all the judges of the supreme courts are drawn. A seat on the bench is a fair and constant object of contemplation to the youngest barrister. The judges, on the other hand, have a perfect acquaintance with the feelings and the character of the Bar; and so great is this mutual sympathy, that not only do the Bar, in the course of their duties, confide in one another, but the Bench confide in the Bar. If, for instance, a counsel state that such and such is the purport of an affidavit, or other paper, the judges act on the statement, and dispense with the regular reading of the documents. The reciprocal good opinion prevailing among counsel, again lead to admissions, waivers of strict form, and equitable arrangements, which benefit the suitor, while the business of the courts is lightened. Hence, it need not be surprising that the character of the English Bar has been considered the best security for the due administration of English laws. Let it be borne in mind, also, regarding the judges, that, according as the laws are administered, they are placed, as far as possible, above all improper influences—they are, in truth,

clothed with an independence and dignity, which repels all sinister approach; they have in court no private intercourse even with the Bar; and, except in the social circle, they are always inaccessible to the people. A bench thus constituted, thus derived, and thus contemplated, is one of the most imposing and venerable objects the mind can figure to itself, and cannot but give back, as it has received, that fine spirit of independence, and that unimpeachable integrity, which have so illustriously distinguished the bench and bar of England.

There has been a vulgar clamour raised against the exclusiveness of the English Bar, and about the terms of admission to its honours and its privileges. It has been contended that the profession should be open to every one who chooses to enter it; that no testimonial of fitness or respectability should be required. We ask, is there any real ground of complaint, or for feeling shame, on account of the English Bar as it has been, or as it now is? We ask, is there any probability of such a freedom as is demanded proving conducive to the honour of the Bar, or to the interests of England? Let the answer be given in the words of one who has written on this subject; and with these we conclude, although a vast deal more might have been advanced, not less descriptive and complimentary than anything we have said.

"They would have the English Bar," he observes, "like Noah's ark, full of clean beasts, and of beasts that are not clean, and of everything that creepeth upon the earth. But what," he asks, "would be the necessary consequence of this indiscriminate admission to the bar? Assuredly it would inevitably sink the profession into the lowest depths of degradation. As a body it would no longer command respect, for it would cease to be respectable. We judge of a whole by its parts. If the members are corrupt, the body is corrupt. Admit the 'unclean,' and you exclude the 'clean.' They cannot co-exist in the same place. To associate them in the ark required a miracle. Their principles are so repugnant, that in whatever definite proportions they may be mixed, they repel each other. Deeply as we should deplore this degradation of the bar, much as we should lament, that a body once the ornament of the country should become its shame, yet this would be but a small matter compared with its evil influence upon the most sacred of all institutions, the administration of justice. If we degrade the Bar, we shall look in vain for dignity, learning, and integrity upon the bench. The stability of our institutions would be shaken, all confidence in government would be destroyed. Men who have any stake in the country would no longer consider it safe. A spirit of distrust would animate every breast, preside over every council, direct every action. Despairing of justice, each man's will would be his own law."

ART. V.—*Narrative of the Arctic Land Expedition to the Mouth of the Great Fish River, in the Years* 1833, 1834, *and* 1835. By CAPTAIN BACK, R.N. Illustrated by a Map and Plates. London: Murray. 1836.

SOME years ago, the question about the existence of a north-west passage, the long absence of Ross and his companions, the presumption that they must have perished, or that they had not the means of effecting their return, to communicate the results of their adventures, and still more to enjoy the comforts of home, were matters that engaged a remarkable degree of public anxiety. Most of our readers will remember how strong and universal were the feelings of sympathy and admiration which those brave adventurers excited, who went forth on the benevolent errand of seeking for their countrymen and rescuing them from a dreadful exile. Such was the nature of Captain Back's expedition; and the present well-told and extremely interesting narrative contains the particulars of the hazardous undertaking and its adventures. Public feelings of anxiety and sympathy, however, are so fitful and evanescent, or rather, so many new subjects of absorbing interest are constantly arising, that what was the topic of every-day conversation one year, may in the next be forgotten or but slightly thought of. This, we fear, is the case with regard to the Arctic regions, and the various bold enterprises which have engaged a number of the noblest spirits amongst us of late years. The present narrative will, no doubt, arrest public attention, and renew with considerable force the country's desire to have the survey of the coast lying between the Strait of the *Fury* and *Hecla* completed, which was partly the object of Captain Back's expedition, and which he shows us, he was probably not very far from accomplishing. How satisfactory would it be, since so much has been done by our countrymen towards the attainment of this interesting object, that the complete triumph should be theirs! We fainly hope, therefore, that no other nation will be allowed to wear the honours of the achievement. Still, whatever may be done in this way, or by whomsoever, our author cannot but be regarded as one of the great contributors in the service.

Captain Back sailed from Liverpool in February, 1833. Mr. King, as surgeon and naturalist, together with three men, two of whom had accompanied Sir John Franklin, joined the expedition. They made successively for New York, Montreal, Fort William, and at length reached Fort Alexander, on Lake Winnepeg, where the officers of the Hudson's Bay Company were serviceable to them. By this time the adventurers had adopted small canoes to suit the inland rivers which they should have to navigate. On arriving at Norway House, on the Jack River, they completed their numbers by engaging certain volunteers. On the 28th of June, they were

in a condition which entitled the author to think that he was fairly on the way to the accomplishment of that benevolent purpose which he had so nobly undertaken, and to which his countrymen so heartily wished well. In a style worthy of the enterprise, as a man and a writer, Captain Back records the elevated emotions which he experienced at this period of his progress.

Captain Back's route was directed towards the Great Fish River (the Thlew-ee-choh-desseth), on the banks of which the party expected they should have to spend the first winter. We do not purpose, however, tracing with them, even by slightest outline, the regular course of their progress, but merely to quote a few paragraphs, from which the character of the narrative, both as regards incident and literary composition, may be judged of. The following specimen will at once convey a favourable impression, as regards the use which the writer can make of his pen, while it presents a scene not slightly characteristic or picturesque.

"Nothing is more annoying to a sailor than to be wind-bound on fresh water. 'On the wide ocean ranging,' he is more resigned to the imperious will of the elements; but, to be stopped for an indefinite time, within sight of birds and animals gamboling in the gale, is a species of annoyance which quite overcomes his philosophy: at least it was so with me; so, to dispel the moody fit which was gathering, I drew on a pair of Esquimaux boots made of seal-skin, and, taking my gun, made the tour of a thickly wooded swamp, which was so interlaced with under-growth, willows, and fallen trees, that, when once in, I found it no easy matter to get out again. In the exertion necessary for extricating myself, my restlessness found a vent, and the exercise soon restored my mind to its usual tone, and prepared it for other occupations. I returned to the tent thoroughly tired; and, here reclining in the full ease of a *voyageur*, I amused myself with observing the odd assemblage of things around me. At my feet was a rolled bundle in an oil-cloth, containing some three blankets, called a bed; near it a piece of dried buffalo, fancifully ornamented with long black hairs, which no art, alas! can prevent from insinuating themselves between the teeth, as you laboriously masticate the tough, hard flesh; then a tolerably clean napkin spread, by way of table-cloth, on a red piece of canvass, and supporting a teapot, some biscuit, and a saltcellar; near this a tin plate, close by a square kind of box or safe, of the same material, rich with a pale greasy ham, the produce of the colony at Red River; and, last, the far-renowned pemmican, unquestionably the best food of the country for expeditions such as ours. Behind me were two boxes, containing astronomical instruments, and a sextant lying on the ground; whilst the different corners of the tent were occupied by washing apparatus, a gun, Indian shot pouch, bags, basins, and an unhappy-looking japanned pot, whose melancholy bumps and hollows seemed to reproach me for many a bruise endured upon the rocks and portages betwixt Montreal and Lake Winnipeg. Nor was my crew less motley than the furniture of my tent. It consisted of an Englishman—a man from Stornaway—two Canadians—two Métifs (or half-breeds)—and three Iroquois Indians.

Babel could not have produced a worse confusion of unharmonious sounds than was the converation they kept up."

The author describes the vastness of some of the solitudes they traversed, as presented to the eye and to the imagination. At Portage la Loche a sylvan landscape in the wild luxuriance of its summer clothing was spread below and before them, in extent not less than thirty miles. The valley lay a thousand feet below the ridge where the Captain first beheld this magnificent scene. He was at the time quite alone, and quite appalled, feeling as if afraid to disturb the genius of the place, as he glided silently down towards its noiseless, solitary bosom; but when "the white tent was pitched, and the curling smoke rose through the dense green of the forest, it seemed as if the spell of the desert was broken, and the whole landscape was suddenly animated into life and cheerfulness." As they advanced towards regions which the science of geography had not embraced with any considerable degree of accuracy, groups of Indians were sometimes met on water as well as on land, varying the scene and communicating a special interest, such as man must ever feel in the presence of those of his kind, however, different may be their habits, or unlike their condition. A tribe met on Salt River is thus described.

"The *tout ensemble* of these 'people,' as they, with some vanity, style themselves, was wild and grotesque in the extreme. One canoe in particular fixed my attention; it was small even for a canoe; and how eight men, women, and children contrived to stow away their legs, in a space not more than large enough for three Europeans, would have been a puzzling problem to one unacquainted with the suppleness of an Indian's unbandaged limbs. There, however, they were, in a temperature of 66 deg., packed heads and tails like Yarmouth herrings—half naked—their hair in elf-locks, long and matted—filthy beyond description—and all squalling together. To complete the picture, their dogs, scarce one degree below them, formed a sort of body guard, on each side of the river; and as the canoe glided away with the current, all the animals together, human and canine, set up a shrill and horrible yell."

Captain Back was constantly endeavouring to gather information, concerning the Great Fish River, from the Indians, of which they uniformly gave a disheartening account. Indeed, the many rivers encountered were so distinguished for their rocks, rapids, and cataracts, as to render their navigation perilous in the extreme. Here is a specimen.

"August 20.—The thermometer had fallen to 36 degrees, and at four A. M., as soon as the sunken rocks, and other impediments to our progress, could be distinguished, we got away, and went on cheerily enough, until interrupted by a rapid, which was succeeded by so many more, that for the best part of the morning we did little else than lighten the canoe and drag it up with a line: at length a fall of twenty-feet obliged us to carry both canoe and baggage. This passed, other rapids presented themselves; until finally the canoe got so seriously damaged by the shocks, as to make

us hasten on shore to avoid sinking. The unhappy interpreter had been unable to take any share in the work, and was evidently suffering severe pain, which he begged of me to assuage. I had only a box of common pills, and some brandy, neither of which could be prudently applied to a case which seemed to require the skill and attention of a professional man. The poor fellow, however, persisted in his belief that I could relieve him, not doubting that anything under the name of medicine would answer the purpose. I yielded, therefore, to his importunity, and indulged him, first with the contents of the box, which made him worse; and next with the contents of the bottle, which made him better.

"Scarcely was the canoe repaired, and our labour recommenced, when we were involved in fresh troubles, by a most intricate channel of deep water, thickly studded with sharp angular rocks, sometimes so close together as barely to allow of a passage. The stream having at this part a considerable fall, rushed between or bubbled over them, with a force that almost swept the hauling men off their legs; and no sooner had they with great resolution surmounted this difficulty, than a fresh demand was made on their energy by the appearance of three distinct falls, rising like huge steps to the height of forty-five feet. Again, therefore, the whole *matériel* was to be carried, much to the annoyance of the crew, to whom, on such occasions, the sickness of any of their companions is a matter of serious importance. One or two more rapids, and a narrow fall of twenty feet, terminated the ascent of this turbulent and unfriendly river. Nothing, however, can be more romantically beautiful than the wild scenery of its course. High rocks beetling over the rapids like towers, or rent into the most diversified forms, gay with various-coloured mosses, or shaded by overhanging trees—now a tranquil pool, lying like a sheet of silver—now the dash and foam of a cataract—these are a part only of its picturesque and striking features."

Their toilsome and dangerous career continued to be diversified by hunting excursions, chance meetings with Indians, and those formidable enemies, musquitoes and sandflies. When they took up their winter quarters, which happened before they reached the banks of the Great Fish River, "their faces streamed with blood, as if leeches had been applied," so fierce was the attack of the insects. During the winter, the Indians frequently flocked towards them, on begging errands, that season being one of unusual severity, and scarcity of deer, or such like food as the natives subsist on. The intensity of the cold at some periods may be calculated, but not understood by us, from the statement that follows.

"On the 4th of February, the temperature was 60 degrees minus, and there being at the same time a fresh breeze, was nearly insupportable. Such, indeed, was the abstraction of heat, that, with eight large logs of dry wood in the fireplace of a small room, I could not get the thermometer higher than 12 degrees plus. Ink and paint froze. I made an attempt to finish a sketch, by placing the table as near the fire as I could bear the heat; but a scratchy mark, and small shining particles at the point of the sable, convinced me that it was useless. The sextant cases, and boxes of seasoned wood, principally fir, all split. Nor was the sensation particularly

agreeable to our persons; the skin of the hands especially became dry, cracked, and opened into unsightly and smarting gashes, which we were obliged to anoint with grease. On one occasion, after washing my face within three feet of the fire, my hair was actually clotted with ice, before I had time to dry it. From these facts some idea may, perhaps, be formed of the excessive cold. It seemed to have driven all living things from us: we had been accustomed to see a few white partridges about; but even these, hardy as they are, had disappeared. Once, indeed, a solitary raven, whose croak made me run out to look at him, swept round the house, but immediately winged his flight to the westward. Nothing but the passing wind broke the awful solitude of this barren and desolate spot."

It would appear that when famishing, the Indians are not proof against the temptation to allay their hunger with human flesh; for there is no reasoning with persons reduced to such extremities, be they savages or civilized. It required therefore considerate conduct, when surrounded by tribes so sorely pressed. Captain Back and his companions were not, however, always annoyed by such visiters. On the 25th of April, when conversing, for the hundredth time, of certain kind persons who had gone far to see the party, they were interrupted by a sharp and loud knock at the door.

"The permission to come in was unnecessary, for the person followed the announcement before the words could be uttered, and with the same despatch thrust into my hands a packet, which a glance sufficed to tell me was from England. 'He is returned, sir!' said the messenger, as we looked at him with surprise. 'What! Augustus—thank God!' I replied, quickly. 'Captain Ross, sir—Captain Ross is returned.' 'Eh! are you quite sure? is there no error? where is the account from?' The man paused, looked at me, and pointing with his finger, said, 'You have it in your hand, sir.' It was so; but the packet had been forgotten in the excitement and hurry of my feelings. Two open extracts from the Times and Morning Herald confirmed the tidings; and my official letter, with others from the long-lost adventurers themselves—from Capt. Maconochie, Mr. Garry, Governor Simpson, and many other friends, English and American, removed all possible doubt, and evinced, at the same time, the powerful interest which the event had awakened in the public, by a great proportion of whom the party had long since been numbered among the dead. To me the intelligence was peculiarly gratifying, not only as verifying my previously expressed opinions, but as demonstrating the wisdom as well as the humanity of the course pursued by the promoters of our expedition, who had thereby rescued the British nation from an imputation of indifference which it was far indeed from meriting. In the fulness of our hearts, we assembled together, and humbly offered up our thanks to that merciful Providence, which in the language of Scripture hath said, 'Mine own will I bring again, as I did sometime from the deeps of the sea.' The thought of so wonderful a preservation overpowered for a time the common occurrences of life. We had but just sat down to breakfast; but our appetite was gone, and the day was passed in a feverish state of excitement. Seldom, indeed, did my friend Mr. King or I indulge in a libation, but on this joyful occasion economy was forgotten; a treat was given to

the men, and for ourselves, the social sympathies were quickened by a generous bowl of punch."

On the 5th of June, Captain Back left his winter habitation, and proceeded to the Great Fish River, encountering severe hardships from the nature of the country, from climate, and hunger. About the middle of July, the party had gone down the stream so far, that it had become as broad as the Thames at Westminster Bridge, but not so smooth.

"Bending short round to the left, and in a comparatively contracted channel, the whole force of the water glided smoothly but irresistibly towards two stupendous gneiss rocks, from five to eight hundred feet high, rising like islands on either side. Our first care was to secure the boat in a small curve to the left, near which the river disappeared in its descent, sending up showers of spray. We found it was not one fall, as the hollow roar had led us to believe, but a succession of falls and cascades, and whatever else is horrible in such 'confusion worse confounded.' It expanded to about the breadth of four hundred yards, having near the centre an insulated rock about three hundred feet high, having the same barren and naked appearance as those on each side. From the projection of the main western shore, which concealed the opening, issued another serpentine rapid and fall: while to the right there was a strife of surge and rock, the roar of which was heard far and wide. The space occupying the centre from the first descent to the island was full of sunken rocks of unequal heights, over which the rapid foamed, and boiled, and rushed with impetuous and deadly fury. At that part it was raised into an arch; while the sides were yawning and cavernous, swallowing huge masses of ice, and then again tossing the splintered fragments high into the air."

This sublime scenery was at Lake Macdougall, many such sheets of water having been traversed in the course of their descent. By the time the river became a mile broad, traces of the Esquimaux were discovered. The following description accompanies a likeness of one of the tender sex among these extraordinary people.

"The women were much tattooed about the face and the middle and fourth fingers. The only lady whose portrait was sketched was so flattered at being selected for the distinction, that in her fear lest I should not sufficiently see every grace of her good-tempered countenance, she intently watched my eye; and, according to her notion of the part I was pencilling, protruded it, or turned it so as to leave me no excuse for not delineating it in the full proportion of its beauty. Thus, seeing me look at her head, she immediately bent it down; stared portentously when I sketched her eyes; puffed out her cheeks when their turn arrived; and, finally, perceiving that I was touching in the mouth, opened it to the full extent of her jaws, and thrust out the whole length of her tongue. She had six tattooed lines drawn obliquely from the nostrils across each cheek; eighteen from her mouth across her chin and the lower part of the face; ten small ones, branching like a larch tree from the corner of each eye; and eight from the forehead to the centre of the nose between the eyebrows. But what was most remarkable in her appearance was the oblique position of her eyes; the inner portion of which was considerably depressed, whilst

the other was proportionably elevated. The nostrils were a good deal expanded, and the mouth large. Her hair was jet black, and simply parted in front into two large curls, or rather festoons, which were secured in their places by a fillet of white deer skin twined round the head, whilst the remainder hung loose behind the ears, or flowed not ungracefully over her neck and shoulders. She was the most conspicuous, though they were all of the same family: they were singularly clean in their persons and garments; and, notwithstanding the linear embellishments of their faces, in whose mysterious fingres a mathematician might perhaps have found something to solve or perplex, they possessed a sprightliness which gave them favour in the eyes of my crew, who declared 'they were a set of bonnie-looking creatures.'"

At last the party, while threading their way between some sand-banks, with a strong current, caught sight of a majestic headland in the extreme distance to the north, which had a coast-like appearance. This promontory was subsequently honoured by receiving the name of Her Royal Highness the Princess Victoria. It was, indeed, the ocean they had arrived at. Here they fixed themselves for some time. The only occurrence which we shall particularly mark as connected with their stay at this place, is thus recorded.

"About 8 P.M. the rain began to fall again, though without at all clearing the fog, and the wind from the north-west increased to a strong breeze. A shout of 'What have you got there?' announced the return of the men: the jocular answer of 'A piece of the North Pole,' immediately brought Mr. King and myself from out the tent; and we found that they had really picked up a piece of *drift-wood nine feet long, and nine inches in diameter;* together with a few sticks of smaller drift-wood, and a part of a kieyack. When the large trunk was sawed, I was rather surprised to see it very little sodden with water; a proof that it could not have been exposed for any considerable time to its action. From the peculiar character of the wood, which was pine, of that kind which is remarkable for its freedom from knots, I had no doubt that it had originally grown somewhere in the upper part of the country, about the M'Kenzie; and of this I was the more competent to judge from my recollection of the drift-wood west of that large river, which it exactly resembled. Though we had strong reasons to be grateful for this unlooked-for treasure, as affording us the means of enjoying a hot meal—the first for several days—yet there were other considerations which gave it in my eyes a far greater importance. In it I saw what I thought an incontrovertible proof of the set of a current from the westward along the coast to our left, and that consequently we had arrived at the main line of the land; for it is a fact, well known to the officers of both Sir John Franklin's expeditions, that the absence of drift-wood was always regarded as an infallible sign that we had gone astray from the main, either among islands or in some such opening as Bathurst's Inlet, where, by reason of the set of the current, not a piece of any size was found."

Captain Back's eager wish was to proceed from Victoria Headland, hoping to find a passage coast-ways to Point Turnagain. But the weather became inclement; it was altogether impossible to

achieve the great object at heart; and therefore it was necessary to retrace his way, and make homewards—an undertaking itself of extreme toil and difficulty. But we shall not accompany the party on their return, recommending the volume itself to all who are capable of feeling an interest in bold enterprises, manfully pursued, and admirably described. The work exhibits a number of results of a curious as well as valuable character, which were obtained by the expedition, affording strong presumptions, at the same time, that a survey may be made coast-ways, of the space between the Strait of the Fury and Hecla and Cape Turnagain, when the long-agitated problem concerning a north-west passage will be solved.

ART. VI.—*A Home Tour through the Manufacturing Districts of England, in the Summer of* 1835. By SIR GEORGE HEAD. London: Murray. 1836.

THE remark is common enough, that before a man betakes himself to foreign travel, he ought to be familiar with the history and the conditions of the various divisions of his own country. Good taste, sound judgment, and patriotism, enforce such a view and choice. In an especial manner, it is natural to suppose, that every district in the British dominions will be interesting to an Englishman. Ours is a land which even foreigners regard as matchless in many respects. Surely, then, it must argue that a vitiated spirit sways a native, when he hurries to the continent of Europe or elsewhere, there to spend his money, visit remarkable scenes, or study character and institutions; nay, and perhaps to write a costly book about what he has seen and heard abroad, before having made himself familiar with the great features which distinguish the scenery, the institutions, and the people of his own home. And yet, how many of our fellow-citizens and countrymen fall under the censure thus implied! But we counsel all who may differ from us in this opinion, or who may proceed on the principle of denying honour to a prophet while he is in his own country, and of presuming that everything grows in value and interest according to its distance from home, to read Sir George Head's Tour.

When we first glanced at the title page, we confess, however, that we did not expect a work of the character it possesses. There is something so prosaic in the phrase, "The Manufacturing Districts of England," as it is generally used—something which intimates so much of machinery and the steam-engine—that though several of the most valuable works which have of late appeared, have been exclusively of this business-like character, we did not anticipate that other readers than those who have a taste for trade, merchandise, and financial statements, were likely to find here much

to attract them. But we judged hastily and erroneously. Not only is this "Home Tour" well calculated to impress the reader with a lasting idea of the wealth and the ingenuity of Englishmen, but to show that there is an extraordinary amount of social virtues and domestic happiness, even in the crowded scenes of England's manufacturing power. While Sir George presents this gratifying picture, embracing departments and places which have been too often treated with the dry detail of a political economist, or the forbidding colours of a gloomy spirit, he often contrives to raise the laugh. His sketches possess an admirable freshness, as well as kindliness. He paints with the minuteness of a Dutch artist, and makes you love the subject about which he may be most humorous. In short, an Englishman cannot but think more highly and affectionately of his country, after reading this account of those districts which, times without number, have been described repulsively, or shunned by the admirers of the picturesque.

The author's Tour has much of the character of a ramble—of those random, hasty, or protracted visitings, which a cheerful man of independence, whether as regards business or opinions, ever finds to be most enticing. He is a traveller always ready to fall in with the humour of those he meets with, provided that it be quaint, characteristic, and agreeable; and, wherever fancy or chance may drive him, he is sure to meet with such specimens. Still, the impression conveyed is forcible, that his descriptions are faithful, and that they come exactly as they fell upon his own mind—that mind, however, lending its charitable construction on all occasions to the objects of his observation. Whether it be a stupid fellow falling overboard, and when "jugulo tenus" (up to the neck) who holds on to a plank by a set of red fingers, till pulled up again, to receive an unmerciful scolding from his better half, for performing such an uncalled for manœuvre—or a conceited couple in the same canal-boat, the husband being weasel-shaped, the wife little, and the twain smirking and smiling on each other, or gloating with eyes of affection on a baby, by appearance an abortion—nothing but things as they should be or are capable of exciting emotions of kindly feeling appears to Sir George. Nay, the said little ill-conditioned child delighted so much in crying, that it seemed to him happy; and the more it cried, the more its papa's eyes glistened, as he suggested this, that, and t'other thing. He is not a person who ever stands in need of a fellow-traveller upon any uniform principle; neither does it appear that he troubled himself in his late tour by taking to himself such a companion, male or female. And yet, we believe that a more valuable and amusing friend could not, on similar occasions, be found in the three kingdoms—so much does he sympathise with every body and every thing. Thus—

"An Irishman can certainly, in common cases, do more with his pig

than the native of any other country; and this is, no doubt, mainly owing to his treating the beast with kindness. A very short time ago I met a man leading a large boar in a string through the town of Litchfield. It was not necessary to inquire whither the latter and his gentleman usher were going, but I could not help stopping to have a little conversation with the man, to which the boar, with a playful glance of his eye, actually seemed to be listening. The creature followed his master as willingly as a dog, a leathern thong being tied loosely round his thick neck; and I was assured, that by kind treatment alone, he had been brought to such a state of discipline as to be thoroughly depended on. Once or twice during the time the man stopped, the boar seemed anxious to proceed; and though he did not put forth his strength, his weight alone called for a counteracting power. In order to stop him, the man placed one foot against his flank, as a purchase, and then, the other foot resting on the ground, he laid his shoulders to the draft, and pulled him off his centre." —pp. 25, 26.

A finer theme engages his notice at Keel's Hotel in Liverpool—a house which he would recommend any grumbling person to visit, were it merely for the purpose of witnessing a specimen of the art of living well and cheap, as regards the very important affair of dinner. Yet it is a place where "the magistrates themselves very often dine." We give his picture in full.

"When I entered the coffee-room, near a score of people were seated at different tables, some with their hats on, but all busily eating their dinner, and a chair and table were provided for myself by a good-looking and very smartly dressed young woman, who officiated as waiter. Constant communication was held with the bar at the head of the room, at which three or four other females presided. Upon inquiring what I could have for dinner, the young lady produced the *carte*, whence it appeared that there really was every thing an Englishman could possibly desire, in the matter of roasted and boiled meats, meat pies and pastry. Neither was the adage '*bis dat qui citò dat*,'—(He gives doubly who gives quickly,)—within these walls forgotten, for here a hungry man has no sooner made his selection, than in half a minute the smoke of the dish is curling under his nose. I think I never partook of a more glorious round of beef than that of which a plateful was placed before me, together with a delicate lily-white heart of a young cabbage. Next came a delightful apple dumpling well sugared, the fruit transparent, and the crust excellent. The garniture of the table was homely but clean, the dishes and covers of queen's metal, as highly polished as silver. And after having eaten a sufficient quantity to satisfy any reasonable appetite, the charge for the whole was only *one shilling*. To conclude—I asked a gentleman sitting at an adjoining table how much it was customary to give the waiter, to which he replied, with a look of surprise—nothing. Had I not come to the conclusion long before, I certainly should have arrived at it now, namely, that so long as an individual can procure so very good a dinner for a shilling, and be waited upon by a tidy young woman into the bargain, England cannot be, in spite of a vast deal of modern philosophy, so very bad a country to live in.

"The young person referred to was really the pink of her profession,

her movements being quiet, quick, dexterous, and I may add, graceful in a great degree. With no one to assist her, she waited upon a score of people, who were no sooner satisfied than they went away, and were replaced by others; so that the whole set were nearly changed twice over during the half hour that I remained in the room. Her eyes were in every corner at the same moment; every guest found his wants attended to, as soon almost as he was aware of them himself. At all events she was never for a moment still, dropping a fork to one, a piece of bread to another, craving pardon of a third, as she reached across the table for a huge mug, and somewhat in the attitude of a flying Mercury, exposed precisely as much as was decent and proper of a well turned leg, and then away she would go to another quarter, wriggling about, in a way of her own, though somewhat in the French style, as if her feet were tied together, or like a figure on wheels wound up by clock-work. Such an active being surely never could be still—even in her sleep.

"The more the business on her hands, the more rapid the succession of her smiles, which she dispersed gratuitously all around. Every man in the room was sure to obtain one, and if he happened to be young, certainly two, yet the '*hoc age*' *mind what you're at*, was always uppermost in her mind; and though she simpered and flirted, and even now and then put on a languishing air, as if suffering either by Cupid or the hot weather, no item, meanwhile, of things furnished on any body's account was forgotten in the bill, and thus she went on from morning to night, attending to the interests of her employer, serving the customers, and in perpetual motion between the coffee-room and the bar, so that no ant was ever seen at his work more lively and busy.

"Notwithstanding this incessant occupation, she found time for her toilette. Her dress was in the style of a smart lady's maid. That is to say, she wore a figured muslin gown, with full sleeves, and a small black silk apron. Her stays were tightly laced, her clothes well put on, and her feet neat to perfection. Her cap was adorned with blue ribands, and covered a profusion of ringlets."—pp. 30—33.

Twelve months after, he saw the same young woman, on the same spot, performing exactly the same duties, in the precise same manner; where, no doubt, she continues still, unless she has changed her condition, which cannot but sometime take place, if Keel's visitors be not all fools and tasteless. May she meet with a husband equal to her merits, who will tenderly cherish her virtues, and make allowance for such weaknesses, as we cannot suppose the active and tidy girl to be altogether above! Women, as our author in another passage remarks, are tender, nervous creatures, somehow or other putting themselves into a twitter, the moment they have to deal with that rough animal, man.

Sir George gives us a vast number of charming sketches of humble life, such as rustic sports, and the manners of the middling, as well as inferior ranks in the manufacturing districts. It is to these that we particularly direct attention. Those who wish to hear of canals, railroads, and large manufacturing establishments of many

sorts, and in very distinct parts of the country, may find much to their heart's content in these pages, treated uniformly in a plain and unscientific strain, but chiefly valuable, as furnishing to the writer a subject whereon to hang some notices of life and society. For example, at Manchester, we are not denied certain notices about cotton; but what still more interests us, is a well told and amusing account of the solemnization of a number of marriages in the Old Church, where, on the Sunday previous, he had heard the bans, for the first time proclaimed, of sixty-five; for the second time, of seventy-two; and for the third time, of sixty. He observed in the church, previous to the appearing of the clergyman and the clerk, that there was little *mauvaise honte* among the women, while the men, poor fellows! were very seriously abashed. A tendency also existed of putting shy people out of conceit with themselves; as thus, "Come in, man," to any new-coming bridegroom, "what art afraid of? Nobody 'll hurt thee," to his great confusion. The parties were all of the lower orders, with the exception of one couple, who made an effort to outshine the poorer candidates; and in marshalling the whole round the altar, the clerk seems to have conducted himself with singular dexterity.

"In appointing them to their proper places, he addressed each in an intonation of voice particularly soft and soothing, and which carried with it the more of encouragement, as he made use of no appellative but the Christian name of the person spoken to. Thus he proceeded: 'Daniel and Phœbe; this way, Daniel; take off your gloves, Daniel. William and Anne; no, Anne; here, Anne; t'other side, William. John and Mary; here, John; oh, John; gently, John.' And then, addressing them altogether; 'Now all of you give your hats to some person to hold.' Although the marriage service appeared to me to be generally addressed to the whole party, the clergyman was scrupulously exact in obtaining the accurate responses from each individual."—p. 72.

At Warrington, our author visited a large manufactory of pins. It is generally known that such tiny instruments of universal use require a number of hands to the perfecting of but one of them; but the particular duties and modes of procedure, on the part of the various artisans, are not so familiar to us. We shall gather from the present account some information on this curious enough and important branch.

The threads of brass wire used, having been straightened, are cut into lengths of five or six inches by one person. A handful of these is delivered to another person, who sits behind two wheels, which consist of steel. In an instant he assorts the bundle of wires in his hand, like a pack of cards, and with wonderful quickness he first sharpens one point of the wire shaft and then the other. The needle goes to the next workman, who snips off a pin's length from each end. The wires are repointed again, and again cut, till the needle is exhausted. Two little boys make the heads, of very small

and pliable wire, the one clipping it into certain lengths, the other, by means of a revolving straight wire, of a proper thickness, producing a supply of coiled *heading*. Other two boys or girls complete the instrument—the aid of a small machine being necessary to rivet the heads. The finished pins are next boiled in a composition to whiten them; and, lastly, a separate person fixes them upon paper.

One of the most entertaining portions of this volume, describes a remarkable trade which has sprung up in England of late years, as seen at Dewsbury, namely, that of grinding old garments new, by a machine called a "Devil." These garments are collected from all parts of the three kingdoms; nor does it matter what the occupation of the late wearers may have been. However old or filthy, they are regenerated by being re-spun, through the help of a little new wool. They are then manufactured into sundry coarse articles, such as wadding for the collars of coats, horse-sheeting, &c.

"Whether from the scare-crow or the gibbet, it makes no difference; so that, according to the transmutation of human affairs, it no doubt frequently does happen, without figure of speech or metaphor, that the identical garment to-day exposed to the sun and rain in a Kentish cherry-orchard, or saturated with tobacco-smoke on the back of a beggar in a pot-house, is doomed in its turn, 'perfusus liquidis odoribus,' to grace the swelling collar, or add dignified proportion to the chest of the dandy. Old flannel petticoats, serge and bunting, are not only unravelled and brought to their original thread by the claws of the devil, but this machine, by the way, simply a series of cylinders armed with iron hooks, effectually, it is said, pulls to pieces and separates the pitch-mark of the sheep's back—which latter operation really is a job worthy of the very devil himself. Those who delight in matters of speculation have here an ample field, provided they feel inclined to extend their researches on this doctrine of the transmigration of coats; for their imagination would have room to range in unfettered flight, even from the blazing galaxy of a regal drawing-room down to the night cellars and lowest haunts of London, Germany, Poland, Portugal, &c., as well as probably even to other countries visited by the plague."—pp. 144, 145.

However much it may tend to put a man out of conceit with his coat, were he to pursue this speculation in all its ramifying bearings, yet the rag-grinding trade is not a little characteristic of ingenuity and English enterprise. We therefore must trace, with Sir George, the component parts and several uses of these bedevilled pieces of old raiment. Let it be borne in mind, at the same time, in reference to the construction of the grinding machine, that the writer is not minutely informed; for, besides its being encased in a wooden frame, a single glance at the operation was quite sufficient to expose the spectator to a whiff that was almost beyond endurance. It was, however, an affair pre-eminently of the nose; and although it be confessedly a difficult work to describe an ill smell, our tourist gets

over it in a highly philosophical manner. He suggests that it was like what may be supposed to be a thing partly consisting of dimensions and ethereal essence—" as it were the benediction of animal matter departing from the physical to the metaphysical world, and at that critical moment of its existence, or non-existence, when it belongs to neither."

But still, we have not got to all the uses to which the old fusty rags described are turned. The disentangled particles which are too short to form part of a thread, are packed in bales, and shipped off to Kent as manure. In describing a heap of this compost, the author informs us, " I have a crawling sensation as I write."

Walton-Hall, Yorkshire, the family seat of Mr. Watterton, of crocodile celebrity, receives, together with its eccentric, but most estimable proprietor, a lengthened account in the pages before us. Sir George was an entire stranger to the naturalist, but it appears that the admission of strangers, high and low, is a matter of every-day occurrence at Walton-Hall. He, at least, was treated with most unusual hospitality. The following notices are given with proper feeling and considerateness :—

" I found much satisfaction in referring to the catalogue which the servant had presented to me, for it not only contained the name of the bird or animal according to its particular number, but the reader was also referred for further particulars to the precise page in the ' Wanderings,' wherein some anecdote relating to the same was recorded,—a species of well-timed information, by which the interest was greatly enhanced. With regard to an exhibition such as the present, wherein the owner's adventures are part and parcel with the creatures exhibited, to refresh the memory by a recurrence to the narrative is doubly useful; but the same plan, nevertheless, might be adopted in museums, and general collections of objects of natural history, with advantage; a trifling appendage to a catalogue, referring to works of authority, or containing short extracts from the same, would afford the visiter the ready means of identifying with the object present its habits in its native wilds.

" In a commanding position, with a lowering countenance, and an eye as horribly frowning as I ever beheld, stands extended at full length the renowned crocodile, sufficient in his own person to recall to the mind of the spectator that gallant equestrian feat which brought before the notice of the world the latter part of his history; and among the collection of pictures, one, immediately above the animal, an oil painting, represents the beast, his rider, together with his attendants, the two former correct likenesses, all performing their respective parts in the representation alluded to. This is the original of a caricature, which may be seen in many shop windows, representing the author of the ' Wanderings ' seated on the back of the crocodile, and some half-dozen of black fellows tugging at the jaws of the latter by a rope.

" Every body is acquainted with the story of the crocodile, and some have been inclined to wonder at it, but the narration, although evidently that of an individual of eager temperament, contains, nevertheless, nothing that can be

called improbable from beginning to end, or inconsistent with the feelings of an athletic lover of sport and a traveller. It must be recollected that the wisdom of one man is raised by heavy machinery; that the spirits of another are elevated by a more mercurial process; and that such is the difference between both, that one may be totally at a loss to reconcile the tastes and habits of the other to plain reason: neither can he imagine a rational creature submitting to voluntary exile and hardships, suffering hunger and thirst, and even braving peril and death in pursuit of objects for which he himself entertains not a grain of interest. The mere matter of fact in question is so extremely simple—so obvious in its relation to cause and effect, and akin to the moral and physical qualifications of the individual concerned, that the shortest possible acquaintance, even a passing glance at his person and manners, are sufficient, even if doubt on the subject did exist, immediately to dispel it. That he did ride the crocodile, precisely in the manner he says he did, I have no manner of doubt whatever; for in fact, what was to hinder him? The beast had gorged his bait, and six or seven men were hauling at a long rope and iron hook made fast in his entrails;—in such a predicament on he was forced to go, no thanks to him: kick he could not, nor was it altogether convenient to turn round to bite. The plain tale goes no farther than to say, that the animal, being in this helpless state, and so perfectly secured by trammels as to be deprived of all manner of power, the individual whose hopes and anxieties had been tantalized for three whole days and nights in the endeavour to catch him, now, in the moment of exultation, at the heel of the hunt, he, a Leicester fox-hunter, put an end to the chase by leaping on his back, and bestriding the scaly monster. So far from being an incredible event, it really seems to me just the very thing it was natural a person 'feras consumere natus' was likely to do: a farmer's boy risks more danger when he rides a pig; and had Mr. Elmore, the horse-dealer, then been present, nothing is more certain than that, had the author of the 'Wanderings' hesitated to throw a leg over the 'cayman' the former would, off-hand, have exclaimed, non insolitis verbis—'Get on, Sir, he's perfectly quiet: a child might ride him.'"—pp. 154—156.

We must leave Mr. Watterton and his reptiles, his birds and beasts, and take notice of some statements more akin to the title of our author's work, but not less gratifying. He has been describing, with a feeling of veneration, a manufactory of machinery at Leeds, which seemed to him like a creation in miniature, wherein variety knew no bounds, and the devices to accomplish particular purposes, baffled his powers of detail. Nothing appears to us juster in sentiment, than certain observations suggested on the occasion in question, part of which we copy.

"There can be no spectacle more grateful to the heart of an Englishman than, viewing the interior of a manufactory of machinery, to observe the features of each hard-working mechanic blackened by smoke, yet radiant with the light of intelligence—to contrast with his humble station the lines of fervid thought that mark his countenance and direct his sinewy arm—and to reflect that to such combination of the powers of mind and body England owes her present state of commercial greatness. It is no less pleas-

ing to consider, that although particular classes of men have suffered by the substitution of machinery for manual labour, such evils arise from the mutability of human affairs—are such as the most zealous philanthropist cannot avert; and, lastly, of themselves insignificant compared with the general demand for labour throughout the country, which has not only kept pace with the increase of machinery, but no doubt might be shewn even to have exceeded it;—nay, it might be made manifest, that not only is the grand total of operatives employed throughout the manufacturing districts augmented, but additional employment afforded in like proportion for mechanics, to supply the wear and tear of machinery, and buildings dependent thereupon, as well as for workmen upon all works to be traced to a similar cause, such as rail-roads, bridges, viaducts, aqueducts, &c." —pp. 184, 185.

While it has been in halls like these, that the growth of science has been fostered in England, and the human mind most generally expanded, it is also true that the public have been slow to do the manufacturer justice. For instance, there has been a morbid sympathy expressed by multitudes for the operatives, which has served to throw a corresponding weight of blame upon the masters. One part of our author's testimony, when on this subject, we gladly extract.

"With respect to the general state of the workmen, and especially the children in the factories, I certainly gained, by personal inspection, a happy release from opinions previously entertained; neither could I acknowledge those resemblances, probably the work of interested artists, by whom such touching portraits of misery and overfatigue have been from time to time embellished; I saw around me wherever I moved, on every side, a crowd of apparently happy beings, working in lofty well-ventilated buildings, with whom a comparison could no more in fairness be drawn with the solitary weaver plying his shuttle from morning to night in his close dusty den, than is the bustle and occupation of life with soul-destroying solitude." —pp. 187.

The writer's mode of appreciating the services conferred by the wonderful improvements in machinery and other great works established within England of late years, finds many occasions for happy illustration. He sees a beauty even in a rail-road, and about the panting automaton that traverses it with resistless speed; and he succeeds also in attempting to add sentiment to the delineation of them. The paragraphs about to be cited afford an example.

"I remarked especially one train, consisting of upwards of a score of laden coal waggons, on their way for shipment at the mouth of the Tees. As they glided onwards, steadily but rapidly, the attitudes of the two engine-men in front were in striking contrast with the stupendous momentum of the advancing body. Impelled by a power called by themselves into action with their arms folded on their bosoms, they seemed either lost in their own reflections, or dozing life away, passively reclining in an easy posture, and whirled along with an incessant and equable velocity.

"Behind the coal-waggons, the last carriage of all was a low truck, on which stood an old cart-horse quietly eating hay out of a basket. The

sagacious animal, thus left to himself, on a bare platform of boards, within a couple of feet of the ground, and without side-rail or guard of any description, displayed a consciousness of the danger of jumping out, by the mode in which he cautiously rested on his haunches, prepared by his attitude against the possible sudden contingency of a halt.

"With reference to this mode of conveying horses on the carriages, one particular instance of sagacity displayed by an animal on this line is worthy of notice. An old horse, regularly employed to draw waggons laden with lime along the level, on arriving at an inclined plane, where the carriages descend by their own gravity, his services not being required, is accordingly unhitched; on which occasion he invariably first allows the carriages to pass him, and then trotting after the train, leaps on to the low carriage of his own accord; and he performs the feat not only without urging, but on the contrary, with so much eagerness, as to render it difficult to keep him off, though the carriage is two feet from the ground, and the progressive rate nearly five miles an hour. As a basket of hay is constantly suspended on the aforesaid carriage for his use, the only wonderful part of the ceremony is its performance, for one would imagine it difficult for a four-footed animal in such a case to preserve its equilibrium."—pp. 313—315.

Altogether, this "Home Tour" increases our love and admiration of Old England. The ingenuity, the intelligence, the virtues, and the happiness of the people, are put in a favourable light by its pages. This fine, social, and benevolent style of writing, we look upon as by far too rare, on the part of those who, to beguile their own solitary and idle hours, or the idle hours of their readers, betake themselves to the occupation. Let the discontented, the uncharitable, and the gloomy, however, regard the model that is before us. At any rate, we have nothing to express but satisfaction with the author's design or execution; and only, as respects him, hope ere long to hear him speak of his fellow-men, their works, or anything that concerns their instruction and happiness, trifling or common-place though it may be.

ART. VII.—*A Summer in Spain.* London: Smith, Elder, & Co. 1836.

PREVIOUS to dipping into the contents of the book before us, we shall amuse ourselves for a few minutes with guessing what they are likely to be, as the title allows a slight exercise of the imagination. Whether a rich poetic ramble and research into the mysteries of the Alhambra, describing the old Moorish castles and towers that abound, and bringing into life those splendid and rare legends so plentifully attached to each, and in fact almost every ruin at home or abroad; or whether a series of miraculous adventures, and wonderful exploits, killing bandits by the score, and performing many such like prodigies, which require no slight share of faith on the part of the reader to credit, and fully keep him in mind that

tourists see and perform strange things, or at any rate relate them, and that for each, a traveller's licence is required; or, as we imagine it will prove, giving some account of that disgusting civil war which is being carried on with such inhuman and revolting cruelty, that the darkest ages of barbarism will scarcely give a parallel to the atrocities practised on both sides. But without further preamble, we shall now proceed to peruse the volume, as we do not pretend to be so clever as some reviewers, who can find out all the merits or demerits of a book by scarcely more than glancing at the title-page, and reading a few lines "here and there," for the purpose of extracts.

We have now arrived at "The End," and find it does not treat of the War as much as a journey through Spain in 1835 would lead you to expect; and we give the author's own words from the advertisement, as the perusal of the book fully justifies them, with some few exceptions.

"He does not profess to treat of the institutions or political relations of the country, but merely to give a faithful account of what has passed under his own observation, during a residence of three months in the country."—p. v.

He arrives at Barcelona (from Marseilles), and from thence travels across the Pyrenees into France, depicting the appearance of the towns he visited—including Barcelona Valencia Madrid Saragossa San Sebastian, and many others of less note, in a very clear and distinct style, and also touching upon many traits in the characters of their inhabitants, with much truth and justice.

We extract his description of Barcelona:—

"There is nothing striking in the first view of the town, if we except the fortifications, which command the mouth of the harbour: these are situated on a high promontory which overlooks the town, and constitute its principal strength. The site of Barcelona itself is so level, that little can be seen from the sea, except the walls, and the roofs of the houses, which are flat, and in general painted white. Behind the town, a range of mountains, covered with verdure to their summits, extends from north to south as far as the eye can reach."—p. 1.

We shall now accompany him into the town:—

"The entrance to the town is good; on the right stands the Custom-house, on the left the Exchange, and in the centre, opposite to the gate, the Governor's house, all of which are handsome buildings. We were immediately struck with the narrowness of the streets, the want of equipages, and the strange costumes of the peasantry; but what strikes a stranger most, on his entering a Spanish town, is the air of perfect repose which every thing around him bears: there is no bustle in the streets, except at the hour of promenade, and every one you meet seems to have his time and his person entirely at his own disposal.

"After following our guide for about ten minutes through the most

confined part of the town, we emerged into the principal street. It is broad and handsome, and extends about a mile in length; the centre is appropriated entirely to foot-passengers, and the sides to carriages, which seems rather a singular arrangement; it is ornamented on either side by a row of poplars."—pp. 2, 3.

In his visit to the Public Walk, he praises the Catalonian belles for continuing their graceful national dress, and, as he says "resisting the temptations of Fashion and Novelty—two deities which rule their blue-eyed sisters in the north." The Opera in Barcelona he speaks of as the best in Spain; and so different is it from the empty benches so frequently beheld here, that a stranger has no chance of a box but through the Governor, who always keeps a few tickets for the accommodation of privileged strangers.

We extract the following, as a pleasing prospect for timid gentlemen about to travel in Spain with valuables in their possession; and as it also speaks much for the terrible state of mismanagement in which the country must be, where such scenes are allowed to take place so repeatedly.

"The direct road from Barcelona to Madrid, lies through Saragossa and Aragon; but, having heard that the diligence from Saragossa to Barcelona was robbed about once a fortnight, we determined to keep the coast, and proceed by Tarragona and Valencia. I met a person who had been robbed on his way from Saragossa a few days before. He described the process, which appears a very simple one. The diligence was stopped in a sequestered part of the road, by about thirty armed men, who ordered the passengers to give up instantly all their money, jewels, and other valuables; they likewise seized the linen, for shirts are rare amongst the mountains of Aragon—but they left the rest of their baggage, and no violence was used."—p. 12.

This is his description of Tarragona, which in some respects will apply to almost the whole of Spain.

"Tarragona, the Roman capital of Spain for six hundred years, is now a dull, deserted-looking town; the walls, which are of great strength, are partly ancient, and bear 'the cruel marks of many a bloody field,' particularly on the western side. There are several antiquities in the neighbourhood; a Roman aqueduct, said to have been erected by Trajan, still supplies the town, and there are considerable remains of an extensive building near the Barcelona gate, which our guide told us was once the palace of Augustus, 'who was king of Spain many years ago.'"—p. 17.

The following is a pretty specimen of Spanish liberty, even under the liberal government.

"The power of the police appears to be as unlimited, as in the most despotic countries. A few nights after our arrival, whilst we were at supper, the waiter came into the room and told one of the party, a student from Valladolid, apparently under twenty, that some one wished to see him; he went out, but did not return; and the landlord told us after-

wards, that he had been arrested, he did not know wherefore. Two nights afterwards, a facetious old gentleman, who generally presided at table, and amused us with strange stories, disappeared in the same manner; he was suspected of being *factious*, as the Spaniards are pleased to denominate the Carlists. There is something in our nature that revolts at the idea of irresponsible power; the very thought that his liberty and fortune were subject to the caprice of another, would make an Englishman's blood boil; yet such is the force of habit, that these two arrests appeared to cause no sensation whatever amongst the Spaniards."—pp. 35, 36.

His sketch of a fashionable promenade in Valencia presents as great a contrast to Hyde Park, or any other of our fashionable drives, as can well be imagined.

"The excessive heat of summer is certainly some excuse for idleness; morning is the only time when any work is done; from noon till sun-set no one stirs out, for whenever I ventured out at that time I found myself alone in the streets. This time is spent by the men in lounging about the house, smoking, or sleeping—by the women in preparing their finery for the evening, and in singing constitutional songs. The moment the sun goes down, the scene changes, the whole population resorts to the public drive, at least all the men, and every woman who can sport a *mantilla* and a fan—and few, indeed, there are who cannot. The drive extends from the town to the sea, a distance of two miles; it is well paved and shaded on either side with fine poplars; it is the ambition of the Valencian *belles* to appear there every evening in a machine 'ycleped a *tartana*, which is neither more nor less than a green covered cart without springs, and drawn by a solitary horse. The fact is, there are no carriages in Valencia, if we except one or two which, from their primitive construction, must have carried the ancestors of their present owners two centuries ago; these are shaped like funeral coaches, painted red, and drawn by mules. The pace of all these vehicles is a solemn walk, (indeed, the *tartana* could not be pushed beyond it without endangering the limbs of its inmates) and as they describe a regular circle, each taking its place as it arrives on the ground, (for no passing or repassing is allowed), they formed the strangest procession I ever witnessed. Then, let the reader imagine, besides, numbers of galloping cavaliers, groups of half-naked peasants, and whole swarms of monks, of every order and colour, from the miserable-looking capuchin, unshod and uncovered, to the comfortably-clad carmelite, in his snow-white flannel robe, whose jolly visage, and 'fair round belly,' tell no tales of vigils, or of fasting; and he will be able to form some idea of the motley appearance of the Valencian drive."—pp. 46—48.

We give the following, as the author's opinion of Spanish pride and Spanish society.

"As to Spanish society, I believe there is none, at least, in our acceptation of the term. Families visit each other without invitation or ceremony; but no entertainment is given except in conversation or music; and, as may be expected from this, the manners are much more

easy and familiar than in colder climates. In spite of all that has been said and believed about Spanish pride, I have observed an almost entire equality amongst them. A Spaniard is proud, not of birth or wealth, but of the ancient glory of his country, and above all, of being a Spaniard. This feeling is shared equally by the peer and the peasant; but I have never seen it shown, unless when their honour, or their national prejudices were touched. I have always, on the contrary, found their behaviour frank and unreserved. I may mention, as a proof of the hospitable manners of the better orders, that a nobleman of wealth and influence in the south, whom I met accidentally at the hotel in Valencia, not only paid me the greatest attention there, but offered me the liberty of shooting over his estates. He was a liberal; had travelled more than the generality of his countrymen, and spoke English very well. When I left Valencia, he met me at the Diligence, and saw me off; and when I thanked him cordially for his numerous attentions, he replied, with a smile, 'That I must not mention the subject, as he had received the greatest hospitality in *my* country, which he never would have an opportunity of repaying; and that, besides, he held it to be the duty of every people, to be attentive to strangers.' His last words to me were, to write to him if I ever found myself in any difficulties: and this was said in a tone so different from the usual humbug of continental politeness, that I was convinced of its reality. Such men are rarely to be met with in travelling."—pp. 50—52.

If we compare the conduct of the nobleman mentioned, with what would most probably have been the behaviour of one of ours in a similar situation, we must confess that "the comparison would be odious."

Speaking of the knowledge and information of the gentler sex, he says:—

"Female education is shamefully neglected in Spain; the highest accomplishments, even amongst the wealthier orders, are French and the piano; and even these are rarely to be met with. As a specimen of their geographical attainments, I shall relate a conversation I had one day with one of the sisters of my hostess (not the one who wished to be a soldier). She was very curious to know all about *my* country, and asked me how far it was away; whether we had not a great deal of money, and whether the women were pretty and went to mass; and when I told her that they did not, and that there were no friars, she exclaimed, '*Que gente tan mala*,' (such a wicked people!) She then told me with that perfect *naiveté*, which I have only observed in Spain, that she was engaged to be married to a young physician in the course of a twelvemonth. 'He says,' continued she, 'that he will take me either to Estramadura, or to the Havannah: have you been there?—or to Portugal—where is that? which of these is the best country?' I asked her where she thought Portugal was. 'I don't know,' she replied, 'but I think it is somewhere near France,' (*cérca Francia*). The idea that as I had been for some time from home, I must of course have visited the Havannah, was singular enough.

"I afterwards discovered that her eldest sister was equally innocent of

geography. One day, whilst sitting down to dinner, I found her disputing with her *amante* at the height of their voices—as *amantes* will occasionally do. The question at issue was, whether England was an island or not; and the point being referred to me, I was obliged to give a verdict against my fair hostess."—pp. 53, 54.

Compare the lady's acknowledgment of being engaged, with what would have been the conduct of one of ours similarly situated, even if asked the question, with her host of non-negatives—as, how ridiculous an idea—how nonsensical—how could you think of such a thing? &c. &c.—blushing at the same time "up to the very eyes."

After speaking of their bigotry, he says:—

"There is, notwithstanding, a natural intelligence, and an enthusiasm in the character of the Spanish women, which almost supply their want of education; and which, if well cultivated, and added to the charms of their unaffected manners, would, in my belief, give them the superiority over all their neighbours. They possess besides, in the highest degree, a quality more valuable than any acquired accomplishments; I mean disinterestedness. Indeed the Spaniards, with all their faults, are the least mercenary people in Europe."—pp. 55, 56.

Dwelling on their general characters, he remarks, as a redeeming point, that

"Three hundred years of bigotry and despotism, have destroyed their energies and dissipated their resources; and they have nothing now left except their courage and their pride. Spain has been unfortunate in her princes. No sooner was Charles the Fifth placed on the throne, than he attacked and destroyed the privileges of the commons, who at that time enjoyed more political liberty than any other body in Europe. They made a vigorous but vain resistance under the gallant Padilla, and his heroic wife; for the undisciplined citizens had but little chance of success against the veteran troops and experienced generals of the Emperor. Charles knew well how to make use of his victory—he conciliated the people by pardoning the rebels, but at the same time he destroyed their liberties, and established despotism. From that fatal moment we may mark the decay of Spain; from that time her commerce declined, for that plant has never yet flourished under the shade of tyranny: her riches were spent in foreign wars kindled by the selfish ambition of the Emperor, and her literature and her ardent love of enterprize received a check which they have never recovered."—pp. 70, 71.

The following is a fair specimen of the ideas which the inhabitants of a nation form, who have been in the most distant way connected with any important event.

"I had only one companion in the coupé—an elderly man, who was very civil in telling me the names of every village we passed, and giving me all the information in his power; but he smoked without intermission. He, of course, abused the friars and the factious, and told me that he had in his younger days served in the war of independence— as the Spaniards delight to call their struggle with Napoleon. After giving me an account

of the capitulation of Baylen, at which he had been present, and which did little honour to either party concerned, he remarked, with true Castilian pride, that Spain had done more in effecting the downfall of Napoleon, than any other nation in Europe. Now, I have heard the emperor's fall attributed by some, to England, by others to Russia, and by others, again, to the elements—but Spain was a new idea, and I regarded my friend for a moment with mute astonishment; observing which, he added, 'and England too, did a good deal,' (*mucho*). Such are the thanks which John Bull receives for fighting the battles, and paying the debts of his neighbours!" —pp. 84, 85.

One of the most striking differences observed by English travellers is in the behaviour of hotel and shopkeepers, at home and abroad: on the one part, being all obsequiousness and civility—on the other, displaying the most careless inattention and indifference. We extract the following, as a specimen of Spanish hotel-keepers.

"After the examination of our baggage—which ceremony is performed in *Spain* on entering every town—I proceeded to the hotel which had been recommended to me. There was a woman standing at the door, and I asked her whether I could get a room: she said I must ask the waiter. I put the same question to that functionary when he made his appearance; and he answered with Castilian politeness, and Spartan brevity, '*No se*,' (I don't know). I immediately went to another hotel, where the answer was equally brief, though more civil, to wit, '*No hay*;' which meant there was no room."—pp. 92, 93.

This is his description of the appearance of the Spanish capital.

"The streets of Madrid are much wider in general than those of other Spanish towns; but there is only one handsome one—the Alcala, which the Spaniards think the finest in the world. It is broad, and well paved, and contains a number of fine houses; amongst them that of the British ambassador. It extends about a mile in length, from the Prado—the great public walk—to the 'Puerto del Sol,' which was once the gate, and is now the centre of the city. This forms a sort of square, where half-a-dozen of the principal streets empty themselves; the post-office too is situated here, and it is by far the most bustling part of the town. The Alcala is lighted with gas, but I observed from the name on the lamp posts that they had been manufactured in London; the expense of transporting them must have been great; but the Don never works himself, when he can get others to do so for him."—pp. 97, 98.

After describing the Gallery of Paintings he says:—

"There are, besides, many fine paintings, but the one-half of the gallery is filled with crucifixions, saintly martyrdoms and portraits of old popes and cardinals; to which subjects I must confess indifference, being unable to derive any pleasure from the contemplation thereof; and I can only regret the misapplication of the painter's time and talents on such unpromising subjects."—p. 101.

Which remark he had most certainly far better have omitted.

In speaking of the probability of Spain thriving under the Government of the Queen (in the event of her success) he says:—

"Many people imagine that if the faction in the north were suppressed,

matters would go on smoothly; but, however we may wish well to the liberal cause—we must remember, that the Spaniards, compared with other nations, are unaccustomed to exercise their judgment on matters of government, and consequently apt on all occasions to run into extremes. Hence, if the government, whether from good or bad motives, were to delay granting a constitution, I have no doubt whatever, that a civil war would be the consequence, which would be a much more serious affair than the skirmishing in the north; and in that case, we might expect to see the Spanish monarchy extinguished amid scenes which might rival the darkest of the French revolution. But such a state of things would arise solely from the folly or negligence of the government. The Spaniards, from their love of pomp, and their reverence for forms, which have little but their antiquity to recommend them, are strongly inclined to the monarchical form of government; and such prejudices, under wise rulers, may be the means of preventing the people abusing their newly acquired freedom. The first care of an enlightened government, after reforming the church and laws—which are both notoriously corrupt—ought to be the education of the people, especially of the lower orders, who are generally in a state of abject ignorance. I need only mention, as a proof of this, that I never met with a servant in Spain who could write. Indeed, in respect of education and intelligence, Spain appears to be about a couple of centuries behind France and England. It is impossible to conceive a more melancholy sight than a Spanish bookseller's shop. The shelves are filled with the works of the monkish historians, and with books on theological subjects; they contain little original, except the eternal Don Quixote, which generally occupies one entire shelf, and is printed in every possible form, varying in size from one volume to six. These, with a few translations from the French, and several of Scott's novels, make up the stock of a Spanish bookseller. I once, indeed, saw a Shakspeare in the original at Barcelona, though I know not how it got there."—pp. 110—112.

A bookseller's shop must indeed be a sorry affair, more especially when compared with the well stocked shelves of London.

In speaking of the barbarous and cruel practice of bull-fighting, he justly remarks:—

"Nothing can give a stronger proof of the backward state of society in Spain, than the existence of bull-fights! Antiquarians maintain that these barbarous exhibitions were practised by the ancient inhabitants of Spain, before the time of the Romans; though I should think this rather difficult to prove. Whoever were the inventors, these sights have certainly an evil tendency, in rendering the people callous to scenes of blood. I have heard even women, when describing these sights, talk in the most delighted manner of the wounded horses, with all the other disgusting particulars. It appears, that unless a dozen or upwards of horses are sacrificed the Spaniards consider it no sport. These are, for the most part, old and unfit for use, and being left utterly defenceless, fall easy victims to the enraged bull, amid the shouts of the audience. The sight of these poor animals, some flying wildly before the bull, and others horribly wounded, galloping round the amphitheatre until they drop dead, has been described to me by strangers—for I never witnessed the exhibition myself—as a most disgust-

ing spectacle. This cowardly destruction of the noblest of all animals, after spending their lives in the service of mankind, for the purpose of gratifying the base appetite of the multitude, I confess I could not look upon. It is certainly one of the first duties of a vigorous government, to put an end to such disgraceful scenes: all the intelligent Spaniards I met, seemed heartily ashamed of them. My landlady used to confess that Spain was the last country in Europe, except Portugal: she wished to go, she told me, to America, where there were neither kings nor bull-fights; *ni reyes ni toros*)."—pp. 116, 117.

The following forms a pretty contrast to the contributions levied on travellers in England by waiters, chambermaids, guards, coachmen, &c.

"After being tumbled about in this manner for nearly sixty miles, we arrived about seven in the evening at a wretched village, yclept Ayerb, at the foot of the mountains, where we were destined to leave our carriage. I may mention, as an instance of the carelessness of the Spaniards in general, and the Aragonese in particular, about money, that the man who drove us this distance—and a hard day's work it was—never asked us for any. I inquired for him in the morning, as he was a civil fellow, and was very active in getting the carriage out of the mud; but he was not to be found. I have before mentioned, that I never was attempted to be imposed upon in Spain; and I have invariably found the garçons, conductors, *et hoc genus omne*, thankful for whatever I gave them."—pp. 137, 138.

At page 160, he makes a very silly remark on "Young's Night Thoughts;" though, had he done what he foolishly pretends to imagine none ever did, (viz. read them through), we trust he would have altered his opinion.

We give his description of San Sebastian.

"San Sebastian is situated on a small tongue of land, which terminates abruptly in a lofty rocky promontory. On this, the citadel is situated, which commands not only the town below, but the whole surrounding country. Close under cover, as it were, of this rock, the town is built, which is entirely new; the old one having been completely destroyed during the desperate siege it stood during the late war. In consequence of this, the streets are wide, and more regularly built than in any other town I have seen in Spain: but it is small. I do not think it contains ten thousand inhabitants within the walls. The town is defended also on the north side by a river, which is fordable only at low water: through this, the British 'forlorn' advanced, to the last bloody, but successful attack: and such was the strength of the walls, and the courage of the besieged, that even that, it is said, would have failed, had not General Graham, by an admirable presence of mind, directed the artillery to fire over the heads of his own men, even while they were in the breach. The wall is now rebuilt; but it is easy to mark the spot where this bold manœuvre was practised."—pp. 155, 156.

We also extract his description of the affair at Ernani, as a fair

specimen of the manner in which newspapers *manufacture most glorious victories, and tremendous defeats.*

"On the 30th of August, the combined troops in the town, consisting of three British and three Spanish regiments, marched out to attack Ernani, a village about three miles off, occupied by the Carlists. As most absurd reports were made regarding this affair, both by the French and English newspapers, I think it right to give all the information I can on the subject, collected from eye witnesses on the spot; for at that time I was confined a close prisoner to my room.

"The Carlists had concentrated their forces at Ernani, to a much greater number than was anticipated. They amounted to upwards of three thousand; and had fortified themselves in such a manner, that it was thought advisable not to attempt to carry their position without artillery. The generals, both British and Spanish, had, I believe, been misled, both as to the number of their opponents, and the strength of their position. The reason of this, in my opinion, was, that the attack had been premeditated for some time, and had been delayed from day to day, in consequence of the bad weather; which at that time was very rainy and boisterous: and during this interval, the Carlists having, by means of their spies, learned that an attack was meditated, had augmented their numbers accordingly.

"The whole day was spent in skirmishing; during which, the young British troops were often exposed to the fire of the Carlists, who were behind their intrenchment, and they stood without flinching. One of the regiments, indeed, offered to carry the village with the bayonet, the true weapon of the British soldier, and the officers had considerable difficulty in keeping back their men; but as they were unprovided with artillery, it was thought proper to retreat. This was effected in good order; the Carlists never quitted their position, for the purpose of completing their *victory*, as they, and their friends, have termed this affair. I saw the troops, from my window, returning to their quarters; they were apparently in good spirits, and playing the 'British Bayoneteers' with all their might.

"The loss chiefly fell upon the Spanish troops. Of these, sixty-three were brought into the hospital of San Sebastian. My informant on this head was my physician, who attended the hospital professionally. The number of British wounded did not exceed twenty: and their wounds were generally so slight, that during the week which followed the action, not one of them lost either life or limb. I was in the habit of seeing one of the surgeons every day, who informed me as to this. The total number of killed and missing of Spanish and English did not amount to ten.

"It was currently reported at San Sebastian, that the Carlists had lost between twenty and thirty killed, and one hundred and fifty wounded; my *medico* informed me that this was positively known to the factious of the town, who had received the intelligence from their friends; but I had no means of ascertaining this fact.

"During the whole of this day—it was Sunday—the town was deserted. The whole population, including women and children, followed the troops out of the town, as if they had been going to see a bull-fight. I confess I would have followed their example, had I been able; but I had to content myself with sitting at my window and listening to the flying

reports about the streets. I had a view of the gate which leads to Ernani, and which is generally a thoroughfare; but on that day it was deserted, except when the wounded men were carried into the town, borne on the shoulders of their comrades; these were generally surrounded with groups of women and children, many of whom I observed in tears. When the 'pride and pomp' of war is torn aside, and it is seen in all its stern realities, it is different, indeed, from what poetry and history have painted it. At the sight of these melancholy groups, who could help remembering—

'Ah, monarchs! could ye taste the mirth ye mar,
Not in the toils of glory would ye fret;
The hoarse dull drum would sleep, and man be happy yet.'

"The number of killed and wounded in this affair was exaggerated in the most absurd terms by the French newspapers, as I observed on my journey homewards through France. Happening to go into a café at Bayonne, I took up the newspaper of the day, which stated the number of English and Spaniards killed and wounded, at six hundred—more than six times the true amount. Numbers of people, chiefly military men, were discussing the news; and from their countenances and observations, they appeared to be pleased that their ancient enemies had received a check. At Bourdeaux, and other places, the newspapers took an evident delight in dwelling on these affairs, and magnifying the losses of their ancient enemies, which, perhaps helped to console them, for the check they had received a few weeks before at Algiers."—pp. 163—168.

In his concluding remarks, he says, in alluding to the paucity of beggars,—

"Perhaps I cannot pay a higher compliment to the people, than by saying that I saw fewer beggars in Spain than in any other continental country I have visited—not excepting France; and considering that the poor are supported merely by voluntary contributions, this circumstance says more perhaps for the independent character of the people, than anything else that could be said in their favour. Indeed, with all due deference to Mr. O'Connell, I believe the Spanish peasantry to be the finest in Europe. In outward appearance, they certainly are, for amongst them, I have seen more handsome men, than in any other class in Spain."—p. 172.

With one more extract, in which is much truth, we conclude our notice; and though we do not always agree with him in his political reflections, yet we do say that he gives a fair idea of that part of Spain which he visited, and accompanied very frequently with just remarks and observations.

"But the great want in Spain appears to be, that there is no middle class; where, in other countries, society has generally found its most useful members. This arises undoubtedly from the want of industry and intelligence—the two elements which in free countries have formed that useful class, whose duty it is to hold the balance between anarchy and despotism. From the want of this wholesome check, the Spaniards are inclined to run into extremes, and ever will be, until the government by educating the people, and by judicious laws, encouraging in-

dustry and commerce, spreads intelligence and wealth over the nation. If it is true that governments make men, and that the destinies of nations are frequently in the hands of individuals—the present Spanish minister surely holds a station of tremendous responsibility."—pp. 172, 173.

ART. VIII.—*The Professions, with other Pieces.* London: Fellowes. 1836.

THIS is evidently the work of a gentleman of feeling and reflection. It opens with a few lines from "The Poet to his Harp," which contains some merit; as also, an "Invocation."

The Church, as is its due, is first treated of, and begins with the following sweet and unaffected lines:—

"Behold the church! Here let us rest awhile,
Like village loiterers, on this broken stile;
'Tis good sometimes to muse, and heave a sigh
O'er the frail ruins of mortality.
Where may the soul dissatisfied with thee,
Vain fickle world, at rest from trouble be?
Where may the weary traveller receive
That balmy peace which thou canst never give?
Here, here alone, where wretches cease to weep,
And close beside their persecutors sleep;
Where but a single step divides the grave
Of him who begg'd a scrap, and him who gave."

In the introduction to *Law*, which comes next, in speaking of pettifoggers he says, that "the increase of these, if not timely checked, will aid the poor laws to effect the ruin of the country."

Now, leaving the poor laws out of the question, we think it savours vastly of the ridiculous to imagine that even a whole host of pitiful creeping things in the shape of roguish attornies, could become a chief instrument in the ruin of England—as the honourable part of the profession might surely root them out, by exposing their iniquities.

There is much feeling expressed in the following:—

"Whence was that bursting sob, that piercing groan,
Which sympathy might wake in heart of stone!
Does true repentance heave that bitter sigh,
Or shuddering sinfulness, afraid to die?
Ill look no more;—come lead me to that cell,
Where guilt and innocence together dwell;
Aye here is the hell of law. Her victims here,
In late repentance waste the fruitless tear.
Exulting knavery, back'd by legal cheats,
The claims of honour and of right defeats;
Inebriate idleness and harden'd vice
Still range the painted pack, or cog the dice.

But why should honesty, with such a crew,
Here expiate crimes its bosom never knew?
Why weeps misfortune 'midst the yell of imps,
The oaths of fiends, and ribaldry of pimps!"

There is much force and descriptive power in the following sketch of a man who has been unjustly confined, through an enemy calling in the aid of one of the numerous tribe, which disgraces the law, and for whom no work is too dirty.

"Yet mark their victim—where's the eye of fear,
Of guilt, arrested in its mad career?
The slavish trembling and the coward face,
That strives in vain to hide the heart's disgrace!
Can caverns hold, can slavish fetters bind,
Eternal spark of Deity, the mind?
Erect he walks, ye baffled tyrants, see,
An angel bursts his chains—the man is free!
An angel leads his ransom'd spirit hence;
Bright soul of freedom, dauntless innocence!"

He also justly demands—

"O justice, when will that lethargic charm,
Which blunts thy feelings, and unnerves thine arm,
Of quibbles, fees, and nonsense, nauseous dose,
Forced down thy throat by interested foes,
Have spent its leaden power?"

Next comes "Physic," in which he justly desecrates the plan of writing prescriptions "in barbarous and contracted Latin," and deals with just severity with all vain pretenders in the "healing art."

From the introduction to "The Army" we extract the following, which needs no comment.

"Resistance to injury and oppression must, of course, be both reasonable and lawful; but that a country like ours, which is almost secured by nature and its fleets against external foes, should be under the necessity of keeping up a large standing army, must argue something wrong in its government."

We think "such things are," as the sketch below describes, and recommend it to those who cannot fail to recognize its truth.

"True sons of Mars, not like old Marius these,
By deeds of years who rose to dignities;
Born to command, their prowess cannot fail,
When stays and buckram form their coat of mail.
Polite as brave, they ne'er, where beauty led,
Like those fools Scipio and Cyrus, fled:
No, none like them in ball-rooms can appear,
Or whisper nothings in a fair one's ear.
Who can their glorious feats, their conquests tell?
In wine and women irresistible!

What, though sometimes a parent's heart may bleed,
Or husband mourn, or children left in need,
This potent law, all nature's works obey,
That private must to public good give way."

The following appears preparatory to the departure of a "fallen one," in pursuit of the "*military gentleman*" who has ruined and abandoned her.

"In youths' soft spring, in gentle woman's breast,
Like new-fledg'd birds the tender passions rest;
Behind them all, nestles young, timid love,
Alarm'd, and trembling as the wild wood-dove.
But once accustom'd to the fondling hand,
To sweet endearments and caresses bland,
It strengthens in the breeze, that chill'd before,
And learns on eagle's wings aloft to soar,
'Till grown mature, it fears nor winds nor waves,
But, 'strong as death,' opposing danger braves."

We next come to the Navy, where the author bestows justly-merited censure on the means of recruiting it by press-gangs. We extract the following from the narrative of a wife and mother, whose husband has been torn from her and slaughtered in a victory.

"There was joy
In Bridport streets, and mirth which might employ
Less tortur'd bosoms: great bonfires and songs,
And blazing lights in windows, and the throngs
Sent shouts to heaven. Not so in our sad vale;
Hither that victory brought a different tale.
Oh! wretched, wretched thought! Down in the wave
They threw his naked corpse! He had no grave,
No friend to close his eyes, and none to weep
Over his coffin! Down in the briny deep
They threw him like a dog! sea-monsters tore
His mangled limbs, or to the neighb'ring shore,
The wild sea dash'd them; there was none to save
His dear remains, to lay them in a grave."

We add this last to our already numerous extracts.

"Oh! can it be, that He, who reigns above,
Who bids all men be join'd in brother's love—
For all are his, and all beneath the skies
To him like one extended parish lies;—
Oh! can it be, when murder'd thousands bleed,
That He can view, and can approve the deed?
When hostile nations pour the impious prayer,
Will He, the God of mercy, lend his ear?
Ah, no! the widow's cries, the orphan's tears,
The dying groans of wounded prisoners,
Shall raise accusing spirits from beneath,
Against the prayer which war and murder breathe."

We now take our leave of this small volume, in which, though

the verse is not always correct, and the rhythm not always harmonious, is combined much merit, and much just censure.

Art. IX.—*The Manse Garden.* By A Clergyman. Glasgow: Collins & Co. 1836.

It is a thing of much less importance than at first appears, what the nature of a subject may be which a man has to discuss, whether by speech or by pen; yea, be his purpose to entertain the mind of the auditor or reader with delight, or to convey important and useful lessons, or to do both. The effect depends far more upon the man than the subject-matter of his discourse. There are some who turn the richest fields into sterility, by the feebleness of their treatment, and the poverty of their invention. Others again, can invest what is barren and naked, with all the riches and graces of their own minds. The skilful artist, therefore, who can garnish with beauty that which is mean, we may be assured, can set off, with a corresponding style of improvement, that which is in itself attractive; following, according to the dictates of a happy taste, and superior ingenuity, such principles of arrangement in the disposition of parts and of illustration, as communicates to the witness of these displays, the purest satisfaction, and the best sort of instruction.

There are some topics, however, which appear to us to require more skill from the discourser, than even those which, on first thoughts, are deemed mean and sterile. When the subject is of the most trifling or common order, there is scope for the adept to give reins to his imagination, and to prove the judgment with which he can hang all the garniture that is within him, upon a peg. A sofa served Cowper for a stay to his finest poem. But when a theme is announced, which is naturally and quite obviously of the most attractive character—but which, for these very reasons, has been belaboured by every ordinary mind, and hackneyed *ad nauseam*—something better is required than the fluency and excursiveness of an accomplished and lively speaker or writer; because, he cannot elevate the subject to its proper and natural position, unless he bring to the task originality of arrangement, detail, and illustration. Who, for example, has not talked and heard of, thousands of times over, the beauties and rich productions of a garden, the marvellous varieties in the vegetable world, and the enticements of horticulture? But who, at the same time, now-a-days, expects to be told anything more or better than has nearly as often been repeated before, or which he may not already know? The title at the head of this article may, therefore, be apt to meet with neglect; and, perhaps, in so far as our readers are concerned, the grounds of this neglect would be strengthened, were we now to stop short after announcing the truth in somewhat fuller terms, by declaring

that "The Manse Garden" is really a manual of domestic horticulture, such as suits the sphere and scope of farmers, small landed proprietors, the possessors of villas, or clergymen of moderate means, who have glebes or gardens, wherever the medium climate of North Britain extends, including a goodly portion of the south.

A manual of domestic gardening on a small scale! We might, after a little research, name scores of such books; many of them, too, by persons who possessed great practical knowledge, and who had made the art, with every kindred branch, their profound study. What, then, can be expected from a clergyman, who confines himself to a Manse Garden—the horticulture befitting a northern parsonage—that can be worthy of special notice? And yet, as soon as we glanced at the volume, our surmise was, that there was in it something beyond what is every day to be met with. In the first place, the title was neat, plain, and indicative of a simple quaintness, such as we could figure to ourselves became an experienced and observant minister of the Kirk. In the second place, the book was small, delivering the reader "from the killing toil of ponderosity, and from the awe of mystery," as the author himself states it. Next, we found the Address to the Reader appropriate, equally plain with the title, and admirably expressed. And, last of all, the fine and healthful sentiment which perfumed that address, we found richly strewed over every page of the little treatise; a treatise, of which it is difficult for us to say, whether practical instruction, cultivated taste, sound judgment, quaint cheerfulness, or originality of illustration, is most conspicuous. We hesitate not to assure our readers, that this is not only the best manual upon the subject of which it treats, which has ever come under our notice, (and we have perused many such works,) but that its style, spirit, and doctrines, are so happily wedded to one another, that we felt regret when obliged to leave off the perusal of it, before coming to the conclusion, when it first came to hand, and that with the same zest we recurred to it. There is nothing dry nor tame here; nothing fulsome or barren; because, when detailing the simplest rules, or enforcing the most practical operations, the author gives out from the overflowings of a heart alive to the beauties and language of cultured nature, and awakens feelings of a corresponding tenderness and elevation in his readers.

For the reasons now stated, we confidently predict that the "Manse Garden" will become a household manual throughout the north. A nation of thinking people, and a nation of gardeners, are to be found there. Already, in that country, how often is the eye of the traveller refreshed by the air of snugness and refinement, which a few trees and shrubs afford to the dwelling-houses of the rural population! Our author has felicitously marked this feature; but he also associates its existence and prevalence with higher considerations. It manifests a certain refinement in taste; and, be-

tween taste and morals, he well observes, there is an intimate connexion. In his own peculiar vein, he says, that where about door-steps such ornaments as roses, ivy, and fruit-trees exist, which hide the deformity of naked walls, " both wife and children look far prettier than they appear, when seen through broken windows mended with old hats, or met with daubled feet and awkward gait, sliding, or like to slide, off stepping-stones laid in mire. When home is rendered more attractive, the market-gill will be forsaken for charms more enduring, as they are also more endearing, and better for both soul and body. And, Oh! what profusion of roses, and ripe fruits, dry gravel, and shining laurels, might be had for a thousandth part of the price given for drams, which cause at market-places needless stay, and vain or silly bargains, together with the growing vice which ruins all. In proportion as drinking decays, the relish of home will revive; and in proportion as a cultivated taste makes home cheerful, will the safety of morals be secured." This sentiment and lesson, with others of a kindred description, run through every part of the " Manse Garden," carrying with them to the heart convictions as charming, as plants, flowers, and fruits, are beautiful and sweet.

Our clergyman treats of Forest and Fruit Trees, of Vegetables, and of Flowers, in distinct chapters; intermingling many judicious observations, which more properly belong to landscape gardening, in so far as the extent of territory considered by him is concerned, than to horticulture. This was essential to a complete view of his subject, and affords the finest scope for his taste and skill. It is not with the purpose, however, of taking the heart out of the book, or of entering critically into the soundness of its lessons, that we have made it the subject of the present paper; but being strongly impressed with the excellence of the whole, and regarding more extensive and important bearings than those properly embraced by gardening as an art, it is our wish to recommend the book, in the best way that we can, to the community at large, and especially to those who have the smallest patch of garden ground—feeling persuaded, that whoever studies or reads the work, will feel himself bettered by it. Now, by far the best recommendation that can be offered of the " Manse Garden," is to copy some of its paragraphs. We may go to any part of the work for examples. The treatise begins thus:—

" Of all the trees in the forest, the native holly is the most interesting and beautiful. Whether young, as a shrub in the garden, or old, as a lonely tree of the mountain, its glowing fruit and glossy leaves, gleaming in the winter sun, prove the delight of all eyes. It allures to its own hurt the mischievous school-boy, it is the laurel of Burns, and the sanctuary of singing birds. Shielding its songsters from the hawk, it shelters them in the storm, and feeds them with its fruit when other trees are bare. It does one's heart good to see the humble blackbird pecking a red berry amidst the falling snow.

The beauty of this tree is justly appreciated, but its use is comparatively neglected. With a little pains and patience, it were capable of altering the whole aspect of the country, and of adding largely to the comfort of every rural abode. For all the purposes of a hedge it is unrivalled; for ornamenting the lawn, or affording shelter and retirement to the pleasure-walk, it has no equal. But lawns and pleasure-grounds may not figure on the pages of so humble a title as 'The Manse Garden;' yet neither must the author's spirit sink because his scope is confined. The first paradise was a garden, and though grandeur may require amplitude, beauty is contented with smaller dimensions. The most touching scenes of nature are often found, not in the wide range of hill and dale, but in the very nook of a glen; and genius may appear in a cabinet picture, as well as in one of the largest canvass. Why, then, may not the manse garden be fair, though the field be small? and why should not art be employed to make it a very delight to its owner, and an object of pleasure to the traveller that passes by? O for a law, originating in the perception of comfort, and self-imposed, which should make the planting of a few trees an operation as certain as the building of a house! Men would live longer and better for the happiness thus given to their homes; and the sickening sameness of bare hill-sides and of cold blue walls would be changed into a succession of the most pleasing objects. But how often do we find even the manse, or villa of similar rank, devoid of that peculiar charm which arises from partial concealment, and standing almost naked in the blast, though some shelter has been sought by a strip or clump of trees.

"When partial concealment is the object, the holly fulfils the intention of the planter; it casts a deep shade on the stone-work, and, like the dash of the pencil in a good picture, the effect remains unchanged by the changing of seasons; whereas that produced by a deciduous tree, resembles the like effect in a bad picture, whose colours fade and frustrate the design of the artist. Much more, where shelter is sought, has the holly a virtue which belongs not to any other tree. It is usual, by the common mode of planting, to have needless shelter in summer, and none in winter when the want is greatest. Why, said an ancient poet, should music be contrived only to enliven the occasions of mirth, and not rather to sooth those of sadness? And why, with like reason, it may be asked, should such trees be set for shelter as lavish their clothing on the summer months, and leave those of winter to cold and nakedness?"—pp. 7—9.

But then it may be said, that there is no want of evergreen-trees in strips of plantation, or about gardens, such as Scotch firs, varieties of spruce, and Weymouth pine. These, however, the author insists, are utterly insufficient and inapplicable for continuously beautifying and sheltering the manse or villa, because the time will come, when their under branches fall away, and leave only bare poles in all the lower region, where shelter is chiefly wanted; so that, while in point of taste, such a plantation is downright ugliness, in the situation supposed, in point of utility its condemnation is, that it does not answer the end. But—

"Plant hollies instead of firs, and every inconvenience will disappear. You will have no pain or hesitation as to thinning and pruning; the publication of your hollies becomes the main object, and every thing that interferes will readily give way. Only cut down as the hollies spread, and in the long run there will be as much timber as the ground can carry. The timber may grow magnificent if you will, the holly will thrive notwithstanding. Nothing that grows will look so smiling, and vigorous under the shade of trees; it may be seen luxuriant where it has been by chance sown by the root of an old oak; it never knows what it is to die under any circumstances; it is peeled by bird-catchers, to whose blackguard calling it seems indispensable, still it lives; age seems unable to secure its decay: it is literally ever-green. The root holding a perpetual lease of the soil, is possessed of a reproductive vitality, and while the old stem is failing through length of years, a numerous offspring arise which shelter in their bosoms the aged parent, allowing no marks either of the infirmity or the change of generations. The expense is nothing: four shillings worth (the price of 100 good plants) is enough for an acre. The hollies should be placed, say 12 feet asunder, and so arranged that one farther remote may divide the space betwixt the nearer two. A strip so furnished, though not more than 30 or 40 feet wide, will afford more beauty and shelter than one of three times the breadth reared in the common way; and it will also have this incomparable advantage, that no length of time will produce the nakedness of a wretched row of poles; it will continually increase your privacy and shade, providing for the comforts of your old age, by substituting for the bleakness of December the gaities of June, and give you the happiness of leaving the world better than you found it. Neither is it all the while a petty low shrubbery that you rejoice in. Amidst the shining hollies may stand the flowering lime, with its accompaniment of bees—the mountain ash, bending under its vermilion clusters—the shady plane, with its chattering magpies—the early-budding poplar, giving notice of the spring—the walnut, of sweet-scented leaves, and whatever else may please your fancy—all rising to the majestic; whilst all within and beneath is closely covered, and always green, and full of birds fighting in song. It is not meant that the holly is the only tree that will grow in the shade, or that nothing else should be planted as underwood; privet, common laurel, and some others, may aid the variety; but the holly must be your sheet-anchor. Every one of the fir tribes may have a place at the first, serving early to give a clothed appearance; but still it is the holly, always improving as all other things decline, which alone can make the progress of shelter keep pace with the progress of time."—pp. 11—13.

But leaving every thing special about trees, let us notice a few of the Clergyman's recommendations to some of the gardeners whom he addresses, viz. to his brethren—men of his own cloth and calling. Here he at once lets a secret out, for he declares that it is nearly indispensable that the "Minister" should be his own gardener, wholly as to knowledge, and partially as to work. He does not, however, expatiate, and throw away handfuls of eloquence about the enticements of practising the horticultural art, but con-

tents himself with the principle inculcated by the aphorism—if you plant a tree you will water it—intimating the pleasure that will thereafter be taken in its growth.

"Only make a beginning; improvement will grow out of experiment; and you will find in the very nature of the work a new interest communicated to your life; and which, relieving the pressure of cares, and lightening the burden of toil, will tend to no worldliness of spirit; for ministers certainly do not plant for their heirs, and though others may, yet do they reap only the pleasure of their handiwork, and must bequeath its gains to the unknown futurity. Thus conferring as well as receiving good, and incurring no evil, let our gardens, and every corner of our glebes be adorned; and if we have to lament, on the part of those having large possessions, that too little is done, let us at least set an example, though it be but in the model style, and have our home a paradise of fruit and flower, of shelter and shade, endeavouring still to make the place more worthy of ourselves, and ourselves more worthy of the place." —p. 31.

There has during the last half century been a remarkable advancement in respect of adornment and taste throughout the picturesque North; but the traveller's eye views no class of dwellings more complacently than the Manse by the side of each parish kirk that he meets with. There is a style of architecture, and which is upon a peculiar scale, preserving the golden mean amidst the gradations of wealth, about these habitations, that no observant person could often mistake, even though the sacred edifice, generally beside them, were at a distance. But certainly the picture is never so perfect, nor the associations so engaging and exalted, as when the spire of the one, and the curling smoke from the other, are beheld rising from the tufted grove and the paradise that surrounds them. What more interesting or lovely, than to find the decent church, and the peaceful-looking abode of the pastor, planted by the woody bank of lake or stream, which in the mountainous North is their most frequent site? Nor can the imagination add any sweeter or more endearing ideas to the tranquil glens so adorned, than those which are suggested by the hum that salutes the ear from the adjacent village, and the recollection that the romantic retreat, enriched by the Manse and the church, is one day in the seventh the resort of every family in the parish, where, while the imagination of those who may dwell in the savage moor, or upon the bleak mountain's brow is solaced, their taste is purified, and something like the tenderness of soil suitable to the holy and glad tidings they are to hear, is prepared.

Our author urges his brethren very closely, and shows them that many benefits to themselves depend upon the exercise and the delight which gardening affords. He insists that there is something better calculated to prolong the energies of life, than punch and pipes, or morning slumbers and strong tea. It is not the flower-mania,

the useless counting of petals, or the prosing about authors, or the dozing away of time among poppy heads; but it is the exercise that will tend to rear a cabbage as large as the church bell, and apples as thickly grouped as a string of onions, which he recommends; it is the taste that prefers a goodly laurel, placed with good effect, beneath the shady brow of which the bright eye of some favourite flower may be set—Flora's bounteous smiles being courted rather than her caprices. Such a gardener will at the same time wage war against weeds, deal summarily with rubbish, and scarcely allow a blank in the drills of any crop.

The Minister prescribes even as to the method of acquiring a love for such employment as he recommends. Part of the recipe runs thus:—

"Read 'Thomson's Spring' for what the garden now is; and 'Milton's First Days of Adam and Eve' for what it was. The former will induce you to realize by sight what the poet has so beautifully figured upon your imagination; and the latter, when you are charmed with the first simple delights of man in watching the progress of flower and tree, will remind you that human imagination cannot go farther in the conception of earthly felicity than the Creator did, when he put the best of his creatures (two, they were not one) in a garden to keep and dress it. I pity thee, O brother, if thou, being alone, art incapable of receiving this part of my prescription! There is nothing that bears any resemblance to paradise for thee. There is no beauty in the rose, or the ripe cherry, except you have more eyes and more lips than your own. But there is more of the prescription, and perhaps more suited to your case." —p. 46.

The substantial and the pretty has been dwelt on by the author, as enticements to the performance of the business of the garden; but he has even higher motives to propose to his brethren, to induce them to follow his prescriptions, viz. the use which may be made of the garden, not for living, but for life.

"Your mode of life is sedentary: you walk abroad, it is true; but if you happen to see your face reflected from the deep black pool, as you wander by the river side, you will discover that the last theme of your studies has left its print still upon your brow, and you will infer from that index, that the solitary walk, which has set the limbs in motion, has produced no change of action in the brain, the heart, the liver, or other organs which are strongly affected by the exercise of the thinking faculties. But besides the walk taken purely for health, you have many out-of-doors duties, to the performance of which you must travel no small distance; and hence you are apt to imagine that the inconveniency of a too sedentary mode of life will be sufficiently counteracted. A little attention, however, to the principles of physiology might correct this mistake. These duties discharged amongst the distant members of your flock are all of a solemn kind, and many of them deeply affecting—keeping the mind as intent as in the study, causing the heart and throat to swell, and tears to flow, and keeping in quick vibration all those un-

traceable cords that serve for a correspondence between the mind and the remotest material parts of our system. This mode of over-working and wearing by only one sort of application, which is inconsistent with the health of our frame, as it is inconsistent with man's nature, soon destroys either the mind or the body; and indigestion, or bilious disorder, is frequently the first intimation that violence has been done to the laws of our constitution. The great prevalence of this Protean malady amongst my clerical brethren might be attested by the illustrious practice of the late Dr. Gregory, or that of his successor Dr. T., the hope of such despondents. With great love to my brethren, and perfect belief of a theory, agreeing with nature's designs, and verified by facts, I recommend the work of the garden, which effectually sets the mind upon a new train of ideas, whilst it gives salutary play to all the bodily functions. The long-continued sameness of intellectual exertion whilst health remains, too nearly resembles that lamentable state of mind, in which only one idea can be entertained, to be judged either accordant to the indications of nature or beneficial to humanity. Do you plead that you have in hand too serious and important labours for admitting of any diversion by things trivial and temporary? Your pleading is met by the analogy of material things: the ground will not bear the same kind of produce for any length of time, and art, having made the discovery, adopts a succession of crops; the natural forest is never succeeded by trees of the same species, showing, where no art is used, that nature will not give birth to a progeny for which she does not provide the resources of strength. You propose, by a contrary course, to yield always the same sort of fruit; and the consequence will be, that, wearing out yourself, your productions will in a short time become sickly and weak, and, should you not discover their deteriorated quality, you will soon lose the gratification of doing what you esteem your first duty, by losing the power of doing anything whatever. You will become bilious; and then farewell to study, and all its charms—to walks, and the music of the brook, where you pondered the same theme—to duty, and all its rewards—to everything that soothes or delights—the face of friend, the look of love, the soft cheek and guileless tongue of babes—farewell to all, but horrid apathy, and pitchy gloom, and long night watching, or the dream in which you know not whether you are man or beast, wood or stone."—pp. 46—48.

It is manifest from these, and many other paragraphs of this little book, that our Clergyman is as cheerful as he is enlightened, and as far removed from fanaticism as from bilious affections. He is quite satisfied with the productions which the careful hand can rear in his northern climate; we dare to say that he would not exchange its mountains and glens, its spring, summer, autumn, and winter, for Araby the blest. He is in raptures with the gooseberry and the potato, and declares that were the pine-apple as plentiful and cheap as these, no family around him would ever have done with the physician. The truth is, that with all his taste and sentiment, there are common-sense considerations uniformly urged by him, which give strength and health to the less tangible and uncertain flights of feeling and fancy. For example—

"*Melon.*—Great chieftain of the fruit race, though usually ranked with the productions of the kitchen garden. The varieties, it seems, amount to nearly a score, of which three-fourths are cultivated and variously recommended. To the less knowing they are nearly all one, having still the flavour and form peculiar to the melon. No sooner is the crust broken then the red gold appears, and the sweetest perfumes are exhaled. The odour is itself a feast to the nerves of the delicate who may feast no further; and to the strong a premonition that they are in danger. The seductions of this little world of pleasure are generally feared; nevertheless, as in the greater instance, 'bit by bit the world is swallowed.' Whether the melon ought to be admitted into the manse garden, is a question which the following may help to solve: the author once had thoughts of cultivating this fruit, and of giving its process of culture a place in this manual. The breadth of glass seemed not very formidable; and the requisite heat is not that of actual combustion. Nay, there arises from this very thing an argument of beautiful economy. A dunghill must ferment somewhere, and its heat is dissipated. Instead of giving this warmth to the unthankful winds, why not apply it to the production of the rich odour and nectar juice of the melon? Full of this argument, the next thing was to get the needful science; and proceeding in this search, the title of chap. 1, 'Melon Garden,' proved not a little staggering. Then came something about the convenience of a cart road leading to the interior, namely of the melon garden—another staggerer. But still a wheelbarrow road might do; and melon garden, after all, might signify only a part of the garden separated from the rest by a holly hedge. But next came the various sets of hot beds, and hot ridges, the one-light and two-light frames; the thermometrical trials; the decay, the revival, and the preservation of heat; the opening of the glass for air, and the hazard of a shower; the awnings for the sun, and the mattings for the frost; the constant waterings, with the cautions not to wet a leaf; the drying of the seed by animal heat, that is, by carrying in the pocket, and keeping it till five years old; the cautious turning of the fruit, like a patient in bed, with this greater care, that whereas the patient may at any time be turned either way, the last turning of the melon must be remembered in order that the next may observe a contrary direction, lest by several turnings in one way the head should fall off; and with this care of turning the fruit, the contrary caution is necessary with regard to the leaves, which must not be permitted to turn by the casual breeze, but must all have their faces set full to the sun, and be kept in that position; for which purpose a liberal use of pegs is recommended. How much further such lore must be carried the writer is not aware, as at this stage he was arrested by a considerable commotion of disgust, not only with the pains endured in their production, but with the fruits themselves, and scarcely failing to include even the eaters. But as disgust is no argument to those whose head is happily unaffected by the liver, the sounder reasoning for them may thus proceed: the melon is not a crop of which the expense of rearing is in proportion to the quantity reared: the constancy of care is the main cost; and that required for a single fruit is as much as that required for a hundred; and as it is by hundreds that the market is supplied, when you buy one, you pay only in the proportion of

one to a hundred; and therefore it is a hundred times cheaper to buy than to rear a melon. To which add, that comparing the multifarious recipes of cultivation with the resources of the manse, it is ten to one that with much toil, but failing in some point, even a single melon should not be reared."—pp. 161—163.

There is a production of humbler aspect which is not much more strongly recommended; but the truth is told, a truth which cannot be too generally known.

"*Mushrooms*—may be cultivated by those who desire to study the artificial production of their spawn; for all other ends it were better to leave them alone. These mushroom-beds require as much attention as a porter-brewery, without yielding its profit; and withal this fungus, nursed under filthy straw, in the dark and dry-rot atmosphere of a shed, has neither the fine flavour nor the wholesomeness of those which are sprinkled by nature and shine like the galaxy on azure pastures. It is true that in some years the mushroom is not produced; but it is also true, that as it furnishes a most delicious but somewhat dangerous feast, there is safety in long periods of restriction; and for its better use, that of the savoury and not hurtful sauce which it yields, it may be gathered in some seasons to the amount of cart-loads; and the produce will keep, like the corn of Egypt, till plenty return. This, like the best of virtues, has its counterfeits: and let neither man, woman, nor child, gather, stew, broil, eat, or sip of any fungus, without a discriminating knowledge, gained by sight, and smell, and locality, which no paper description can possibly convey; and let not those who have the spawn of their own manufacture, without such knowledge, confide in their artificial productions. 'Excessive moisture,' says the most experimental of gardeners, 'is not only apt to destroy the spawn'—and what sort of spawn may come instead—'but it debases the flavour of such fungi as are produced under it.' And such excess of moisture, he observes, is supposed to render the 'salutary sorts less so, and to make the *unwholesome* kinds more *acrimonious*.' Hence it would appear that the scientific produce is not absolutely safe, but may in certain cases be as dangerous as that which is gathered from the stumps of old trees, or from under a hedge."—pp. 163, 164.

Some may think that he deals harshly even with the article Sage, which he describes as "one of the trash tribe, a perfect abomination, used for stuffing ducks, and fools who feed for apoplexy." But hear how he eulogizes the real riches of the garden, in the case of Savoys, for instance.

"*Savoys*—Seen in the melting hoar frost with little pools on the crumpled leaves, and the whole figure not fairly bolled, but like a half unfolded rose, provoke a watering of the teeth in the anticipation of a pulpy and reeking mouthful, when the winter sun has set. The cultivation of this excellent herb differs in nothing material from that of curled kale, save to promote a freer boll it requires a soil somewhat richer. To have large and solid bolls, which are preferable only for cows, it is necessary to sow the seed in autumn, and plant early in spring, after the manner of late cabbage."—pp. 178, 179.

The appendix to the "Manse Garden" is probably the most

useful part of the book to the author's brethren. He has remarked that garden books generally terminate in a description of garden tools; but he confines himself entirely to one implement, which truly needs no slight attention, namely, the Minister's boy. We can only afford room for a few paragraphs of his views and directions on this subject; but they are throughout equally descriptive and pungent, while they lead to the most wholesome and benevolent results.

"In general boys are plagues. Something above what is usually denominated an urchin, and beneath a valet, they are of the most impracticable age—an age when wit is the weakest and will is the strongest—when independence, as an end, is desired the most, and character, as means, regarded the least. They have escaped from school at a time when, conscious of strength, they began to despise the master of a lowly seminary; and the parental authority to which they are required to submit is rarely good. The father being himself a servant, his children, by a law of our nature, fail in respect; and he, most of his waking hours abroad, can do but little with the authority he has, whilst the mother, used to the issue of uncertain commands, has recourse to persuasions or condescends to entreaty. Boys so reared, come home, as their instalment to office is termed; and though at first shy and dumb as a sheep, yet no sooner has a small command by a superior servant been imposed, than it provokes a loud defiance, so naturally, in their new yoke, do they slide into the wonted rut of their ill-made roads. Trained to no habits of industry, they like no sort of work. Their pleasure lies in idle companions; and their haunt is not yet the tavern, but the smithy, where they may spend the long hours in bartering a knife, in arranging a gallop, or marvelling at a gun lock, with longing eye to the possession, but with no liking to the labour that might purchase the manly toy.

"Never hire a boy at the market, as farmers may, who can do better with a bad one. Treat with the parents in presence of the boy—that you may know whether they would encourage him to run home—whether they abhor lying and swearing—and whether they have been at pains to bestow some moral training on their children. The remembrance of such a conference, to which an appeal may be made, is never lost in the giving of subsequent admonitions. Have nothing to do with one that has been at no sort of work before; for except the worst of idlers, all have been doing something—such as herding cows or hoeing turnips before they have grown fit for taking care of a horse. Unless well recommended, rather have one from a country place than from a town or village, especially the neighbourhood of an inn-stable. Lose no good chance for a slight difference of wages; for what are a few shillings in the year in comparison of killing a horse, or of any sort of annoyance which is repeated every day.

"Make great use of the law of kindness: a boy should not feel at his first outset, that on leaving home he is without a friend. Fail not to instruct him in the fear of God. Appear thus in the character of a guardian, not of a taskmaster: he has no way of avoiding the impression that your admonitions are solely for his good, and when spoken kindly and

earnestly, they fail not to reach his heart; whereas his ill-taught selfish spirit always suspects a selfish end in the issue of every precept that concerns only the quality or the amount of his working. Angry threats provoke hatred and tempt to lying; but gentleness, urging the necessity of truth, will lead to the owning of a fault. It is a capital rule never to charge your boy with any crime without making sure of conviction. If you have begun the charge, spare no pains to make the conviction complete; for if you fail in this, and the accused be really guilty, you have, designing good, done incalculable harm: you have strengthened all the time of examination his hardihood of denial, allowed his lies to pass off triumphant, and have added to his sulkiness, self-esteem, and hatred of your person. But the moment that proof comes home and conviction is wrought, shame and perhaps tears show the good that has been gained, and give hope of future amendment."—pp. 232—235.

The author claims the privilege of one old in experience, in all that he has said in his little book; and we hope, with him, that it will prove remedial, the more surely that it is small; for what can be juster than when he says, "there is often a monstrous affectation about science, that swells a book to a consumption of far more time than would be necessary, without its aid, for the discovery of all that it contains." "If I want to know what sort of pease I should purchase for seed, I meet a list so long, that I am perplexed, like a shopping damsel amidst an ocean of calicoes; and how should I get out of the labyrinth, if indeed I venture in, to choose an apple out of three hundred varieties? My life is not long enough to try so many apples, or eat so many pease." In short, the "Manse Garden" contains every thing that is necessary for the comfort and taste of those for whom it has been produced, and cannot fail of accomplishing a world of good.

ART. X.—*The History of Brazil, from the Period of the Arrival of the Brayanza Family in* 1808, *to the Abdication of Don Pedro the First, in* 1831. By JOHN ARMITAGE, Esq. 2 vols. London: Smith, Elder, and Co. 1836.

THE author, we think, has not expressed himself with more than a due and becoming confidence, when he calls his work a Continuation to Southey's History of Brazil. It exhibits many of the characteristics required for the support of such a title. It evinces an intimate knowledge of the country and the people immediately concerned; the author's calmness, candour, and impartiality, are exemplary; and the remarkable ease with which his materials are made to marshal themselves beneath his modelling hand, is not destitute of a very considerable share of dignity. His principles are liberal in the broadest and best sense of the phrase—that is, not merely in a political sense, but as regards a charitable construction

of motives and actions. Altogether, we look upon these volumes as a valuable contribution to our historical knowledge of a country with which, as the author believes, Great Britain is less acquainted than with any other country of equal extent and importance, and with whom a reciprocal intercourse is equally close and frequent.

One of the most interesting aspects in which we can regard the present work, is the gradual progress which it unfolds of a people rising from a condition not much short of semi-barbarism, to that of comparative civilization, and, at the seat of government, to considerable refinement. In this view, the History of Brazil, to use the words of Southey, must not be regarded as the mere record of tyrannies and slaughters, but rather as the archives of experiments, tending to show how the advantages of government can best be secured to the governed. The author has succeeded in bringing out, with much force, an array of lessons of a practical kind, the bearing of which appears to us worthy of particular attention, wherever a country is in travail, as it were, between the bondage of despotic government, and the exaggerations of revolutionists. The course of events, and the doctrines prevalent at different times in Brazil, as laid down by him, are as ripe with admonition and instruction to the governed, as they are to the most arbitrary governors, who may dream that in spite of the spreading light of modern times, they shall retain an irresponsible authority, and transmit the same, intact and entire, as a divine right, to their posterity. Especially is the History of Brazil worthy of regard and study in all questions that may arise between extensive, rich, and powerful colonies, and the absolute systems of governing them on the part of the mother country.

For more than three centuries, Brazil, one of the most beautiful and fertile regions of the globe, had been, by the policy of Portugal, restricted from all intercourse with the other nations of Europe. Every part of the home system regarding this colony was marked by extreme jealousy and illiberality, and especial care taken that whatever power was delegated to the colonial authorities, it should be so divided and dependent upon the mother country, as to render it nominal rather than dangerous. Even the increase of capitalists and large proprietors, was systematically prevented. The entailment of landed property could be effected only by virtue of an express permission from the sovereign; and all manufactures, excepting the preparation of sugar, were most rigidly prohibited. Down to the close of the last century, the majority of the population were a mixed race derived from African, Indian, and European origin; but the white inhabitants were the only class entrusted with political power. Education had made little progress; there was not even a printing press in all Brazil from 1790 to 1801, nor a university. These and many other circumstances, such as were owing to the wonderful and

spontaneous productions of the soil, the abundance of slaves to perform all the labour, and the consequent apathy of the people, easily account for the ignorant and acquiescent condition of nearly all who were not immediately in the service of the mother country, these being submissive to her will, and only temporary sojourners.

Still the wants of the Brazilians were few; there was almost a total absence of a nobility, of large proprietors, and powerful ecclesiastical dignitaries; there was therefore a general equality throughout the community, which prevented them from seeing or feeling the many privations of their condition, these being of a negative rather than positive description. And had no extraneous impulse reached them—no light from without, of a more insinuating character than that which a few Portuguese functionaries or emigrants brought with them, ages might have continued to roll away, and Brazil have been known still, and for long, only as the colossal yet unaspiring dependency of a European power.

The establishment, however, of the independence of the United States of North America—the doctrines that had the French Revolution for their commentary—and the independence of the Spanish colonies bordering upon them, could not but send a tide of influences among the Brazilians, that was not to be driven back, or fail to water the soil without raising equivalent fruits. But the refuge which the royal family of Portugal sought in their splendid colony, was, of all individual and distinct occurrences, the most directly effective and important. About this period of time the ports of Brazil were thrown open to foreign vessels—a national bank was established in Rio de Janeiro—supreme tribunals were created for the affairs of finance and justice—the free exercise of all kinds of industry was permitted by a special decree—a printing press was set up—a military academy—a medical school—a library, containing sixty thousand volumes—and afterwards, a national institute, together with other institutions and regulations of similar tendencies, were duly established. The produce of the country rose, while the prices of all foreign articles of merchandize fell—a new and mighty impulse, finding scope, and vigorously indulging itself in every department of business and knowledge, throughout every province of the land.

But, together with the many advantages and new lights which were introduced before and with the Braganza family into Brazil, and which were preparing the people to a due appreciation of their own power and rights, there were also not a few concomitant evils which characterised the arrival and the reign of Don John VI. and the rest of the royal family; such as the swarm of needy adventurers that followed the court, and had to be provided for, while their only ambition was to enrich themselves during a temporary absence from Portugal; thus increasing the rivalry and ill-will

which had always prevailed between the natives of the mother country and those of the colony. The prodigality of the court—the immoral character of some of its branches—and the facile nature of Don John—above all, the revolt in Portugal in 1820, in favour of a constitutional government, and the conduct of the Cortes at home towards Brazil, all tended to put public affairs into a form and direction, which, it was not very difficult to foresee, would end in extreme measures. Indeed, when Don John embarked to return to Portugal, it is reported that he said, while straining the Prince Royal to his bosom, "Pedro, Brazil will, I fear, ere long, separate herself from Portugal; and if so, place the crown on thine own head, rather than allow it to fall into the hands of any adventurer!"

Our author has traced these events and their results with much clearness and precision. His statements of facts and his deductions are manifestly entitled to much reliance. They have, he informs us, been gathered from the most eminent political characters in Brazil, with a number of whom he has had opportunities of associating, besides many authentic documents and stores of information, to which few have had access. We shall now, therefore, present a few passages from his chapters, where the information seems particularly curious, or to be condensed within a narrow space.

The author thus gives the declaration, by Don Pedro, of the independence of the Brazilian empire:—

"It was on the 7th of September, 1822, on the margin of the Ypiranga, a small stream near the city of San Paulo, that he thus finally complied with what had long been the warmest wish of every enlightened Brazilian, and from this day the independence of the country has since held its official date. It was in the eyes of all the civilized world a memorable circumstance, and must ever form an epoch in the history of the trans-atlantic world. It was one of those great events regarding which men look rather to the result, than to the means which have led to its accomplishment. A son of the Kings of Europe had espoused the cause of American independence, and the universal enthusiasm in his favour knew no bounds.

"Scarcely had the ceremony been concluded, before His Highness again departed for Rio de Janeiro, where he arrived on the 15th of the same month, having performed the intervening journey in less time than it was ever known to have been executed before; and on the evening of his arrival appeared in the Theatre with a badge on his arm, bearing the motto "*Independence or Death!*" These transactions were such as could no longer leave any doubt regarding the future intentions of the Prince. The proximity of his accession to the throne became apparent to all, and it, therefore, created but little surprise, when, on the 21st of September, a Proclamation was issued by the Municipality, declaring, that it was their intention to fulfil the manifest wish of the people, in solemnly proclaiming Don Pedro 'Constitutional Emperor of Brazil' on the 12th of the October following."—vol. i, pp. 87, 88.

Don Pedro was at this time blessed beyond the common lot of princes. He was young, and his domestic, as well as public condition, prosperous. Had his virtue and taste, as a private individual, been of an exalted character, he might have long enjoyed the society and the solace of an exemplary wife, in the high-born daughter of the House of Hapsburgh; or had he known, as the author expresses it, how to become the "Man of his People," and constituted himself entirely and truly a Brazilian, his unpopularity would never have become so extreme as it finally did. His language and his conduct, however, were too often contradictory. Yet it must, in justice, be allowed, that he was not a tyrant. We agree with our author, who says, that none but his calumniators have degraded him as such. The want of prudence—not of talent—and an admirer of the representative form of government in perspective, but not in its practical enforcement, he was better fitted to achieve the liberation of a country, than direct its subsequent march to peace and permanent prosperity. An important question arises, however—whether his accession to the throne of Brazil was a blessing or a curse. We cannot but look upon it in the former light, especially when the fate of the Spanish colonies is compared with its past and present condition. In the course of the ten years, when Pedro reigned, Brazil made great advances in power, wealth, and intelligence, and was left in possession of energies that, half a century before, could never have been predicted by the most sanguine philanthropist. Such has been at least one result of the light of the age in which we live, and it should be hailed as a strong argument in behalf of freedom and knowledge.

Mr. Armitage visited the seat of the Cisplatine war, and has therefore been able to estimate the manners and character of the wild inhabitants of that district, from personal observation. His descriptions regarding these people and their country, are spirited and graphic.

"The Banda Oriental, or, as it was formerly termed, the Cisplatine province, is situated on the margin of the River Plata, and is bounded on the west by the Uruguay, and on the east by the Atlantic ocean. On the north, it is partially separated from the province of Rio Grande by the Ybiqui Guazu, falling in the Uruguay, and the Jaguarao running into the Atlantic; and altogether comprehends a territory of one hundred leagues from north to south, by about eighty from east to west. The principal towns are the sea-ports of Monte Video, Maldonado, and Colonia del Sacramento. There are also a few towns of less importance in the interior, but Monte Video is the only place of any extensive commerce. Its exports consist exclusively of hides, horns, tallow, and jirked beef. The province contains no plantations of any description; nor, indeed, any agricultural establishments whatever, excepting a few small farms in the immediate vicinity of the towns. The interior consists of one vast expanse of undulating plains, utterly devoid of enclosures: the only boun-

daries being the small streams with which the province is intersected. The margins of these are overrun with thickets, which, from the prevalence of the sarandi, an aquatic shrub, can only be penetrated at certain passes opened for the convenience of travellers. On the open plains no trees are to be seen, excepting such as have been planted by the hand of man. Ostriches, deer, and wild horses abound throughout the province, and the fastnesses on the banks of the rivers are much infested by the ounce, and the jaguar, or American tiger.

"The scanty population consists exclusively of Gauchos, or herdsmen, and their families. These are a mixed race, principally of Indian and Spanish extraction; and their sole employment is the tending of cattle, which is invariably performed on horseback. Their dress is similar to the European costume, excepting that they wear a wrapper of baize around the waist, after the fashion of a Highland kilt, and are universally furnished with a poncho, or cloak, made from an oblong piece of cloth, through the centre of which is an orifice for the head of the wearer. From their infancy they are accustomed to mount the most ungovernable horses, and also at an early age to attain surprising expertness in the management of the lasso, and the bolas. The lasso is a compact rope of untanned hide, furnished with a noose at the end, with which the Gaucho will arrest, and entangle, any animal from amidst an entire herd. In its employment, the horse of the assailant is spurred on to a gallop: the Gaucho then coils up his lasso, and after giving it a few turns in the air, flings it with unerring certainty, around either the horns, the head, or the foot of the animal aimed at. The horses of the Gauchos are so well trained, that in the same moment in which the lasso flies, they wheel round, and by tightening the noose, utterly prevent the escape of the captive. They will thus arrest and throw down a bull in the midst of his most rapid career. The bolas, which were originally Indian weapons, are more formidable still. Three heavy spherical stone balls, each enclosed in a casing of untanned hide, are attached to thongs about four feet in length, which are again attached to each other, at the opposite extremities. When thrown, the Gaucho seizes one of the balls, and whirls the other two over his head, until they separate, after the manner of the governing balls of a steam-engine. When stretched to their full extent, they are flung so, that the central point, where the thongs are attached, falls full upon the object aimed at; and the balls are then coiled round and round with irresistible violence.

"In their manners, the Gauchos are hospitable and kind; yet they are also quarrelsome, unprincipled, and cruel. The wars which have agitated the Spanish provinces, ever since 1810, have in part contributed to this. Equipped only with his bolas, his lasso, and the knife invariably stuck in his girdle, every Gaucho is from his habits a soldier; animated by the spirit of nationality, and ever eager to engage in corporeal strife. Amongst such a people the affections can have but little sway, and home but few attractions. It is on the plains that their physical energies are developed, their emulation excited, and their triumphs achieved. Their habitations are wretched huts, constructed of wicker-work and clay, and thatched in such an imperfect manner as to afford a very inefficient defence against the inclemencies of the weather. Their leisure hours are, for the most part,

devoted to gaming, of which they are inordinately fond. When travelling through uninhabited districts, or when benighted, they are in the habit of forming a bed from their saddles, which consist of several detached pieces, and after manacling their horses, to sleep in the open air, under no covering but a poncho. Like the men, the women are also excellent equestrians, and perform all their journies, however short the distance, on horseback."—vol. i. pp. 205—209.

The following is not a bad specimen of the style of eloquence in vogue with the admirers of absolute sway. It was made use of in answer to Don Pedro's having sent his portrait to Monte Video, where it was allotted a conspicuous situation in the Municipal Chamber.

"'Who is this,' exclaimed the worthy members of the Cabildo, in this overflowing ebullition of loyalty; 'who is this that approaches us majestically, with an august yet juvenile, sweet, and affable aspect, with a gallant and heroic air, and to whom our tribute of affection is rendered between perturbation and pleasure, as though we were in the presence of the Angel of the Lord? There can be no doubt it is Pedro the First! His martial appearance and his expressive countenance, alike indicate his presence. By an impulse of the most singular love, he is seated on the sublime throne, and resting his left hand on his fulminating sword, he has taken up with his unconquerable right hand his imperial diadem to place it on his chosen Monte Video. The landscape represented, is like the real landscape; a proof that the portrait must also resemble the original. It is a fact, Sire, your Monte Video loves you, and can say to you as a bride, I am my lover's, and my lover is mine!'"—vol. i. pp. 212, 213.

Our author contrasts the character of the Portuguese and their Brazilian descendants, with the South American Spaniards. He says, the former have but little social intercourse even amongst intimate friends, and that their monotonous gravity is as remarkable as the gaiety of the latter; particularly is this the case among the females. The Brazilian women are retained in almost conventual seclusion, and have but little voice in society. But in Monte Video and in Buenos Ayres, every evening is dedicated to amusements and social entertainments, which neither war, revolution, nor famine have as yet been able to banish.

After some general remarks about the poverty of Portuguese literature, during the last three centuries—which our author attributes to the establishment of the Inquisition, and the excessive emigration to Asia, Africa, and America, at the commencement of the sixteenth century—he passes to Brazil, where nothing like letters or learning, worthy of notice, could be said to exist. Yet, from the commencement of her independence, the ample materials that were to be found elsewhere, it would appear, have been greedily seized upon by their journalists; speaking of whom, and of the use they made of these materials, says Mr. Armitage—

"They were thus invested with an omnipotence, which, whether for

good or evil, has perhaps seldom, if ever, been paralleled in any country. The number of readers was comparatively diminutive, yet it comprised within its limits at least one or two individuals in every town and village in the empire; and the opinions and theories which they adopted, spread around them in concentric circles. Much benefit cannot, however, in the outset, be said to have resulted from this material and vital change. The writers in the ministerial papers were, with few exceptions, individuals of retrograde ideas; possessing but few sympathies in common with the public; and though in the lately established journals of the opposition, many abuses were pointed out, and much information diffused, exaggerated and dangerous theories were at the same time inculcated, with a vehemence which threatened to be, ere long, attended with the most disastrous consequenses. Fortunately, however, the same series of events which had led to these results had also tended to provide their only efficient antidote. Since the revolution, the various countries of Europe had been continually transmitting their scientific and literary treasures to the shores of Brazil; the study of foreign languages had been generalized throughout all the maritime cities, and a new philosophy had gradually superseded the stupid and animalizing '*Magister Dixit*' of the Theological Colleges of Portugal. The system of education in Brazil was as yet unchanged; but many of the English and French authors were found in the hands of every student, and their effects were at length becoming apparent."—vol. ii, pp.—6—8.

Honourable mention is made of the "Aurora Fluminense," and its editor, "Evaristo Ferreira de Veiga," in this class of Brazilians, whose independence as a man, and talent as a writer, have done much in strengthening the cause of freedom, and enlightening the minds of his countrymen on political topics. He is also a poet; and amongst his earliest productions wrote the National Hymn of "Brava Gente," which was afterwards published as the composition of Don Pedro. This does not, however, seem to have been the only occasion in which the Emperor has been indebted to another's muse; as, witness the poetic version of a letter which he addressed to each of his children whom he left in Brazil, when he departed never to return. The author does not mention the name of the versifier, but he has appended the Portuguese copy of the letter, as it came from the hands of the abdicated monarch. The original breathes the tenderest sentiments of patriotism and affection, so as to make us think well of the heart whence they flowed.

"My darling child!—my Emperor!
Thy missive came to me;
'Twas weakness,—but my tears ran o'er,—
I strove, till nature could no more,
To read,—it might not be.

This heart hath since regain'd its tone,
Though bitter was the strife;
Like joys our sorrows hurry on,
But oh! my love for thee, my son,
Will stay with me through life.

Oh! painful it is thus to leave
Our kindred, friends, and home,
Yet, oh! how glorious to retrieve
Our honour, and fair fame achieve
For ages yet to come.
Forget not quite thy father, boy;
Promote our country's weal;
Seek knowledge,—every hour employ;
And thou wilt fill this heart with joy,
And other men's with zeal.
Afar, afar! 'neath other skies,
And in another zone;
Thy sire must close his wearied eyes:—
Brazil hath sought the sacrifice,
Thy country and my own.
May she be great, and, oh! my child,
May Blessings fall on thee!
Adieu!—No more thy accents mild
Shall cheer me;—soon tornadoes wild
Must part my son and me."—vol. ii, pp.—152.—153.

ART. XII.

1. *Researches, Antediluvian, Patriarchal, and Historical.* By THOMAS CLARKSON, M.A. London: Longman, & Co. 1836.

2. *The Religion of the Universe.* By ROBERT FELLOWES, LL. D. London: Allman. 1836.

It would not be easy to fix upon two writers who treat of the same subject, or at least of many things that bear immediately upon the same subject, that are less like one another, as respects belief and mode of argument, than the authors of the volumes named at the head of this paper. This difference, however, does not appear very surprising, the moment that it is understood that the former is a professed believer in Revelation, as contained in the Bible, and the latter a professed unbeliever or Deist. Our readers do not expect that we are about to enter into controversy either with the one or the other on religious points. But the two works coming to us almost at the same moment, and upholding as they do such opposite opinions, we could not but be led, in an unusual manner, to reflect on the strange diversity of ideas which they exhibit on the most interesting and important topics that can engage the human mind; nor think it unfitting to give some account of the particular views which each entertains, and the manner in which these views have been arrived at. While resolved, however, to avoid controversy on the subject of religion, and especially when at any time the diversity of creeds among professing Christians is involved, it never

will be our system to shrink from avowing our thorough and entire belief to be that the Bible is true, and the only sure foundation of religion.

Mr. Clarkson's inquiry regards the origin of religion, or the manner in which men first came to think of God, and their obligations to him, and to acquire a knowledge on these great themes, even before the promulgation of the Decalogue. After a careful and critical study of the Pentateuch of Moses, he endeavours to show that our first parents and their immediate descendants not only knew that God created them, and the world in which they lived, and that they were under an obligation to obey him, but that God gave them certain laws or precepts, consisting chiefly of prohibitions, were to would serve them as rules for their own moral guidance and for that of their posterity. Thus the author argues, that the great principles of morality were made known to man by revelation, soon after his creation. He also argues, that these laws and precepts were, in as far as they went, the same in substance with those of the Decalogue; that they were known to Noah; that he introduced them into the new or patriarchal world; that all mankind possessed the same knowledge down to the period when they lived on the plain of Shinar, where "they spoke one language and dwelt together as one people;" and that when the different families separated from each other, they carried with them this knowledge to the lands whither they went. But did they preserve it, or did they lose it?

"This appeared to me to be a very formidable question, for I saw no other way of answering it, than by trying to find out into what parts of the world these different families (which became afterwards so many nations) had migrated, and what their religion was when settled there. Formidable however as it appeared to be, I resolved to do my best to solve it. Suffice it then to say, that after a most tedious, difficult, and laborious inquiry for many months, I discovered that one of these families, viz. that of Cush, had abandoned the worship of the true God so early as at the end of the second, or the beginning of the third century from the Deluge, and had begun to worship the Sun in his stead, and that others of them had done the same afterwards, the one after the other, at different intervals of time, *so that in the time of Moses there was not one of them* (of which any records could be found) *which had not gone into idolatry*, except the Israelites in Egypt; and even of these, many had been infected by this moral disease; so that if it had not been for the providential call of Abraham, the world would have been involved in universal darkness as relates to the knowledge of the true God. This was the melancholy result; such indeed as when I began this inquiry, I was not quite prepared to expect; but I was obliged to admit it, because it was founded upon evidence, which had been almost all of it taken from the word of God."—pp. 9, 10.

But to meet this melancholy result, the author, in the course of his inquiry, discovered that the call of Abraham took place, whose

descendants in a legitimate line were to be God's own chosen people, from among whom the Saviour of the world was in due time to appear, and not only restore the knowledge of God to all the nations of the earth, but restore it with additional light.

The principal conclusion which the author draws from the evidence and the arguments brought to support the doctrine, as now outlined, is this, "that the first knowledge which men had of the being of a God and of God as the Maker of heaven and earth, and of his attributes, and of their duty towards him, did not come from their own intuitive faculties, or from their own reasonings on the subject, but by a revelation, an oral revelation, from God himself; and that if God had never given them such a revelation, they could never have known him at all." Such is the burden of Mr. Clarkson's doctrine; and it must be allowed that while he has brought his discussion within a moderate space, he has fully succeeded in making the current of his statements and deductions perfectly intelligible. On the other hand, it does not appear to us that he has advanced any thing of an important nature, which has not been quite as well or better said many times before; neither do we think that to a host of Christians will he have strengthened the authority, or increased the value of the Scriptures, by maintaining that nothing but oral revelation from God himself, could ever have instructed mankind regarding the existence and attributes of their Creator and their duties to him. May not many who implicitly believe in the Bible say, that there is a vicegerent of God in the bosom of every rational being, whose voice and whose dictates are as truly revelations from heaven, and, as far as they are distinctly understood, as binding and authoritative as words that have sounded in the ears, or the laws that inspired men have written in a book?

But we proceed to the other work named at the head of these observations, and which contains opinions of a decidedly opposite character to those upheld by Mr. Clarkson. We think too, that he who arrogates to himself the high bearing of one who undertakes to teach "The Religion of the Universe"—that religion being an entirely new code—taking too the lofty station of a system that feels quite independant of all supernatural revelation, whether by miracle, prophecy, or inspiration, is at least a bold man. This religion, its propounder declares, ought not merely to become that of the Universe, but will become universal. Is there not something like vanity displayed by him, who at this time of day professes to teach the world a religion which is the only perfect one, and yet one, the principles of which have not hitherto been laid down or understood? Our readers must be looking forward, by this time, to get a glimpse of the marvellous and beneficent discovery; nor can we long withhold its entire nature and doctrines, since it so happens that its author, who surely must be presumed to be acquainted with

his own cantling, has times without number, in the course of his small volume, told us what it is, and this too on each occasion in a few, and generally the precise same terms.

But, before coming to the precious secret, let us see by what sort of training, or from what sort of light the knowledge of "The Religion of the Universe" has been derived; for Robert Fellowes, LL.D., is kind enough to be extremely ingenious and candid in his Preface. He there begins by informing his readers that he is pretty well advanced in years. Indeed the symptoms are strong. He also declares that religious truth has been the primary object of his pursuit. So will many men avow and assert, who, after all, have erred the more the longer they lived; there is, therefore, no presumptive evidence as yet, that the present inquirer has come nearer the goal than he was when he started. We are next informed that his opinions have undergone considerable changes. In 1819 he published the "Essentials of a National Church;" "but the opinions which I now entertain, and which it is the object of this work to diffuse, appear to me much more likely to make the nature and constituents of true religion better understood than they have hitherto been." Again, "my mind has, at length, found the serenity of conviction, and my heart the solace of hope, in a pure and unsophisticated theism." We have only the author's word for it, as to purity and unsophistication; and as to the serenity of conviction, or the solace of hope, which "The Religion of the Universe" is calculated to yield, our readers must judge when they see more of it than we have yet shown. At any rate, it seems to us somewhat preposterous in any man whose opinions have been subject to many changes, to predict what is to be his future belief. Nothing is more consistent with the experience of observant persons, than that those who commence running a round of religious opinions, at a period of life when the mind should have been able to come to some fixed and satisfactory convictions, generally, at each step, advance in error, and towards an opposite extreme to the primary belief—becoming also at each step more dogmatic and repulsive.

In what then does "The Religion of the Universe," which the writer has so firmly and happily pounced upon, consist? Times without number, as already stated, he says that religion and science are identical—that religion is knowledge, a knowledge of an infinite series of truths, moral, physical, and metaphysical—that religion is a knowledge of God, or a knowledge of the works of God." In these or precisely equivalent terms, such as "Deum scire est nihil nescire," does he re-repeat himself wearifully. He never gets farther than the assertion of such dogmas; there is a constant use of *its* and beggings of the question. The reader is just as much enlightened and convinced after going over the two or three first

paragraphs of the book, as when he comes to the end of it; and, indeed, likely to be more so, for at every repetition of the same thought, or recurrence of oft-reiterated hypotheses, the author, with the peculiarity of his class, lavishes quantities of abuse at the professors of all other creeds, especially if called Christian; thereby shewing, whatever his head may have discovered, that his heart is not right within him. But we must quote a passage or two of his ideas, in their most amplified form.

"The religion which is calculated to excite the devotional feelings of all intellectual beings, and which is alone worthy of their acceptation as a true and resplendent mirror of the Divine agency, in all its diversified manifestations, must be taken from the book of the universe. This book is composed of pages, as solid as the rocks, and as bright as the stars. It is a volume of infinite magnitude, consisting of earths and oceans, of planets and suns, of clusters of stars, and of nebulæ including millions of systems. It is a book which all may read, and which all may profit by reading; but of which we could never know the whole contents, nor come to the last chapter, though it should be read for ever and ever. 'Deum scire est nihil nescire.'

"The religious sentiments of all ranks and conditions must be exalted by being taught, that though our earth and moon, with the other planets and the central sun, constitute one system, yet that this system, vast as it seems, and vast as it really is, compared with our finite notions, is only one of myriads, or rather millions of systems of similar or greater extent."—p. 61.

"The great truths of astronomy are well calculated to excite these feelings in every mind. When the Religion of the Universe is substituted for the systems of supernatural marvels and metaphysical dogmatisms, it will behove the government to furnish every parish with telescopes of sufficient power to give a correct view of the rugged surface of the moon: to exhibit the moons of Jupiter, and the ring of Saturn, if not some of the nebulæ and double stars. No man can well behold these celestial phenomena without sentiments of wonder and adoration. A profound consciousness of the Divine agency would thus be impressed upon the minds even of the peasantry, much beyond what the perusal of any chapter whatever in the Bible, or any catechetical dogmatisms in the book of Common Prayer could produce. Whenever the poorest peasant in the kingdom is sufficiently instructed to know that though light travels at the rate of 192,000 miles in a second of time, or nearly twelve millions of miles in a minute, there are stars so distant, that their light, though moving with this incredible velocity, has not yet reached the earth, must not a feeling of devotional reverence take possession of the mind? And as this feeling would be connected with a knowledge of the Divine agency in some of its most wonderful manifestations, it would not prostrate, but elevate the understanding. A religion that prostrates the understanding, or which requires such prostration, is so far from being a religion in unison with the Religion of the Universe, that it is totally opposite to it in its spirit and effects.

"The Religion of the Universe consisting in the knowledge of God,

and that knowledge embracing all the sciences, and comprehending every manifestation of the Divine agency, which can be an object of mental perception, in the whole scheme of things, must be perpetually giving more light to the mind, and more exercise, and consequently more strength to the understanding. Instead of humiliating, it must exalt the reflective powers; instead of making the mind prostrate, it must cause it to be more erect. Instead of producing intellectual imbecility and lassitude, it must inspire double vigour and activity.

"Let the people be only duly taught that religion consists in knowing God, and that that knowledge can be obtained only by the study of his works in the material world; and let some of the innumerable manifestations of the Divine agency in the different sciences be clearly explained so as to be brought within the sphere of general apprehension, the most important truths will soon be popularised; and the strongest possible impulse be given to the intellectual advancement of the human race."—pp. 58—60.

What a comfortable doctrine for the unscientific and the simple rustic! But is it true that religion consists in knowledge or scientific discoveries of any kind? The dogma would be cruel, were it not opposed by the experience and the feeling of every one, so as to render it harmless. Do we find that religion, consisting as we take it, in the love of God and of our neighbour, increases with intellectual acquirements at an equal ratio? Is it not a most common occurrence, that we hear of knowledge and virtue taking quite opposite paths? We have no desire to depreciate knowledge, least of all scientific knowledge, believing that it has a tendency to elevate and brighten the intellectual powers, and thereby to purify the taste; and, believing that when the taste is purified, the moral affections are far more likely to be reached and acted upon, than when the mind is dark, and the fancy grovelling. But still it is the heart, or the affections of our moral nature, that have immediately, and far more, to do with the matter of religion, than the head or the intellectual powers. We never before heard that knowledge was virtue, or that an acquaintance with science was happiness. To the contrary, there have been an amazing number of woful proofs—amazing, so long as knowledge and religion are identified, but not when it is believed that the simple rustic, or unscientific domestic, often lives more virtuously and happily, and dies more contentedly, than the fathers in science do. Strange, that it never occurred to the author, when eulogizing so highly the importance of knowledge, that he should confine himself to certain departments, to the exclusion of others! Did he never suppose that a man's own heart was a legitimate subject of research and study?—one, an acquaintance with which, the experience of all agrees, leads to the most salutary results in this life, and, it is to be presumed, the happiest in the life that is to come. It appears, however, that our Doctor of Laws is not thoroughly versant in this branch of natural

and moral science, else, we think, he never could have penned the following passages :—

"The practice of prayer, according to the common modes, and the prescribed ceremonials, appears to me to throw great, if not insuperable impediments in the way of religious improvement. Religious improvement depends on the increased and increasing knowledge of God. Increased knowledge implies an addition to the stock of ideas in the mind. But can this be effected by the practice of praying, or by any of the common formularies of devotion? The few ideas they contain, become mere dull and wearisome formalities by continual repetition. They are sounds void of meaning to the ear; and words that excite no intellectual movement in the mind. But religion consists of acts, rather than of words. Its great and paramount object is to elevate the human nature to the divine; but prayer, on the other hand, by humanising the Deity, tends to lower his image to the level of our ordinary humanity. We make God an incarnation of what is frail in man. We lower the Omniscient to the level of our ignorance and imperfections. We suppose that the suppliant breath of our erring lips can induce the All-wise to do what he would otherwise leave undone; or to make some change in his previous resolutions. Hence, must not this habit tend to instil more degrading notions of the Deity into the mind, than are consistent with true piety; or than he, who is impressed with a profound reverence for the Infinite and the Eternal, will think it right to entertain?

"We do not importune an individual like ourselves, to give what it is the character of his disposition spontaneously to bestow. It is neither courteous nor wise; it would be a proof of bad taste, of impatient rapacity, or craving selfishness. But, with respect to the Deity, can it ever be consistent with a steady and enlightened piety, with a right sense of his moral government, or a warm trust in his parental regard, to importune him day and night, for that which he will of his own free bounty grant, if it be for our benefit? In all prayer must there not be some latent distrust of the Divine goodness? or, is it not more or less an indication, that faith, resignation, and the best religious sentiments have not obtained a complete ascendant over the mind?

"When the Religion of the Universe is substituted for the existing superstitions, the teachers of the new doctrine will expose the futility of the prayer-making formalities and formularies in the old. How much time has it occupied that might have been devoted to some more useful purpose; to mental improvement, to physical enjoyment, or to corporeal recreation? How much industry has it relaxed, how much sloth has it occasioned? Might not the time that has thus been mis-spent in a formal or hypocritical service, have been employed in promoting the best interests of piety, and the intellectual advancement of man?"—pp. 80—82.

A tyro in philosophy! he who has the slightest knowledge of his own nature, and who is capable of calmly regarding its workings, need not be prompted as to the reply which can be made to this feeblest of all attempts we ever heard put forth, to render a man hopeless in adversity, or sedate and rational amid prosperity. Really, Doctor, you are as dull as you are dogmatic.

In a new system of religion, one cannot but be curious to see what it contains regarding a future state. The Doctor has too high a sense of his own nature, to think that there is to be no hereafter. We have, therefore, found in his dissertation something on this subject, part of which we copy, for the benefit of our readers; and much good may it do them.

"That next step, therefore, in the interminable gradations of existence, instead of being a state of never-ending fruition, will be preparatory to some other and higher sphere of life. Thus there will be a continuity of individual life through an endless succession of different states and forms of being. In every new state and form of being, there will be more full and gratifying manifestations of the Divine agency and perfections; so that the mind will for ever keep knowing more and more of God, without ever coming to that period when no more knowledge is to be had, and no further insight into the Divine agency and attributes to be obtained. For 'Deum scire est nihil nescire.' Such is the Religion of the Universe.

"The Religion of the Universe teaches us to view this life as one stage of our being, leading to other and innumerable stages and forms of existence; and not as a probationary state leading to a fixed and immutable scene of stationary bliss. The popular belief is, that this life of toil and suffering, but of short and variable continuance, is to be followed by one of interminable beatitude, at least to a certain select portion of the human race. This state or region of endless bliss is termed heaven; but of which no one pretends to have ascertained the locality, or to know the WHERE. If heaven mean the heavens, or the ethereal space, we know that that space is occupied by millions and millions of suns and worlds; in which it is probable that there are infinite varieties of sentient and intellectual beings, all in their separate states, and according to their several faculties, anxiously seeking to know more and more of that Eternal being, the knowledge of whose agency and perfections, constitutes the dignity, the glory and happiness of sentient and thinking beings in every state and form in the universe. Of that agency and those perfections we cannot know all that is to be known, though we should live and think and observe for millions of years, and in millions of different worlds and states of existence. 'Deum scire est nihil nescire.' Such is the Religion of the Universe."—pp. 113—115.

Nothing is ever said about God's Word by the Doctor of Laws; indeed, in the page at which we this moment open, "The Religion of the Universe," we find these peremptory words, "God can be known *only* in his works;" and like all the few and far between ideas contained in the book, this one serves for something like a ceaseless repetition, with wondrous little amplification.

We might have given abundant specimens of the author's liberality. Here is a sweeping one: "The ordinary gloomy (mark *gloomy*, and how it begs the question,) representations of human life, by the Calvinists and other (*other* here, means all but he of "The Religion of the Universe,") religionists, are neither agreeable to truth, nor favourable to virtue. They darken the canvass,

till all cheerfulness vanishes; all joy is extinguished; and earth looks like hell." The Doctor knows everything about the matter; and there can nothing else be said upon it, unless he allow us, with equal want of reserve, to assert that we never saw anything so gloomy as his "Religion of the Universe" appears, were it not that it is so confined in its scope, and so feebly advocated, that it can do no manner of mischief. In truth, the work is totally unworthy of the notice of any respectable journal, otherwise than that it is right to show, as widely as possible, how infidelity appears, even when advanced and supported by an LL.D. We suspect, at the same time, that there is something wrong about the upper story, or that there has been a crack in the roof of some years' standing, which gradually will grow wider; for, we find that so far back as 1819, the author endeavoured to shew how a very simple creed, if adopted by the Church, "would have opened the doors of the Establishment so wide, as to include all denominations of Christians within its spacious pale." What an amount of knowledge must he, who supposed such a thing, have imbibed of human nature. He is nothing of a visionary! not he; but admirably calculated to teach a universal religion, far superior to that of the Bible!

Art. XIII.—*A Saunter in Belgium, in the Summer of* 1835; *with Traits Historical and Descriptive.* By George St. George. London: Westley. 1836.

Who George St. George may be, or whether there does exist a person of the name, is more than we can answer to; but this, it is safe to say, that the Saunter in Belgium, by whomsoever written, is a poor performance. By far the greatest portion of the volume consists of an uninteresting abstract of the history, from the most remote periods of their existence, of the various towns and cities which the writer visited, in which abridgment he draws largely from Froissard and others, whose Chronicles are accessible to every one. The small amount of original matter, that, we mean, which purports to have been the result of his own personal observation, is bald, lean, feeble, and trifling; frequently puerile and silly. The style of the whole is inaccurate, and often ungrammatical. Many expressions, as faulty as the following, occur in the course of the work:—"It once prevailed all classes"—"as I sat to breakfast;" a ridiculous fondness for the elliptical, being the least that can be charged against these instances. But then we have also, "It came on to rain in a perfect torrent"—"I have ever fell in with"—"found considerable more difficulty," &c.; which cannot be supposed to rest upon any sort of whim, but rather something that is not more creditable to an author. Indeed, the alliterative George

St. George has given us a pretty good specimen of book-making, and the most common-place trash. And yet, we think, he adopted a plan of travelling, that might have yielded opportunities for making unusual observations, had he been able to take advantage of them, and that might have afforded materials for the construction of an extremely entertaining book. What a very different volume, we have frequently been ready to say, while running over the pages before us, would Sir George Head have made of Mr. St. George's travel! The former bestows upon the most trifling, and the most familiar things, such engaging colours, taken from his own fancy, or hangs upon them so many sweetly described, but natural incidents, that the reader cannot possibly be but delighted and bettered when he follows the painter and narrator. On the other hand, the present writer seems but to catch at the fag end of characteristic features, while he is without the ingenuity of conferring on them anything enticing of his own; and to be always stretching towards some more elevated or some better defined object than he can reach; hence tameness, incertitude of hand, and fragmentary bits, uniformly take the place which should have been filled with rapid, easy, and descriptive sketches.

Mr. St. George travelled alone, and a-foot; he wore the costume of the common people of the country, carrying at the same time a change of linen, or rather of cotton, together with some other indispensables. But he adds, "I never used stick nor staff from the beginning to the end of my journey." Now, this last, we take to be one of those undescriptive notices which are so abundant in the book; but let it pass. He travelled for "pleasure and instruction." This is all very well; but why did he not, when beholding human life in an aspect which summer tourists seldom court, contrive to convey some pleasure and instruction to his readers? Simply because he had it not within him, to sustain, in proper style, this solitary pedestrian saunter; while yet he flattered himself that the mere adopting an unusual, and somewhat formidable mode of travel, necessarily made him out to be a person of a manly, and somewhat singular genius.

The author himself, on starting, lets us into one or two things, from which we at once augured, that he was not made of the stuff, and had not the caliber for a solitary pedestrian tour in a foreign land. He says, "I left England with a deranged digestion." The announcement is unnecessarily precise, because it is offensive; and had his taste been as sound as his presumption was great, he must have known that this small piece of information would create a prejudice against him. But still more, he says, referring to his plan of procedure, after his first days' journey:—"Before I resumed my route, I breakfasted; and I would recommend every traveller on foot to do the same, whenever he has the opportunity. My break-

fast was the usual *café au lait*, of a description only to be found in France, with a portion of excellent brandy in it. Perhaps I may as well observe, that there is no breakfast known, which can compete with a due mixture of these liquids, for a *pedestrian*, with the usual accompaniment of bread and butter; *they* should never try any other, unless, indeed, particular habits necessitate *them* to a particular diet." Not to tarry upon the grammatical construction of this rule of law, which every schoolboy would mark, even without our italics, we, with a peremptoriness, as sweeping as any which the author can employ, assert that the Englishman, and especially a bragging, pedestrian son of Albion, who sets out upon such a breakfast, and kept it up for months, and during hundreds of miles of travel on foot, was as incompetent for the undertaking as my lady's lap-dog, or the most bilious man of the desk, within the sound of Bow-bells. We could easily tell Mr. St. George what constitutes a good breakfast; but it would be throwing pearls away were we to do so. Two general remarks, however, we confidently utter;—first, he who is a hale and hearty pedestrian tourist, is always ready to breakfast or to pad it, just as circumstances dictate; and anything like precision of system, is symptomatic of bad health or vitiated taste, such as must ever destroy all relish for a pedestrian undertaking, and for seeing objects in their natural colours: and secondly, the breakfast must be wherever it can be found, of that substantial and vigour-giving nature that will support and cheer the tourist for the next ten or twelve hours, enabling him to be careless where he goes, or what, in civilized lands, he encounters, and filling him all the while with gratitude towards Providence, and trust for the future. Such a pedestrian alone is ever prepared and glad to meet with unlooked-for incidents, and curious adventures. It is such a random, erratic genius as this, from whom the reader is to look for fresh, graphic, and cheerful sketches of nature and life, for the changeful shades of the varying hour, and the faithful self-portraiture of an ingenuous and properly equipped tourist.

But what better are we to expect from such a coffee and brandy mixture lover, as Mr. George St. George declares himself to have been, during his "Saunter," than the following sketch of a farmer whom he met with in the environs of Furnes?

"He understood no French, and I could speak but little Flemish, yet we managed, notwithstanding, to make out one another's meaning very sufficiently. In the course of this half pantomimic, half conversational intercourse, he contrived to ascertain by inquiry that I was an Englishman, and on making the discovery he immediately intimated to me that he could speak the English language. I was pleased and surprised at this piece of intelligence, and I congratulated myself on my good fortune in falling in with one who had the means and apparently the inclination of giving me much knowledge of many circumstances in connection with the domestic

life of the peasantry of the country. But when I put his information to the test, by asking him several questions to that effect in English, the only answer I could obtain from him was 'Yes.' A specimen of the conversation may not be unamusing.

"'Are the labourers here well paid?'

"'Yes,'

"'And therefore they are comfortable, of course?'

"'Yes.'

"'But I have seen many hale, hearty, strong and active beggars of both sexes!'

"'Yes.'

"'A person would suppose that if they could obtain more comforts by working than by begging, they would prefer labour?'

"'Yes.'

"'Why then do they beg?'

"'Yes.'

"'I dare say they are badly treated, though perhaps well paid?'

"'Yes.'

"'How then can you term them comfortable?'

"'Yes.'

"'What do you mean by yes?'

"'Yes.'

"I burst out laughing in the old man's face. It was unmannered and unkind, I admit, but the impulse was irresistible, the conversation had assumed such a ludicrous character.

"'Oh, I see you mistook the extent of your knowledge of English?'

"'Yes.'

"'And in point of fact you are entirely ignorant of it with the exception of one word?'

"'Yes.'

"I smiled, and congratulated the poor old fellow on his profound erudition; and he proudly told me in Flemish, that he had learned it all without assistance or instruction. I then set myself to acquire through another medium than English, the information which I wanted from him."—pp. 12—14.

We declare that the above sample is just as descriptive, as witty, and pungent as any portion of the whole volume. Many of the attempted sketches of manners and character, are even more vapid and complacently silly.

The industrious, and once opulent Flemings enjoy certain advantages which an Englishman might well envy. The author says that he purchased in Furnes, somewhat more than two pounds of sweet healthy bread for five *cents*, not quite five farthings; and that fresh meat, of a good quality, scarcely ever exceeds an average of threepence per pound, of eighteen or twenty ounces. But let all this be fairly weighed along with another fact—the marshy and unhealthy situation of the town, and indeed the major part of the country. The writer says, "I have calculated that the traveller sees at least a hundred times a greater number of cadaverous as-

pects in one day, (in Furnes) than he sees on the ordinary surface of human life, in London, during a week;" therefore, neither health nor pleasure can be connected with the cheapness of that portion of Flanders.

The "Saunter" contains a due share of notices, respecting public buildings, paintings, and sculptures; but nothing by any means striking, or beyond that which any one might say, or in the course of a similar tour, hear repeated day after day. We give a specimen, in what is said of the church of Notre Dame, in Bruges.

"Within, however, the church claims precedence of all others in Bruges, in point of real and ostensible riches. There are two statues, the one of the Virgin and child, said to be by Michael Angelo, and not unworthy of his hand, of which the story runs, 'that it was found in a Genoese vessel which had been captured by a privateer belonging to Bruges, and that the captors offered it to the Virgin, by erecting it in this church, to commemorate their success, and to insure her future assistance.' It is close to the high altar: the other is in the body of the church. They were taken to Paris by the French, but restored after the second capture of that city by the allies, in 1816. The other is a sitting figure of God the Father, nearly equal to the former in every respect; the sculptor of which is not known. These form the principal attraction to connoisseurs and lovers of art. Besides these there are various pictures by Crayer, Holbein, Vandyke, and other Flemish masters.

"In this church is the celebrated sarcophagus of Charles the Bold, Duke of Burgundy, of which Mr. Butler, whose excellent lithographs illustrate and ornament this work, has presented my readers with a *fac-simile*. It is perhaps one of the most elaborate monuments in the world. The material of which it is made, is a costly marble called touchstone, inlaid with gilt copper. The ornaments of the tomb are of enamelled silver, and are the most superb imaginable. The gilding of this monument alone is said to have cost one hundred and twenty-six thousand Dutch guilders, or between eleven and twelve thousand pounds sterling. At the date of its erection in 1477, money was of triple value, at least, to what it is at present; which would give upwards of thirty-five thousand pounds sterling as the proper sum expended on it."—pp. 172—174.

The author was informed that Bruges contains forty thousand inhabitants, of which it is computed that upwards of sixteen thousand receive aid from the public charities. This beats the most beggarly part of England hollow. We wonder what a Poor Law Bill, such as the one lately introduced among ourselves, would effect over such an army of paupers. Yet, notwithstanding their enormous number in Bruges, the author declares that beggary in the streets is not often seen. How the city contrives to support such an army, and to keep them out of sight, is not told, though such inquiries seem to be of at least as much importance, as the statement that they exist. It would appear, however, that there is still some remnant of the immense riches, once possessed by the people of Bruges, to be seen. In the room of the auberge, in

which the author slept, he informs us, that though it was a very poor, and little frequented house, yet the floor was of inlaid oak; the vast chimney-piece was of richly sculptured black marble; the walnut tree presses were deeply and superbly carved in grotesque, and on their summits were ranges of the most magnificent Dutch jars he ever beheld. While in the neighbourhood of this city, we must let Mr. St. George give a sketch, which seems to us the best of any thing to be found in the book, and yet our readers will not call it first rate.

"In one of my walks through the country in the neighbourhood, I met with a man whom I consider to have been as good a representative of the pure Flemish character as ever I lighted on. He was on his road to Bruges from a village in the vicinity of Belle, to see a son and daughter who had been settled in that city for the last ten years. Bruges was his birth-place also.

"'Seven and twenty years ago,' said he to me, 'I left Bruges as a conscript for the armies of Napoleon. *Vive l'Empereur!* Since then, I have not set my foot in the old city.'

"'You have seen some service, then,' said I.

"'Oh, yes! I have been in the snows of Russia—see! here is the print of a Cossacque's spear. I was one of the rear-guard under Ney, in the retreat from Moscow. *Vive l'Empereur!*' He showed me a cicatrice in his fore-arm.

"'Were you any where else?'

"'I was a prisoner for three years in Welshpool, in England. Do you know it?'

"'Yes,' I replied.

"We spoke English from thenceforward; our previous conversation had been in bad French on his part, and bad Flemish on mine. I found he spoke our language very correctly.

"'And did you serve any more after your exchange?'

"'I was in Waterloo. *Ah! mon Empereur!*' and he wiped away a big tear as he spoke of that day so disastrous to his idol.

"'And you are going to Bruges now?'

"'Yes! I have never seen the old town since I left it as a conscript, that is twenty-seven years this summer, exactly. I go there now to renew old acquaintances, if any of them exist, and to see my son and daughter who live there with their families. But you'll just come back with me to my house, and we'll have something to eat.'

"I assented to the proposition, and he absolutely returned on his road, a distance of upwards of three or four English miles to entertain me.

"I found his home a comfortable cottage, built of the small compact red brick of the country; furnished with no elegance, it is true, but full of all the substantials which make comfort and good cheer. There was bacon hanging from the roof, and cheese in the presses; ranged over and around the ample hearth, and still more ample chimney-piece of black marble, carved into scrolls and scutcheons, were the culinary utensils of the Fran, all of a form and figure perfectly identical with the vessels of a similar description so well known to the public through the paintings of the old

Flemish masters; and in two sleeping rooms, separated from the kitchen, or parlour, or entrance chamber, for it served for each, were seen ancient beds, large, high, and draperied, through the open doors. I never saw such beds in my life, the snow-white muslin curtains of both were deeply edged with rich lace, while underneath was a drapery of ancient damask. They were heir-looms, as well as all the furniture of the house. My friend made good cheer for me and gave me the heartiest welcome. When dinner-hour, one o'clock, arrived, we had bacon, eggs, fowls, and a variety of other food, and some excellent beer brewed by his wife, together with a capital bottle of old Scheidam. He entertained me as much by his tales of the wars as he did otherwise. I never saw one human being more completely idolize another than he did Napoleon. L'Empereur was either the Alpha or the Omega of every sentence he uttered; and every sentiment which took birth in his heart, seemed to have its origin in a recollection of that great man. Indeed, I never knew an old soldier who served under Bonaparte—and I have met with numbers of them in various parts of the continent, Belgians, Germans, Swiss, &c.—who did not speak of him more as men speak of a God than they usually do of a fellow creature."—pp. 181—184.

One thing helps to reconcile us to the author here, more than when he started to take his "Saunter," and that is, a more healthful appetite and relish for table comforts. By this time his indigestion had left him; nay, we find him, at length, declaring that no one should pass through Malines, whatever time of the day it may be, without partaking of what is called "a Mechlin breakfast," and which, though he cannot describe its component parts accurately, principally consists of pigs' ears and feet.

When in Antwerp, the writer resided in the vicinity of the cathedral, and was amused, as well as surprised, the very first night after his arrival, while reflecting on the magnificence and treasures of art belonging to that noble structure, to find the ridiculous so closely connected with the sublime, by the chimes that saluted his ears from the sacred temple—these being nothing less or more than "Buy a broom."

When describing the costume of the females of Antwerp, he detects a strong resemblance to that worn by certain classes in Ireland. It has, indeed, been recorded, that a colony from the Low Countries settled in Ireland, so far back as the invasion of Cæsar; but whether an agreement of dress, or of manners, as described in the following extract, can in any way be supposed to have been thus preserved, it is not for us to assert.

"I have mentioned that an old Dutch gentleman, who had lived a long time in England, was a resident in the auberge where I staid; to him I am indebted for a curious insight into a custom of his country. He took me along with him one night to a wake—as they would term it in Ireland—the funeral orgies held over the dead body of one of his countrymen who had expired in the morning; but he never mentioned to me what was to ensue, possibly because he wished to take me by

surprise, possibly because he saw nothing unusual in the circumstance. The corpse was laid out at one end of a long room; and by the head of the bed on which it rested were a few long stools. A table stood at the foot covered with pipes, tobacco, snuff in various boxes, bottles of gin, and vessels of beer. Two long forms ran parallel with the sides of the apartment close to the walls. On these were seated many people; indeed, the room was full of men and women when we entered. The widow sat at the small table administering pipes, beer, and gin to every successive applicant. In a short time singing commenced—I believe, psalms at first, for the airs which were new to me were very slow and solemn. Anon succeeded songs of a questionable character. *Chansons a boire*, and others of an unquestionable character, as far as immodesty was concerned, followed; and, ultimately, one of the party, the brother of the deceased, approached the widow and handed her forth to the middle of the room. A musician, who had it seems been in waiting all the evening, was then introduced, and dancing commenced by the pair of disconsolates 'treading a measure' down the apartment. 'The mirth and fun grew fast and furious' from thenceforward—every one danced, every one sung, and every one talked; such a scene of confusion and indecent riot I never witnessed: where the widow went I do not know, but I never saw her or her partner for the rest of the entertainment. I could not help thinking of similar ceremonies which I had witnessed in Ireland, and comparing them together. The resemblance was wonderful. The Irish, however, have the advantage over the Dutch in as far as decency is concerned. Though the scenes which take place at their wakes are objectionable enough, I never knew any of them to equal this in grossness. *Chacun a son gout.* It is not my taste."—pp. 326—328.

In Antwerp an old gentleman was pointed out to our author, of whom a curious account is given, because he was one of the most incurious persons ever heard of.

"He is an advocate, and until recently always practised in the courts. It is not long since he retired with an ample competence from the labours of his profession. But that is not the notable circumstance connected with him. Previous to the occupation of Antwerp by Napoleon, there were no quays to the river; and it was his great mind conceived, and his great will caused the erection of the basins and the improvements in that quarter, which has rendered it the most beautiful as well as the most useful portion of the city. Sixty-five years had the old gentlemen I speak of been a resident there, and yet he never saw these improvements, which so much interested the inhabitants; and which, at their commencement and conclusion, every person rushed to see. When urged to walk in that direction for that purpose, his answer uniformly was, 'I have not time now, wait till I make a fortune; I shall then retire from my profession, and visit them as well as the other things in town.' He kept his word. After he had made his fortune, by the closest application, and the labour of five and thirty years, he retired, and the first thing he did was to go sight-seeing; he was doing so when he was pointed out to me. I do not know whether he is as happy, now

that his curiosity is gratified, and opportunity afforded him for satiating it, as he was when he was at the drudgery of the bar and the closet; but I must say that I certainly never yet saw a human being look so supremely unhappy,"—pp. 328, 329.

We began to entertain hopes that the writer, after showing that he had arrived at sounder notions about breakfastings, than those with which he set out, would have given us something more spirited, novel, or quaint, than he could be supposed capable of relishing, so long as confined to bread and butter, and brandied coffee. But even a Mechlin breakfast is impotent and unproductive in some cases. Strange, that in mean auberge, or on dusty highway, that nothing like adventure or novelty was to be found, either as occurring to himself or any one else, that was worth recording or listening to. To be sure he fell in with a female peasant on one occasion, who trundled a heavily laden wheel-barrow before her, whom he commiserated; and hence the following notable story:—

"I spoke to her, and would fain have relieved her of a part of her excessive labour, although I feared my unskilfulness would have injured rather than served her, if besides to the trouble she had had, and the trouble she necessarily would have, was superadded the trouble of re-gathering and re-arranging the contents of her barrow, which it was more than probable my awkwardness would have contrived to overturn. She looked at me and smiled.

"'Monsieur,' said she in broken French, 'is not used to trundle barrows; I am. I don't heed it much.' The heaving of her breast, however, belied her generous and self-denying assertion.

"'But if Monsieur would permit me to have the honour,' here she made an elegant courtesy, which would not have disgraced a duchess, 'I should feel too happy to relieve him from the load of his haversack, which I see is rather heavy for him this hot day.'

"I of course refused this kind offer, made in that genuine spirit of goodness, which, after all, is the highest and best, as well as the strongest characteristic of the female nature, and assured her of what was not the fact, that I felt perfectly comfortable and entirely at my ease under it, for the purpose of setting her anxiety about the matter at rest. We then pursued our journey together for upwards of a mile. At parting, I put a franc in her hand; but I found considerable more difficulty than I could possibly have imagined, in making her keep it. Several times she attempted to return it; and it was only at last by walking away as rapidly as I could, that I succeeded. I have met equal kindness on all occasions from women; and there can be no doubt that the greater portion of the goodness of human nature is enshrined in their hearts."—pp. 332—334.

The truth is, the woman pitied the Saunterer, or had her laugh at his expense. The occasion, however, served the well-meaning pedestrian, to pay a finely expressed compliment to the dear sex. But if he has not won the favour of all the fair by this sentiment about enshrined goodness, surely not one of them can withstand the following eloquent testimony:—

"One word on the women of Brussells, and I have done with this chapter. I think them a noble race—fair, large, comely, and kind. They are superior to the Flemish women—I mean the women of Flanders Proper—and fully equal in every essential requisite to beauty, to the fairest women I have ever seen on the frontiers. Moreover, those who can afford to do so, dress well and tastefully, and walk well also. A better-natured looking race of women I never saw in my life; but women look kindly all the world over. It is only the reflection of their hearts in their soft faces. The poorer class of females are scarcely so well looking as the bourgeoise, who are generally handsomer in every respect than those of the highest class; they wear a long cloak like the females of the same condition in the centre and south of Ireland. That garment is called a 'cover slut' in the latter country, from its partaking greatly of the nature of charity, which 'covereth a multitude of sins;' in Belgium it is known by a synonymous term, the exact words of which I cannot at this moment remember. It is a useful garment for them, poor things! I believe beauty is more fugacious among the fair sex in Belgium, than it is in most other countries; perhaps from the physiological cause that they are literally fair; as it is well established that individuals of that complexion have much less vitality in their constitutions, than those whose purity is tempered with a darker shade of colour. I have been told, that most of them begin to fade when they have passed a certain age—twenty-one is fixed on as their rubicon—a fact which I can easily credit, from my own observation and experience. It is said they fade sooner than that age, if they become mothers. Faded or flourishing, they are good kindly creatures, exemplary wives, excellent mothers, and faithful friends in every emergency. I reckon the women of Brussells fully equal to the best specimens of their sex, I have ever fell in with in my own or in any other country."—pp. 360, 361.

After these specimens, we need not say more of the writer's gallantry. A better cattle-show style of description we never met with; and now for Waterloo. Here, he has the good taste not to repeat what has been thousands of times told before. What, then, has he to say? Why, that he still wore the costume of the peasantry of the country; that, while reading the inscription on the monument of Sir Alexander Gordon, an English party approached, to whom, in compliance with the custom of the natives, he took off his cap and bowed; but, lo! only two out of the five acknowledged the courtesy, and these were females, who acted "like thorough-bred ladies, as they certainly were;" but how such thorough-breds came to be escorted by "great, gaping-eyed, young boobies," who stared at the author, we do not learn. It appeared probable to him, at the same time, that though *gaping-eyed*, they were not *in business*.

"I cannot say with any degree of certainty what their condition in life was; but I think that they were not in business—because I think tradesmen would be much better behaved. Very different from this was the deportment of a party of French nobility, male and female, whom I met subsequently on the very same spot. Greeting on the one side—mine of course, as I was the poorest in appearance—begat politeness on the other

and a conversation of some length on the circumstances of the war, produced an invitation to partake of a *dejeuner à la fourchette*—with which they came provided. It is many years since I spent such a perfectly pleasant morning as I did with the *amiable* dames and frank-hearted gentlemen who honoured me on that occasion with their society. We had delicious viands, exquisite wines, and better than all, the grace, the fascination, and the *agremens* of the finest female society. I am not at liberty in a work like this to name those composing the party; but if I were, the mention of them would be a sufficient guarantee for the accuracy of all I have said respecting the individuals."—pp. 364, 365.

Mr. George St. George seems to have been sadly annoyed, because people did not discover the gentleman in him, in spite of his rustic dress, thus letting his vanity out rather unnecessarily to the eye of the indulgent reader. He even waxed pugnacious at La Haye Sainte, where he met with a Prussian, who had fought under Blucher at Waterloo.

"All I could say or do would not suffice to persuade him that Wellington was the conqueror of Napoleon. He persisted in asserting that Blucher was the hero of that sanguinary strife; and that it was owing to him alone that the British army escaped annihilation, and their great commander disgrace and death. My blood boiled at the old man's obstinacy; and I am quite sure that if he had been any thing near my own age I should have ended the contention with knocking him down, in proof of the powerful nature of my arguments. I might certainly have had the worst of it in the rencontre which would inevitably ensue, and I might have had the better: but for the honour and glory of old England, I would have tried it with him on the field of Waterloo. We parted friends; that is, when our hot fit of nationality was over."—pp. 366, 367.

We meant to have copied no more from St. George about the fair sex, but the following portrait is too good to be left out. The subject was seen at Sombreuf.

"She had a lank face, full of short hairs, flat nose, wide nostrils, a squint in one eye, and the other not quite straight; she was scarcely four feet high, her shoulders were square, and her back bent; yet notwithstanding these natural defects, I never met with a more agreeable woman in her class of life. She was full of fun—had a ready reply and a sweet smile always at hand—was ever good-humoured and bland in her manner—and, better than all, had a noble nature, a fine disposition, and a heart overflowing with the milk of human kindness."—pp. 367, 368.

Upon the omission hinted at, in the last paragraph of the volume, we need not anticipate the judgment of our readers farther than to say, that the author has not, in the slightest degree, incurred our displeasure on any one point, although it is to be regretted that such a well-intentioned man should have perpetrated such a foolish deed, as to publish the results of his Saunter in Belgium.

"It may be thought an omission that I have not made politics an incidental subject to these pages; but I trust I shall incur no public displeasure by stating, that politics formed no part of my plan. As far,

however, as they came under my observation, I think the people of Belgium have been bettered by the change of their sovereign; and that Leopold lives in the hearts of his subjects. I have heard many speak well of the king of Holland, and more speak ill of him; but I never yet heard any Belgian, however adverse to his rule, speak otherwise than well of Leopold. The prince I am sure is pleased with the people; and the people, I know from my own observation, are pleased with the prince of their choice. Long may they continue in such peaceful and happy union."—386, 387.

Art. XIV.

1. *On Insanity; its Nature, Causes, and Cure.* By William B. Neville, Esq. London: Longman & Co. 1836.
2. *Psychological Fragments on Insanity.* By Francis Leuret, M.D.

When any member of the medical profession acquires a reputation for curing particular diseases, an influx of patients is the certain consequence, and wealth increases proportionably with honourable fame. But though this holds as a general rule, insanity forms a decided and remarkable exception; and the reputation of a medical practitioner, for the successful treatment of insane patients, will seldom bring him either increase of practice or of reputation. On the contrary, the practitioner who devotes himself to the investigation and treatment of mania, is considered by his brethren, in most cases, as following pursuits of doubtful respectability, and as degrading himself into the lowest ranks of the profession. We, accordingly, find physicians possessed of respectable talents and connections, shrink from this department of the medical art, lest they should be degraded in their professional reputation.

The cause of this lamentable state of things is partly inseparable, we fear, from the disorders in question. Insane patients are seldom managed or manageable at home, and are, therefore, in most cases, consigned by their friends to some private or public establishment, where no one is interested in promoting their recovery. On the contrary, it is the interest of the proprietors and the attendants, that there should be no recoveries. The medical superintendants of such establishments may, indeed, be supposed, from their rank and education, to be actuated by humane and liberal feelings towards the wretched beings committed to their care; but when it is clear that they can have little or no interest—no increase of fame or of wealth from success, and no loss of either from the want of success—it would be expecting more of human nature than we are authorised to do, to anticipate requisite exertions from motives of pure humanity. The facts, indeed, which have been wrung from unwilling witnesses in recent public investigations, prove but too strongly that members of the medical profession—how incapable soever they may be of a dereliction of honourable and humane con-

duct—have not, when stimulated by interest, refrained from participation in the inhuman practices, not to call them crimes, connected with the treatment of the insane, which could not prevail if the public were made better acquainted with the history, the progress, and the treatment of this disease. We, therefore, propose to give our readers a slight insight into this distressing malady, and shall begin by extracting Mr. Neville's definition of insanity, which, upon the whole, gives a clear conception of the subject.

"The connection of the faculties of the mind with the brain, or, to speak more accurately, their dependence on this organ, is a point so certainly demonstrated by the labours of modern physiologists and pathologists, that we apprehend no objection can be made to a definition of insanity couched in the following, or something like the following, terms:—*Disordered function of the brain generally, or of one, or of several of its parts, without consciousness of this derangement on the part of the individual affected, and without notable or necessary implication of the functions of any other system in the body. Idiotcy*, again, as intimately connected with insanity, we should define to be—*Deficiency of mental manifestation, from lesion, imperfect development, or absence of one or more of the cerebral organs.*

"We perfectly agree with a distinguished continential writer, when he says that the disorders of the mind are only limited in number by the diversities which exist in the faculties liable to be affected. But as the mental faculties, in their state of integrity, are capable of being arranged under a few natural heads, so their disordered manifestations are also capable of being placed under titles in conformity with these. Thus the *propensities* and *sentiments* of our nature—the *moral* or *active* powers, as they are often entitled—form one grand, and, indeed, by far the most considerable item in our mental constitution; the *intellectual* faculties, and, subordinate to these, the *organs of the external senses*, constitute another.

"The discrimination of observers, from Pinel (the father of rationalism in the consideration of what are called diseases of the mind) downwards, has enabled them to see that the faculties in one or other of these two divisions might be affected singly, as well as conjointly and simultaneously: that insanity, for instance, might be entirely *moral*, the intellect not being affected; that it might be *intellectual*, the moral feelings suffering no deterioration in their capacities of healthy manifestation; and that it might be at once both *moral* and *intellectual*.

"Divisions of insanity in accordance with these facts have been established with the happiest effects in furthering a right understanding of this interesting subject.

"Those which individual observation, aided by the views of such as have preceded in the path, lead us to adopt, are the following:—

"I. General affective and intellectual insanity - - - - - -	When accompanied with violence or exaltation, entitled *Mania* by writers generally.
"II. General affective insanity - -	When unattended with violence, generally spoken of under the title of *Dementia.*
"III. General intellectual insanity -	

"IV. Partial affective insanity - { Generally taken in conjunction under the common name of *Monomania.*"—pp. 18, 19.
"V. Partial intellectual insanity

It will not be considered unnecessary, on a subject so important to many families, to narrate a few of some of the more common indications of approaching or begun insanity, and to exhibit the general predisposing causes to this disease. The precursory symptoms are various, as might be expected in a malady so varied in form. Headach, giddiness, throbbing of the temples, or impaired vision, have, severally or combined, ushered in a paroxysm; and frequently hypochondriacal apprehensions, arising from a disordered state of the digestive organs, have terminated in maniacal delusions. In many instances the symptoms first remarked, are a defect in the power of attention, fits of absence, frequent talking or muttering of the patient to himself, an unmeaning and fixed stare in the eyes, a dejected countenance, and sometimes jerking motions of the body, or odd gesticulations. Together with these appearances, the mind is sometimes under the depressing influence of hurt pride, disappointed hope, or religious apprehension; perhaps it is brooding over some feeling of remorse, fear, jealousy, or chagrin, on grounds which are wholly imaginary. Love is, in some instances, the predominant impression; and it is equally singular and characteristic, that the object of this affection and the patient are sometimes unacquainted with each other. The first indication in some patients, is an extraordinary flow of high spirits, about to end, at length, in maniacal delirium; in others, extreme terror is first noticed. The countenance is pale, ghastly, and strongly expressive of the inward emotion; the speech is hurried and tremulous; and the extremities are cold, perhaps bedewed with a cold sweat. Soon, however, the eye glares malignantly, the face flushes, and assumes the expression of ferocity; the objects of terror become the objects of vengeance, and the patient is furious. In some, there is an unusual degree of suspicion or of anticipation of evils, and a belief in imaginary plots or conspiracies. In others, there is great irascibility and malignity, and some act of desperation, vengeance, or cruelty, is perhaps the first obvious symptom of the malady. From the commencement of lunacy, and especially as long as the mind continues in a state of excitement, patients generally sleep little, if at all; yet some are disposed to lie constantly in bed, and are unwilling to answer questions, or to converse with their friends or relations. In some instances, the patient carefully conceals his illusions for a long time after they have taken possession of the mind. Perhaps, for the first time, he reveals them confidentially to his clergyman, or to his medical attendant. As soon, however, as maniacal illusions are betrayed, the nature of the case is manifest. Cunning is a symptom which, in many cases, manifests itself early—usually accompanies the dis-

order in its progress—and even continues after a partial cure may have been effected. In regard to the predisposing causes, we will quote a few observations from the first work at the head of this article.

"Among the most powerful of all the causes predisposing to insanity, may be reckoned the constitution received by offspring from their parents: if there be family resemblance, there are also family labilities, not only to this disease, but also to a host of others, such as scrofula, consumption, gout, apoplexy, dropsy, &c. Yet we must admit that what is called hereditary tendency to insanity is often taken in too wide a sense. The offspring of parents, one or other of whom may have become mentally deranged, from a combination of many powerfully exciting causes of insanity such as unmerited misfortune, great privations, severe domestic afflictions, &c.—if their lot be cast happily in life, are probably not more liable to insanity than the average of mankind. If these individuals exert due caution to avoid cerebral excitement of every kind, and lead quiet and sober lives, they will have little or nothing to apprehend on account of their parentage.

"Insanity is much more common at some ages than at others; for the disease is hardly known in infancy, and very rarely occurs after sixty years of age: between twenty and forty it is undoubtedly more frequent than at any other time. Still instances are not wanting of children, and individuals in the decline of life, becoming affected. Idiotcy, on the contrary is common in early life, when it mostly depends on general deficiency of the powers of the brain: hence it is occasionally seen to follow the progess of chronic hydrocephalus, injury to the head, severe general disease, &c.

"One of the most deplorable species of idiotcy we are acquainted with is that which occasionally attacks children of precocious intellectual and moral endowments: the faculties, it would seem, sometimes prove too active for the organization, which becomes worn out, or deteriorated to such a degree, that the prospect of a brilliant career is frustrated by imbecility or death. Less degrees of this disappointment are of more frequent occurrence; children, who are remarkable for their quickness and ability, often indicate in manhood nothing above mediocrity: just as in the vegetable world, the plant that is forced into bearing at too early a period soon becomes sickly, ceases to produce, and withers prematurely. Great general susceptibility, with precocious development of the moral and intellectual faculties, may therefore be set down as one of the predisposing causes of cerebral derangement.

"Many of the maladies to which we are exposed in after life would seem, in so far as their type or character is concerned, to depend on the treatment we receive as infants: thus it is found that a great proportion of sthenic insane adults were strong children, who, probably from having been highly fed and habitually stimulated, were rendered susceptible of disease in its more acute form, upon exposure to the exciting causes of morbid action generally. On the other hand, early bodily weakness, and indifferent treatment, although occasionally followed by a vigorous display of talent, seems often to lay the foundation of insanity."—pp. 38—40.

Besides those above referred to as the exciting causes to insanity, there are numerous others; indeed the catalogue might be extended to an almost indefinite length, and still not embrace the whole range of what are considered to be origins of this malady. Our author, upon this part of his subject, is very copious, and we therefore take the liberty of making an additional extract from his chapters on the proximate and more distant causes of this fearful disease.

"It is not easy to recognise any marked predisposing influence, in professions or modes of life; though speaking generally, we may say that professions predispose to insanity, in the same proportion as they expose those who exercise them to sudden vicissitudes of fortune, whether they be successes or reverses.

"Perseverance in a course of intellectual application may occasion serious and extensive functional derangement of the mental faculties generally. The chemist who shuts himself up in his laboratory for a succession of days or weeks—the poet who secludes himself from the world, and scarcely takes any sustenance, in order that the operations of digestion may not impede the progress of thought—each runs the risk of so far over exciting one or other of the intellectual faculties, and injuring his general health, that an attack of cerebral derangement may be expected to supervene.

"Poets, and those in whom the imaginative faculty is inordinately developed, are particularly liable to morbid affections of the mind. Aristotle laid it down as a maxim, that 'Nullum magnum ingenium sine mixturâ insaniæ.' This philosopher carried the sentiment to so great an extent, that he affirmed no poet was in possession of his right mind. He quotes, in illustration of his opinion, the case of Marcus, a citizen of Syracuse, who, when he had lost his senses, became a fine poet; but who, on recovering them, ceased to possess the talent. It has been maintained, for similar reasons, by the poet Dryden, that—

'Great wit to madness nearly is allied,
And thin partitions do these bounds divide.'

The same rule applies to the extraordinary development of any, or all, of the mental faculties. In illustration of this we may mention the names of the poets Cowper, Collins, Tasso, and Nathaniel Lee. It is also said that the illustrious author of the "Principia" was mentally afflicted when he wrote his comment on the Revelations. Lucretius was supposed to be insane when he composed the splendid work 'de Rerum Naturâ,' more particularly those passages relating to death and the state of the soul, in his third book. Des Cartes died of an affection of the brain. Lord Byron frequently laboured under excessive exaltation of sentiment. The mind of our sweet poet Burns was frequently influenced by deluions of the imagination. The late Mr. Hogg appears to have been somewhat similarly affected. Sophocles was accused of φρενῖτις before the tribunal, and only acquitted of insanity by reciting his 'Œdipus' at Colonos. Pascal, the mathematician, was hypochondriacal. The great novelist and poet, Sir Walter Scott, suffered through the same cause. Swift and Rousseau were insane. Luis de Camoens died whilst under the influence of this disease, at Lisbon; and the immortal author of Don Quixote, he

who, according to Byron, 'laughed Spain's chivalry away,' died mad in a hospital at Madrid.

"Over exertion of the mental faculties in youth we have seen to be occasionally followed by very melancholy consequences. The same cause may, and unquestionably sometimes does, produce similar ill effects, as we have illustrated, in riper years: generally, however, in manhood the brain is capable of supporting every ordinary and even much extraordinary exertion of an intellectual kind without suffering essentially; it merely becomes fatigued, and then the operations in which it is engaged must must necessarily be suspended, or such a state of exhaustion supervenes as compels the reluctant student to suspend his labours for some considerable interval.

"Absolute idleness may be stated as a frequent cause of derangement. Those who have no call upon their energies to provide for their daily wants, or are not so fortunate as to have created some occupation for themselves, are the victims of ennui and hypochondriasis to a greater or less extent; and insanity is without doubt relatively more common among the wealthy and indolent than among the classes who by necessity are laborious."—pp. 49—52.

And farther on we have a few particulars regarding the immediate causes of idiotcy.

"The most frequently exciting cause of idiotcy is congental malformation of the brain. The majority of born idiots have a brain imperfectly formed in every material point requisite for the due fulfilment of healthy functions, and inadequate for its mental offices; and it signifies little whether this is occasioned by incipient disorganization, accumulation of fluid, or otherwise. Some few have heads of the *natural dimensions* and appearances; in which case we may suppose the brain to be insufficient in its internal organization for the display of healthy functions.

"Idiotcy is seldom quite complete; that is to say, it rarely happens that the whole of the effective and intellectual faculties are suppressed: if there be but one exhibited, we may be assured that the organic activity to which the function is attached exists in the brain. Idiots are frequently cunning, destructive, acquisitive, &c. Some show a partiality to music; some even excel, without exhibiting a shadow of what is called sense or judgment, by their mechanical or verbal memory; and others, again, seem to feel the necessity of communicating their sensations, but never succeed, from inability to acquire the ordinary vernacular sounds, or a knowledge of written signs.

"Partial idiotcy, in the truest sense of the word, is not incompatible with very high intellectual and moral endowments. Those who cannot distinguish one musical note from another are as essentially idiots in regard to tone, as those who cannot see any difference between bright green and scarlet are, to all intents and purposes, idiots in regard to colour. A want of conception of numbers is a marked character. Great hebetude also, and occasionally even total deficiency in some one or other of the affective faculties, are encountered, owing undoubtedly to imperfect action, or perhaps to the total absence of the stimuli necessary to the healthy progress of the particular propensity or sentiment in fault."—pp. 65, 66.

Of the forms of Mental Derangement, we may class them in the following order.—

1. *Mania*, in which the hallucination extends to all kinds of objects, and is accompanied with some excitement.

2. *Monomania*, or melancholy, in which the hallucination is confined to a single object, or to a small number of objects.

3. *Dementia*, wherein the person is rendered incapable of reasoning, in consequence of functional disorder of the brain, not congenital.

4. *Idiotism*, congenital, from original malformation of the organ of thought.

We find that Mr. Neville offers a rather different classification than this. Speaking of monomania he makes the following observations:—

"Monomania and Melancholia have sometimes been used synonymously to designate the state of partial cerebral derangement so often encountered in practice. All that has preceded, however, must, we trust, have made it apparent, that there is no peculiar disease of the entire brain, considered as the organ of the mental manifestations, which can be entitled monomania. Monomania is the functional derangement of any one cerebral organ, the others continuing healthy, or only so far disturbed in their actions as they are swayed by the impressions conveyed from the part more especially affected. He whose sexual appetite becomes overactive, so that it leads the unhappy individual to break through the decencies of life, and to commit all manner of extravagances, is a monomaniac from amativeness: he whose parental feelings are so much disordered that his children become sources of misery to him, is a monomaniac from philoprogenitiveness: he whose mental manifestations become disordered from lacerated attachment, &c. is a monomaniac from over-excited adhesiveness: he who imagines that he possesses an intimate knowledge of all the arts and sciences, that a great nation is unhappy and ill-governed because *he* is not placed at the head of its affairs, whose schemes of aggrandisement reach from pole to pole, is a monomaniac from over-active self-esteem: he who becomes absorbed in notions of his religious obligations inconsistent with the duties of life, and the charities and enjoyments so liberally mingled by a beneficent Creator with our existence, who spends the night and the day in uninterrupted prayer, and goes about among his friends, in season and out of season, admonishing and denouncing them, is or soon will be a monomaniac from over-excitement of the combined sentiments of veneration, hope, and the sense of the supernatural: he, again, who conceives that he has discovered the perpetual motion, and bores the world incessantly upon his discovery, is near, if he be not actually, a monomaniac from exalted constructiveness; and so on, through the whole list of the primary powers of the mind."—pp. 101, 103.

As it is quite impossible for us to do justice to each of the forms of mental alienation, within the limits of a single article, we shall confine our attention chiefly to such points as appear to be

most novel and interesting. On investigating the facts connected with the causes of the various forms of deranged mind, we have been particularly struck with the discrepancy (apparent only it may be) between the reports of the French Hospitals, La Salpêtrière and Bicêtre, and the inferences of English authors with respect to religion as causing insanity. In the Bicêtre an average of the reports for six years gives fifty-five cases of insanity from religion out of 409; in La Salpêtrière, twenty-five case out of 508. Dr. Knight, on the contrary, asserts (in his work published a few years ago,) that out of nearly seven hundred cases of insanity, he only once ascertained clearly that either a moral or a religious cause produced the disorder, and he has uniformly found, upon investigation, that devoteeism was only an effect and not a cause of derangement. But we may perhaps consider the following observations of a recent author, as a more philosophic and rational account of the influence of religion. "Any passion, if excited to excess may cause alienation of mind; and consequently religion, which influences the internal man more than all the passions collectively, may certainly cause insanity; though there can be no doubt that a lunatic may imbibe a religious as well as another hallucination, and yet be insane from a cause the reverse of religious." With respect to sectarian principles of religion producing insanity, we may refer to the description of the Quakers' Retreat for Lunatics, near York, for a remarkable proof, that even a sect, among whom, on account of their system, violent passions might be supposed rare, are not at all exempt from insanity. Indeed, it has been stated that *one in two hundred* of the Society of Friends became deranged. This may be ascribed in part, to the propagation of hereditary insanity, by Quakers almost always intermarrying with each other.

Upon the subject of mortality among the insane, medical writers are greatly at variance in their statements; and Mr. Neville seems to be inclined to give no decision upon this subject, we accordingly, observe in the chapter devoted to this part of the treatise, very slight information, but we will quote a few paragraphs, to give our readers all that has been observed in relation to this intricate portion of medical statistics.

"The mortality in insanity has varied greatly at different times; that is to say, according to the circumstances in which the insane have been placed in regard to lodging, food, clothing, &c. Previous to the French revolution, the whole allowance to the insane was one pound of bread per diem; and the patients were generally lodged wretchedly in places worse than pigsties, and the mortality then appears to have been very great.

"Pinel reckoned it, at the beginning of the present century, at 1 in 20 or 23. Esquirol believes it to be considerably greater, amounting, in some forms of the disease—namely, in dementia, or the fatuous state in which incurable insanity so commonly ends—to as many as 1 in 3. In mania,

however, he is led to conclude that it is not higher than about 1 in 25; whilst in monomania it appears to be about 1 in 16. The average mortality, in cases of every description, is, consequently, 1 in 15. M. Foville, writing in 1829, states the average mortality at the establishment of the Lower Seine at 1 in 12 of the whole inmates, and at 1 in 23 of the recent cases. From a total view of 2445 cases admitted into Bethlehem Hospital between the years 1819 and 1833, it appears that the number of deaths amount to 99, which nearly gives an average on the whole of 1 in 24½. As the cases admitted into this asylum are mostly what may be called recent, and, if not cured within a year, are dismissed, this must be held as the rate of mortality in cases of mania and monomania. The mortality in several of the avowedly best conducted establishments in England is very much higher than, from the preceding reports, it appears to be in France; a fact for which we feel at a loss to account. Thus, of 128 cases received into the Retreat at York, 63 of which were of less than three months' standing, and 65 of less than twelve, the deaths amounted to 17, affording the average of about 1 in 7; whilst, of all the cases indiscriminately received into the institution, the above included, and 334 in number, 50 died, which gives nearly the same high average mortality.

"From these considerations, therefore, it would appear necessary to modify our views in regard to the influence of insanity upon longevity: the disease which, under any circumstances, reckons 1 victim in 3, or 1 in 7, or even 1 in 16, can never be viewed as among the number of those which have no tendency to shorten life; a too common persuasion, and one which has its weight in inducing families, in innumerable instances, to delay having recourse to efficient medical assistance at a period when it really is of the first importance.

"Some of the insane, indeed, live to a great age: but these are, undoubtedly, the exception. The majority of the insane die before the average number of years has elapsed which, at their respective ages, individuals in a good state of health are known to attain. The mortality is very much greater in the first and second years of the disease than at any subsequent period: of 790 deaths which occurred in the Salpêtrière between 1804 and 1814, 382 happened in the course of the first year from the admission of the patients; 227 in the course of the second year; and 181 during the seven succeeding years.

"Death, in the earlier periods of insanity, that is, within the first year, very commonly happens from mischief done to the system of organic life—the heart, the lungs, the stomach, intestinal canal, &c.; by the state of ceaseless excitement in which they, and the whole machine, are kept by the over or perverted activity of the brain. The fever induced by mere over-exertion of the muscular system is frequently followed by deranged nutrition, and a sinking of the general powers, from which the youthful often suffer severely; and the very same thing happens from unremitting excitement of the organs of the mental functions, whether only one or several of them be affected."—pp. 112—114.

We have not left room for noticing the medical remedies, whose merits are discussed by Mr. Neville; such as abstracting of blood, dry cupping, refrigeration, gyration and swinging, sleep, narcotics;

blistering, setons and issues, artificial eruptions, bathing, vomiting, nausea, salivation, digitalis, camphor, tonics, tobacco, diet, &c. All these are carefully and amply investigated in the work which is placed first on our list.

We cannot, however, dismiss Mr. Neville and his book, without giving him our word of praise for the diligence and research evinced by him throughout his treatise, and also for the candour and impartiality with which he states and canvasses the opinions of his medical brethren.

The second work under notice, is by an individual who has always been associated in our thoughts with untiring and scrutinizing investigation in the physical world; and we felt curious to know how far the talents so well exercised in material pursuits, would avail their possessor when applied to ideal objects—how far the inductive habits of our ingenious author would carry him in safety through the ethereal and imaginative fields of mental inquiry. We must say that our hopes have been flatteringly realised; and that, if we make allowance for the usual differences of opinion which are to be expected among men educated under circumstances widely dissimilar, the reader may expect to find, in the work before us, one of the most interesting and indeed amusing volumes which are permitted to enliven the heaviness of medical study.

The object of M. Leuret, in his present work, is to sketch the mental phenomena of insanity, using or endeavouring to use the same care to observe minute accuracy with which we are now so familiar in the works of various medical writers when they describe facts within the range of physical agencies. This attempt to render tangible, and as it were commensurable the thoughts and feelings of the mind, is supported, too, by *cases*. We do not here mean detailed histories of the pulse, the skin, and the physical condition of the viscera; but narratives of the conduct and apparent mental peculiarities of individuals, illustrated by copious and often amusing extracts from their conversations. These give a life and animation to the volume, which eminently distinguish it from most of our medical productions; while at the same time, its logic cannot in general be denied to be legitimate, and it does not seem to fall under any necessary prohibition of the "musæ severiores."

Dr. Leuret divides his views under ten heads, giving rise to as many chapters of diversified length, and not intended to conform o any methodical or complete system. Designing his work as a omparison of the facts he has been enabled to collect from obser- ation and books, he has preferred the irregular growth of ideas, hich under such circumstances, seems to be the natural course of uth within the human mind. Hence he has entitled his essay Fragments," the chain of connexion being no further preserved han was found convenient and useful.

Chapter I. is on incoherence of ideas. From this and the one which follows, we have compiled a larger share of matter than from any other; but we have been led on by the wish to give an example of our author's mode of pursuing the subject, and with this view we shall proceed to insert the abstract we have made.

The natural chain of thoughts and feelings which occur in a healthy mind follow a course guided by certain rules or principles, and generate a corresponding series of external appearances in the human face and gestures by which we are accustomed to judge of them. When perfectly sound and regular in their succession, these actions form a whole of which the parts are consistent. One class of derangements in mental phenomena is characterised by a defect in this regular catenation; and the individuals so suffering are distinguished by our author as "incoherent" insane.

At the threshold of this inquiry, we encounter the established authority of Locke, who would seem to place all the deranged within the bounds of the above category. A celebrated dictum of this writer argues that madmen reason justly from ideas badly associated; while idiots are distinguished from them by reasoning very little, or not at all. The definition of insanity here conveyed is defective, from not being sufficiently comprehensive. Insanity, as is well known, is of various kinds, often depending on the passions; and the idea of Locke, as is justly remarked by Dr. Leuret, is only applicable to monomaniacs.

There exists among the healthy a state of mind depending on a slight degree of incoherence, which throws some light upon the present inquiry. It generally receives the appellations of *imprudence* and *thoughtlessness*. In persons of this character, ideas frequently possess force and precision; but their succession is too rapid. They remain for so short a time within the sphere of attention, that the impression they make is effaced before the individual has had time to judge of their consequences. Links of concatenation are thus lost sight of; and as persons of this quick and irritable turn of mind are too much under the control of external circumstances, the connexion of their thoughts is frequently and entirely broken by the trifling occurrences which surround them.

Another source of incoherence in healthy minds is the want of that discipline of its habits which we commonly express by the word education. An example of this is given in a piece of writing by an individual whose elementary schooling had been defective. It is a certificate of good conduct furnished to a servant, in which not a single sentence is complete, or makes sense grammatically; while at the same time, it is impossible to mistake the honourable intention of the whole. The phrases are run into one another in such a manner, as to make one long continuous sentence from the beginning to the end.

Another example of healthy incoherence is derived from what is so frequently seen in the works of men of genius. Powerful and active minds seize the relations of subjects with so much facility and rapidity, that they are apt to overlook the intermediate steps, every one of which, by the possession of ordinary faculties, requires to be separately considered. Their productions, in this manner, often assume a disconnected and disjointed appearance; and are well exemplified by those works of profound mathematicians, in which the details of a chain of reasoning are omitted, and only a few leading points are introduced, leaving it to the more skilful and practised readers to fill up the vacancies.

Dr. Leuret proceeds to illustrate the relations which these instances bear to insanity by a number of curious examples, for which we have not sufficient space. These seem to point out in a striking manner the connexion between such derangement and the natural states of the mind to which we have just alluded; and to indicate that the mental disorder may be of much less extent, and more within the control of the will of the patient than we frequently are apt to imagine. He remarks, further, that the insane frequently render the apparent incoherence of their ideas much greater than the reality, by voluntary omissions; in some instances, we may suppose, from impatience, and in others from a desire of concealment.

In contrast with the preceding chapter, that which follows is on the irregular coherence of ideas, producing delirious conceptions and a fixedness of false impressions. Dr. Leuret here occupies some space in proving that there is no such thing to be found as an idea essentially insane. All insanity in ideas appears to depend upon their morbid association, their want of association, their presentation under improper circumstances, as by hallucination, &c. &c. This subject leads him into the inquiry, so much canvassed out of the profession, of the distinction between insanity and simple error. But the impression will be more striking, if we let our author speak for himself. He found opinions among philosophers and in common life equal in absurdity to the wildest which he could derive from the tenants of the Salpêtrière.

"A woman who kept chairs for hire in one of the parishes of Paris, and who came under the care of M. Esquirol, insisted on being called [illegible]-ly Mother Church; she said she had bishops in her stomach, holding council there.

'Thomas Willis, the same, by the way, who wrote on insanity, says t the animal spirits are in perpetual agitation, and that they sometimes r so violently to the brain as to produce effects similar to those of gun- rder.

'Descartes considered it as an established fact, that the pineal gland is irror, in which the forms of external bodies are reflected.

'According to St. Gregory, a nun, in eating some lettuce, swallowed

the devil with the lettuce, because she had not made the sign of the cross.

"Is one of these assertions better proved than another? They are all equal in the eye of reason; but in place of consulting reason let us hear the opinions which they would probably entertain of each other.

"Willis would perhaps condemn the opinion of Descartes and that of St. Gregory. He certainly would reject that of the woman.

"Descartes would perhaps admit that of Willis and that of St. Gregory. He certainly would reject that of the woman.

"St. Gregory would perhaps unite in the opinions expressed by Descartes and Willis. He would certainly reject that of the woman.

"The woman would not perhaps understand what her judges said; probably she would take them at their words, and admire the profundity of their learning; yet as regarded herself, she would think herself the only competent judge, and consent to no condemnation.

"Why is it that they all condemn her? We will reply. She has not the art of supporting her false conceptions by *proofs;* she is incapable of arranging arguments to demonstrate what she advances; she knows not how to combine analogies and accumulate quotations; she is not endowed with the talent of deceiving herself and others by processes of reasoning. With her the false conception stands bare; every one perceives its whimsical character; with the learned, on the other hand, it is dressed up, coloured, and loaded with tinsel, and its decorations give it, at least for a time, the appearance of truth.

"Is it then so uncommon an occurrence for things as impossible as these to be so widely diffused and publicly taught, for whole nations to give them implicit faith, and continue to do so for a long series of ages? Do we not still find, among modern nations, without a single exception, traditions generally received, which, when examined by a mind free from all subjection to opinions, respectable merely from their antiquity, would be justly placed in the same category with the delirious idea of this woman? Whether it be owing to the confined range of the human understanding, or to a want of accuracy in its operations, or whether it rather arise from indolence, we receive almost all we learn without examination. If we except the mathematical sciences, which contain an element of certainty that enables us to estimate the value of what they teach, human knowledge is composed of facts, the truth of which is taken for granted rather than proved, and of theories which we accept ready made in preference to incurring the trouble of analyzing them and examining the deductions upon which they profess to be founded. And when it occurs to us, amid our inquiries, to investigate the evidence of these systems, surprised at the disenchantment we incur, at the fall we experience after having deemed ourselves at such an elevation, and at the labour necessary to realize a well-founded science, we recoil from the task, and return to the ancient routine which we find so convenient and agreeable."

Error alone, then, according to Dr. L., is altogether insufficient as a means of discriminating insanity. To the erroneous character of the idea must be added, fixedness and an irregular or abnormous cohesion. The lunatic who is the subject of these qualities, is distinguished by the term an "*arranger*." He falls of course under

the general head of monomaniacs, as indeed do all the cases described in this volume, with the exception of the chapter just completed. The class monomaniacs also includes those who have visions, those who are insane from pride, the hypochondriac, &c. &c.

Our author here proceeds to illustrate this subject by a series of cases, the analysis of which will not come within the bounds of our essay. We will proceed to sketch an outline of the distribution of the work as rapidly as we are permitted by those temptations to diverge, which its interesting pages continually present.

Abnormous cohesion of ideas is divisible into three classes, giving rise to as many sections of the present chapter. The first of these relates to *mental* things. Under this our author includes imaginary conspiracies, persecutions, &c., of which he inserts several curious examples. His first case, that of the military officer at Charenton, appears to us to exhibit rather a morbid excitement of anger and pride, than a morbid association of ideas. He apologizes for the similarity which his mental arrangers bear to the *manufacturers of systems* in science; rather an unfortunate resemblance, certainly; but we will add that conspiracies and persecutions equally imaginary may occasionally be met with in common life. Section 2, relates to arrangers of matters which are objects of *sensation*. This process takes place compatibly with health, when passions, which have the effect of directing our attention forcibly to an object, deprive us of the freedom of thought necessary to estimate the real value of our sensations. To him who is frightened with darkness, the void is peopled with giants and phantoms; to the criminal every one appears an accuser; to the exile, every thing recalls the memory of his absent country; and to the lover, every thing speaks of love. Among the insane cases, we are somewhat amused to find one from America. It is communicated by M. de Tooqueville; and is that of a negro at Baltimore, who fancied that a noted slave-trader was continually employed in following him, and tearing off portions of his flesh. How much of this may have arisen from the patient having heard the figurative language in which slave-dealers are denominated traders in human flesh? We well recollect a fellow in a slight delirium, who, apparently in consequence of a confused recollection of the inquiry whether "his bowels had been opened," entertained the consulting physician with a piteous detail of our enormities in forcibly removing his intestines from his body, and washing them in a basin. Dr. L. gives us several amusing stories of demonomaniacs, and a catalogue, extracted from another work, of epidemic manias which had at different epochs prevailed among the population of France. The distinction between this species of morbid association and real hallucination, is, according to M. Esquirol, cited by our author, that the present class erroneously connect and consequently misunderstand, sounds and other sensations which have a real existence; while persons in hallucination imagine

that which has no existence at all. The one party hear reproaches in the wind and the rustling of the leaves; the other in the midst of the most profound silence. Section 3, relates to cases of erroneous association with regard to the patient's *own individuality.* This includes those who imagine their limbs to be made of glass, &c., as also that more formidable class, recorded in ancient times, as having imagined themselves converted into wolves, and became murderers and cannibals in consequence. Besides these lycanthropi of history, he cites a horrible case of murder and cannibalism from Georget, committed in 1823; and a case of vampyre appetite from Berthollet. At the end of this chapter is a discussion of the opinion expressed by Professor Broussais, that the general palsy of the insane described by M. Calmeil and others, is the natural termination of insanity. M. Leuret decides in the negative. The proportion of paralytic, among a given number of insane, varies excessively, and is frequently so small as to render the opinion alluded to altogether improbable.

Chapter IV. is clearly distinguished, and treats of *passive inspirations.* We would here submit that we cannot comprehend how inspirations, as regards man, can be any other than passive. By the very meaning of the word, it implies that he is influenced by an extraneous agency; and how can his predicament be any other than passive? In active inspiration, according to Dr. Leuret, to whom we return, the favoured or afflicted individual is elevated above himself; but he still retains the continuity of his existence, the personality of his thoughts, and the responsibility of his actions. In passive inspiration, on the contrary, he is partially or entirely placed under the control of another and an immaterial agent—he feels that the thoughts and words presented to him are those of a higher power, and in many instances is forced to obey commands issuing from a similar source. In this and the chapter on visions, we feel obliged to say that Dr. Leuret has followed a course which we regret. Difference in religion, or the belief in it of one individual, and the disbelief or doubt of another, ought, certainly, not to retard the progress of science, or to prevent any inquirer from observing and recording facts, and drawing all reasonable inferences, by the comparison and discussion of them. But why endanger, or at least circumscribe, the utility of a body of philosophy, by needlessly placing it in collision with the most solemn beliefs and dearest hopes of the great majority of the civilized world? Insanity has examples enough in modern times and profane history, to render it quite unnecessary to bring in question the pages of the prophets and evangelists. M. Leuret ought also to concede weight to a remark which we not unfrequently hear from the pupils and admirers of modern French pathology, viz. that modern cases are more useful than ancient ones, because they are observed with the improved lights of science; and he could have easily added more to

the mass of his facts, by spending the same hours in the yards of Charenton or the Salpêtrière. We hasten to our conclusion, however, from a want of time and space; and though abundantly willing to quit the branch of the subject of which we have just been speaking, we sincerely regret the want of power to dwell at more length on his remaining chapters.

Chapter VII. is on the monomania of pride—and this begins the general division, delirium of the passions; Chapter VIII. on ascetic insanity; IX. on hypochondriasis; and X. and last, on insanity from the terror of damnation. Under the head of pride, is recorded the case of a young man, who imagined himself to be the son of the Emperor Napoleon, and at a subsequent period, of Murat; and who would not speak to his physician without prefixing the particle of nobility to his name, calling him M. De Leuret. He was cured under the attendance of our author, and with the advice of M. Esquirol, by mental treatment exclusively. Under the head of ascetic insanity are comprised the mystics, who attained a variety of excited conditions of the nervous system by the severity of their discipline, their abstinence, and the prolongation of their prayers. These conditions M. Leuret identifies with hysteric, cataleptic, and other familiar states. We wish we had space for the narrative of Therese, the dealer in slippers. The name hypochondriasis is attributed to two distinct affections, the one situated, as its name imports, in the hypochondrium, and principally in the stomach and duodenum, only affecting the mind in a secondary manner, and with uncertain frequency; the other a disease of the brain. It is easy to distinguish the symptoms of the two classes. Our author divides cerebral hypochondriasis under the heads of cases produced by a physical cause, cases produced by a gradual decline in the mental faculties, and cases occurring without any prior affection of the mind or body. Those who are familiar with the writings of Georget will perceive how far Dr. L. here lays claim to originality.

The title of the last chapter explains itself. The anecdotes related as illustrations are curious and amusing; but do not seem to us to form themselves into a system, or induce any general conclusion.

Art. XV.—*Rudiments of Physiology, in three Parts.—Part I. On Organism.* By John Fletcher M.D. Lecturer on Physiology in the Argyle Square Medical School. Edinburgh: Carfrae & Son. 1836.

We view with no little pleasure each new attempt that is made to render more clear the study of physiology. In all that relates to its own organization and the vital laws to which it is subjected, every member of the human family has a deep and abiding interest. Many of the most pernicious errors and customs of society, in relation to education, dress, occupation, food and drink, and the location and construction of dwellings, as well as to the opinions

entertained in regard to the means of preventing and curing diseases, have their rise mainly in an ignorance of the various functions of the living system, the influence which they reciprocally exert upon each other, and the manner in which they are acted upon by external agents. It is at least certain that the errors and customs to which we allude can only be effectually removed, by causing the study of physiology to enter as an essential item into every scheme of general education.

It might have been thought, that the structure and functions of the human body furnish sufficient matter for the curiosity and investigation of the general inquirer after knowledge, no less than for him to whom the study is of immediate practical necessity. Surely we are "fearfully and wonderfully made." Where else shall we look for such a specimen of mechanism, fitted with such matchless skill, for the accomplishment of an endless variety of purposes? —to say nothing of the inscrutable apparatus, designed both as the residence and the instrument of the immortal mind.

And yet, curious and interesting as are these subjects, and fruitful as they are of most useful results, there are few persons among us, with the exception of medical men, whose curiosity is excited to study them. Of the wonders of the human body, the learned, in regard to general subjects, and the unlearned, are alike, or nearly alike, ignorant. If we sometimes, and it is rarely that we do, hear the preacher or the orator refer to a physiological phenomenon by way of ornament or illustration, the antiquity of the allusion is often betrayed by the reference to an old and discarded theory; the classic origin of the figure shows the sources of the author's information. There is perhaps no part of science, in regard to which such crude and incorrect notions so generally prevail. Aside from the medical profession, all are in the dark in respect to many wonderful phenomena, exhibited in the commonest functions of every-day life. We are indeed, somewhat surprised, that so important a branch of natural philosophy should have been so long allowed to remain the sole property of the medical profession.

The common explanation, or rather apology for this state of general ignorance is, that the subject is involved in phraseology so technical, as to forbid the researches of those who do not make it the business of their lives to pursue it. It is true, that when followed out in all its details, medical science includes the knowledge of many things, not known to ordinary men, to which names must be given; and thus a language is created, as peculiar as the knowledge of which it is the instrument. But the general knowledge of physiology, of which we are speaking, demands no such intimate acquaintance with details. In point of fact, most of the physiological works published in modern times, although written for the profession, without any especial care to avoid technical phraseology, may be read with facility by any man of ordinary intelligence, and require

less use of a glossary than the speculations of many wild theorists whose doctrines have at times excited much popular curiosity.

Such being our opinion in regard to the value and utility of this science, we will at once lead our readers to a proper acquaintance with it, and give our author's definition of it, which is at once clear and simple.

"*Definition of Physiology—Comparison between Inorganic Matter and Organized Beings—Classification of Organized Beings.*—The term physiology signifies etymologically the history of nature; and it was in this comprehensive sense, that it was employed by the ancients in general. By the earlier moderns it was restricted to signify the history of that branch of medicine which relates to the nature and functions of man; but it has now recently been again extended to include the nature and functions, not only of other animals, but of plants also. In this acceptation of the term, physiology may be defined to be the science of those actions of organized beings in which life consists*: in other words, the science of life†. It has been proposed by some late authors to super-

---

"* It appears to be of essential importance that the meanings attached in the following lecture, to the words 'Organized' and 'Life,' as well as to some others more or less allied to, and therefore liable to be confounded with them, should be from the first precisely defined. How frequently do we find authors, with whom we agree perhaps in fact, perplexing us with such sentences as 'Life results from organization,' when they mean to say, 'Vitality results from organism.' The following short glossary will, it is hoped, obviate all ambiguity and misunderstanding on this score in the present instance.

"Organ—A part of a plant or animal more or less distinct from the rest, and destined to perform, either alone or in conjunction with others, some specific function.

"Organization—The *process* by which a being possessed of organs is formed (v. g. the formation of a germ).

"Organism, or Organic Structure—The *structure* of a being so formed.

"Organized—Possessed of such a structure. The process by which the several organs became perfectly distinct from each other (v. g. the development of a germ).

"Organic—Appertaining to organized beings.

"Vitality or Irritability—The property which characterizes organized beings, of being excited by certain powers otherwise than either strictly mechanically or strictly chemically.

"Life—The sum of the actions of organized beings, resulting directly from their vitality so excited.

"It is constantly in these senses that the foregoing words will each be used in the text of these lectures; and where a different meaning seems to be attached to them by authors cited in the notes, the sense apparently understood will be at the same time expressed in a parenthesis."

"† By Rudolphi Physiology has been defined to be the doctrine of organism. An organized being without life is, according to him, a thing which cannot be conceived, since organism and life always begin and terminate at the same instant, and exist together in the same degree: the term life, then, signifies, he says, the same thing as organism. (*Grund. der Physiol.* 1821. I. § 2 and § 209). And indeed, if he employ the term organism to signify something not merely co-existent, but identical with life, the proposition is a new truism, and the alteration in the definition was only superfluous; but if he employ it, as appears to be the case, to signify organic structure, the proposition is mistaken, and the alteration was vicious. It is not the case, as assumed by Rudolphi and so many others, and among the rest by Adelon, that 'le mode de structure, appelé organization (organisme), et le mode d'activité, appelé vie, existent toujours ensemble;' (*Physiol. de l'Homme*, 1823, I. 31). The error having originated in confounding life with vitality or irritability, a constant attendant indeed on organism, and one

sede the term physiology by the terms organonomy, phytonomy, zoonomy, bionomy, or some others now precisely indicative of the scope and bearings of the science; but this endless introduction, on every frivolous pretence, of new technical terms seems adapted much less to benefit, than to injure the cause of philosophy."

"Organized beings then, the characteristic actions of which it is the province of physiology to investigate, are distinguished from inorganic matters by certain peculiarities, 1st, in their structure, and 2nd, in their actions. With respect to their structure, the following may be said to be the principal distinctive marks respectively.

"Of Inorganic Matters.;	"Of Organized Beings.
1. A body of an indefinite form, or of one presenting flat surfaces, and bounded by straight lines; of an indeterminate bulk; and without any general envelope.	1. A body of a definite form (*individual*), presenting convex or concave surfaces, and bounded by curved lines; of a determinate bulk; and invested by a general envelope.
2. An aggregation of homogeneous parts, no one of which bears any certain relation to the rest.	2. An aggregation of heterogeneous parts (*organs*) each of which bears a certain relation to the rest.
3. A substance exclusively either solid, liquid, or aëriform; the particles of which are merely either superimposed upon, or intermingled with each other.	3. A substance conjointly solid, liquid, or aëriform (*tissues and fluids*); the solid particles being, as it were, interlaced, or interwoven together, are traversed by the fluid.
4. A composition cast of but few elements, associated into binary compounds; which, as formed by common chemical attraction, are easily imitated artificially, and which are not prone to spontaneous decomposition.	4. A composition cast of several elements, associated at least after the cessation of their vitality, into ternary or quaternary compounds, (*Proximate Principles*); which, as formed by secretion, are not capable of being imitated by art, and which are prone to spontaneous decomposition*."

necessary condition of life, but still not life, itself—not *la vie*, but *l'aptitude à vivre*. Indeed Rudolphi himself appears elsewhere to be aware of the distinction, and describes, not life, but vitality only as co-existent with organism, admitting that there can be no excitement—that is, no life—without the requisite stimuli to excite, as well as the requisite susceptibility of being excited. (*Ibid*, § 214). An asphyxied man is not disorganised, but he manifests no life; and the ear of blighted corn may continue organized, and retain its vitality for twenty or thirty years; nay, the seeds of some plants may do so perhaps for a hundred times that period, but without in all that time exercising any one of the functions in the sum of which life consists. Vitality, or irritability, resulting as it does from organism, can never fail otherwise than from the destruction of this organism, and the return of the organized being to the state of inorganic matter; but life may fail without any such conditions. Dr. King has, with more propriety, lately represented anatomy, not physiology, as 'the science of organization' (organism). *Substance of a Lecture, &c.* 1834."

"* It has been made a question whether there be really any precise line of demarcation between inorganic matter and organic beings, and whether the former do not, in fact, slide by insensible degrees into the latter. To say nothing of the alleged iden-

We have next a comparative view of the gradations of the animal and vegetable kingdoms, with an attempt to establish a close affinity between each separate portion of the scale of creation, from the insignificant fungi, through all the various orders of vegetation to the most perfect; then again in the animal kingdom from the infusoria, the least of living things, up to man, the lord of the creation. The speculations of our author, though not new, are very cleverly put together, as will be seen by the following quotation.

"1. The first of the above proposed distinguishing features in the structure of organized beings furnishes the foundation for PHYTOLOGY and ZOOLOGY, or those sciences which specify individuals, whether plants or animals, and refer each to its proper place in the system of nature.

Inorganic matters have no individuality, except in their integrant molecule. They may have a tendency, like chrystals, stalactites, and petrifactions, to assume a regular form and size; but the operation of this is in a great measure accidental, and they are susceptible of division in any direction, and to any degree, without prejudice to their properties; they cannot

---

tity of their molecular construction, a doctrine, not only of many of the ancients, but of Leibnitz (*Essai de Theodicée, &c.* 1720), of Turberville. Needham (*Sur la Generation, &c. des Substances An. et Veg.* 1750), of Fray (*Sur l'origine des Corps. Org. et Inorg.* 1817), and of some others in our times—it has been assumed as an axiom by some philosophers, that, in the sensible characters of their works, *La Nature ne va point par sauts*, that the law of continuity is maintained from the lowest to the highest of created beings, every thing that exists constituting an essential link between something immediately below, and something immediately above itself in the great chain of creation; and that, consequently, all nature being made up of individuals, distinguished from each other only by a greater or less degree of advancement, every attempt to arrange them into genera, orders, classes, and kingdoms, must be as unphilosophical as it is futile. This notion has been inculcated principally by Robinet, who, besides adopting the doctrine just alluded to, or rather the necessary inference from it, that 'toute la matiere est organique, vivante, animale,' expressly describes every object in existence, mineral, vegetable, and animal, as resulting from the repeated efforts of nature, which became only progressively successive, to form man. All these fantastic minerals, accordingly, which have been called Encephalites, Opthalnolites, Podolites, Chirites, &c., furnish Robinet with proofs of this long and bungling apprenticeship of nature to the art of man-making; in the course of which the repeatedly inorganic kingdom of nature is represented by him as having passed into the organic, through the medium of mica, talc, and other fibrous minerals, as it has been more recently by Schweigger (*Handbuch der Naturgeschichte. &c.* 1820), through that of some kinds of corals: but in either case it is quite impossible, it is said, to determine where the one ends and the other begins. Whatever may be thought, however, of the difficulty of discriminating between one form of organized being and another, that of distinguishing any such being from inorganic matter seems to be altogether imaginary. Even Bonnet, one of the most powerful advocates of the doctrine of a graduated scale of bodies, and who does not hesitate to inculcate that

> —— 'each moss,
> Each shell, each crawling insect, holds a rank
> Important in the plan of Him who framed
> This scale of beings—holds a rank which, lost,
> Would break the chain, and leave behind a gap
> Which Nature's self would rue,'

limits, that in passing from inorganic matters to organized beings, 'La nature semble ire un saut,' (*Sur les Corps Organ.* 1762); and, as remarked by Prichard, 'No analogy an be traced except what is vague and chimerical.' (*On the Vital Principle*, 1829.)".

consequently have any fixed and certain shape, extent or covering, and their character, therefore, and situation in the system of nature, must be taken from some other peculiarities. On the contrary, organized beings have each collectively an individual existence, and proportions and dimensions more or less established; and, upon being divided, either acquire, in each portion, such new parts as are necessary to maintain its individuality, or cease to exist; the shape, therefore, as well as the bulk and covering of each, is more or less decided, and affords sufficient grounds for determining and arranging them.

"Plants are, however, somewhat less distinguished from minerals, in these respects, than the majority of animals are, since they are in general capable of being multiplied by division, while the latter are not.* Further, they do not equally affect the globular or cylindrical form—which appears to be the basis, as it were, of the animal configuration—nor is this form so generally symmetrical, that is to say, they are not so commonly divisible into two equal halves; they are capable, in general, of attaining a much greater size; the number of their members is commonly less determinate; and they have, unlike animals, a tendency to increase rather towards their periphery than towards their centre. Plants, however, are not necessarily less highly organized than animals. It has indeed been maintained by some naturalists, and is a common opinion with the uninformed, that the vegetable constitutes a kind of intermediate kingdom between the mineral and the animal; and that the highest tribes of the former are still one step lower, in this respect, than the lowest tribes of the latter.† So far, however, is this from being the case, that it is not the highest, but the lowest tribes of plants which are most intimately related to the lowest tribes of animals—both being, in fact, only one remove from minerals, and perhaps, if not identical with each other, at least mutually convertible‡—and it is from this point, or the common foundation of both, that Nature seems to advance by two different roads, till she arrives, by the one, at the highest point of the vegetable, and, by the other, at the highest point of the animal

---

"* Hence, by Darwin, Decandolle, and others, a plant has been represented to be not so much a single individual as a collection of several; and, if this be admitted, it may be said, perhaps summarily, that minerals are individual only in each molecule, while plants are so in each member, and animals in the sum of all."

"† This view of the matter was taken, for example, by Bonnet (*Sur les Corps Organ.* 1762), and by Buffon (*Hist. Nat.* 1768), the latter of whom speaks of the Fresh-water Polypi as the first of plants, or the last of animals."

"‡ It was this amalgamation, as it were, of the rudimental forms of plants and animals, which gave occasion to Pallas, Brisseau-Mirbel, and others, to deny that there is any real distinction between them; but Nitzch and G. R. Treviranus are perhaps more correct, in regarding many of the so-called acotyledonous plants, as zoophytes, which are perhaps essentially the same, as neither plants nor animals, properly so called, but a kind of chaos from which both take their rise. And accordingly some kinds of Algæ, and Infusoriæ have been described as mutually convertible by Ingenhouz, Edwards, and many other naturalists; and so ambiguous are at best the marks of these tribes, that, while some kinds of reputed Algæ have been identified with Polypi by Fontana, Saussure, and Girod Chantran, the Sponges, so commonly regarded as of an animal nature, have been referred to the vegetable kingdom by John Baukin, Rey, Tournefort, and Spallanzani. There appears to be no way of reconciling these discrepancies, but that of constituting a tribe of organized beings inferior in rank to either plants or animals, in the strict acceptation of these terms, and constituting a link between the mineral kingdom, on the one hand, and the proper vegetable and animal kingdoms on the other."

kingdom.* Beginning, then, with the most abject forms of each—which we may, if we please, identify—we seem to ascend almost in the following order to the most exalted; assuming, in the meantime, as the criterion of advancement in the scale, an increase in the number and extent of the manifestations of life, or of the relations which an organized being bears to the external world. It is hardly necessary to say, that the question, in these cases, is one of *relative* perfection only, since every organized being is of course *absolutely* perfect, that is to say, accurately adapted, *per se*, to the offices which it is destined to perform.

CRYPTOGAMIC PLANTS.
(Acotyledones.)
Thallitæ. 1. Fungi. 2. Lichens. 3. Algæ.
Phylloidæ. 4. Characeæ. 5. Hepaticæ. 6. Musci. 7. Marsileaceæ. 8. Lycopodiaceæ. 9. Filices. 10. Equisetæ.

PHANEROGAMIC PLANTS.
(Monocotyledones.)
With Perianth. inferior or wanting - - - 13 orders.
With Perianth. superior 5 orders.
(Dycotyledones.)
With Perianth. single or wanting - - - 15 orders.
With Perianth. double, and Corolla monopetalous - 5 orders.
With Perianth. double, and Corolla polypetalous - 38 orders.

"INVERTEBRATE ANIMALS.
Zoophyta. 1. Infusoria. 2. Polypi. 3. Corallia and Spongiæ. 4. Acalepha. 5. Echinodermatæ.
Mollusca. 6. Acephala without shells. 7. Aceph. with shells. 8. Gasteropodæ without shells. 9. Gast. with shells. 10. Cephalopodæ without shells. 11. Ceph. with shells.
Articulata. 12. Vermes Intestinæ. 13. Verm. without external Respiratory Organs. 14. Verm. with external Respiratory Organs. 15. Monoculi. 16. Cancri.
Insecta. 17. Aptera. 18. Hemiptera. 19. Diptera. 20. Lepidoptera. 21. Gnathopitera. 22. Neuroptera. 23. Hymenoptera. 24. Coleoptera. 25. Orthoptera.
VERTEBRATE ANIMALS.
Pisces. 26. Apodis. 27. Jugularis. 28. Thoracici. 29. Abdominales. 30. Branchiostegi. 31. Chondropterygei.
Reptilia. 32. Batrachia. 33. Chelonia. 34. Ophidia. 35. Sauria.
Aves. 36. Anceres. 37. Grallæ. 38. Passeres. 39. Pici. 40. Accipitres. 41. Gallinæ.
Mammalia. 42. Cetacea. 43. Amphibia. 44. Pachyderta. 45. Ruminantia. 46. Solipeda. 47. Edentata. 48. Tardigradia. 49. Glires. 50. Carnivora. 51. Quadrumana. 52. Bimana."

* 'Le fondement,' says M. Brisseau-Mirbel, 'deux séries graduées, deux chaînes ascendantes, qui partent, d'un point commun, mais qui s'écartent l'une de l'autre à mesure qu'elles s'élèvent.'"

Though we do not go the whole length of the theory involved in the extract we are about to make, yet we must decide at once, with Dr. Fletcher, that the system which would establish that men and toads differ only in their greater or less development, is not tenable; for, admitting for the sake of argument, that at the creation of the various tribes of organized beings, each higher tribe was built, as it were, upon a lower grade of being, and that, during the development of the human fœtus, it rests at each step of its progress upon a basis inferior to that to which it is about to be raised, it is not true that this inferior grade of being, or this inferior basis, is identical with other established forms of organized existence.

"It was computed several years ago that we were acquainted with about 56,000 species of plants, and about 51,700 species of animals: and many more have been discovered since that time; but to some one or other of the above 106 orders of plants, and 52 orders of animals, every species in nature must be referrible; and accordingly, as often as any animal—for with plants we have comparatively little to do—is mentioned in the following lectures, its plan in the scale will be indicated by the figure attached in the above table, to the tribe to which it belongs. In this manner a rough idea of its relative rank will be inculcated; but it will be proper to keep constantly in mind that it is only a very rough idea that can be conveyed by any schedule of this description. For we are not to imagine that each individual tribe, whether of plants or animals, in these ascending scales, is in a certain and definite degree superior in rank to the one which immediately precedes it, or, indeed, that it is always superior to it at all; since, while on the one hand, many tribes are often comprehended in a very slight advancement in the gradation, the transition on the other hand from one tribe to that next to it carries with it sometimes an advancement of almost infinite extent. In how insignificant a degree, for example, do the manifestations of life become more numerous or more extensive as we proceed through all the numerous steps which lead from the lowest to the highest orders of the invertebrate animals, while, on the contrary, how vast is the improvement in all the relations to the external world effected in the one short step from apes to man! Further, it is not always easy to determine the superiority with respect to its rank as an organized being, of one tribe, whether of plants or of animals, compared with another; since, while the one certainly excels the other in more particulars, it may in an equal degree fall short of it in others, so that the balance, in any individual instance of comparison, is not always easily settled. Upon the whole, therefore, we must regard tables of this kind as only very generally an expression of the claim in question.

"It is a question which involves much curious and interesting speculation, not whether the inorganic and organic kingdom of nature, on the one hand, nor the vegetable and animal, on the other, be essentially distinct or the same, but whether the various tribes respectively of plants and animals be fundamentally different from each other, or have been all formed upon the same plan, the sensible differences between them arising only from the circumstance of some having receded less, and others more,

from the characters of the primitive nucleus, as it were, on which all were originally constructed. It seems at first sight that there can be nothing in common, except in the accident of both being organized, with the abject fungus and the majestic pine on the one hand, or with the base polype and stately man on the other; but it has been a favourite hypothesis with some physiologists that the vilest species of both the vegetable and animal kingdom slide by imperceptible degrees into the most elevated, and this, not by the acquisition, however insensibly effected, of essentially different rudiments, but merely by the development of such as are in all radically the same, the fungus and the polype being the foundation-stones, as it were, of the fabric, which, when perfected, constitutes the pine and man. Nor is this prototype, on which each of the organized kingdoms of nature is supposed to be based, conceived to be merely traceable in imagination through all the adventitious forms of the more or less perfect fabric; but to have actually existed, first preparatory to the general creation successively of the various tribes of plants and animals, and again preparatory to the development of the embryo of each individual in its generation. It has been conjectured that, in the infancy of the organic kingdom of nature, and long after the establishment of the inorganic, none but the simplest possible tribes of plants and animals, as the fungi and corallines, existed. Many of these, it is supposed, continued to be propagated by either simple division or germs, while some of them, on the contrary, under the influence of different external circumstances, underwent, on the progressive supply of first materials, in the form of organic molecules, the supposed nature of which will be elsewhere explained, a greater development than was consistent with the retention of their original characters, and hence resulted perhaps some higher tribes of acotyledonous plants, and among animals, the molusca, the articulata, and the insecta. The propagation of many of them is believed to have continued to be effected without confusion, from generation to generation, under the influence of the genital organs with which they were furnished, and which perpetuated only definite associations of the organic molecules; but, in the mean time, improvement proceeded with some of them, upon which, external circumstances still varying, were built in succession, by the help of new molecules, among plants the monocotyledones and dicotyledones, and among animals, fishes, reptiles, birds, and mammels, the last step of the process being the formation of man. The alleged evidences in favour of this hypothesis are, that as in the primitive or first-created rocks no traces whatever of organized beings are to be met with, so in the secondary strata those only of the simplest acotyledonous plants, as the fungi, and of the lowest zoophytes, as the corallines, are to be seen; while the more recent strata, rising in succession above these, exhibit
nains first of the monocotyledonous plants, as the palms, and of the
vest tribes of vertebrate animals, as fishes, reptiles, and other oviparous
bes, and afterwards those of the dicotyledonous plants, as the coniferæ,
l of the highest tribes of vertebrate animals, as the viviparous, those
apes and man in the mean time, which are presumed to have been last
ated, having been, the former never, and the latter very seldom, dis-
vered in these situations. There actually existed then, it is supposed,
e common nucleus of all the various tribes of plants and animals in the

beginning of time, and it is further from one common nucleus that each individual of every tribe is imagined to be developed in its generation. There is, indeed, the best reason for believing that the germ of every plant and animal is in fact a kind of chaos, like that which has been above described as constituting, in the scale of organized beings, the common origin of either kingdom, and it is supposed that it assumes progressively, during its development, by the continual accession of new organic molecules, the characters of each tribe of that kingdom of organized beings of which it is to be a member, from the lowest upwards till it stops at that to which it is destined to belong. In support of this doctrine is brought forward the general resemblance of the human embryo, taking this as the one which is to undergo the largest series of improvements, during its progressive development, to almost every tribe of animals in succession, which is ascribed to its taking on the more and more perfect characters of each in the ascending scale, till it at length reaches, as a climax, the perfection of those of its own.

"Now, in both these hypotheses, independently of any other objections which might be brought against them, it appears to be forgotten, that it is not in the sum of all their organs, but in each individual organ; not in their totality, but in their several integrant parts considered separately, that the various tribes of plants and animals are identical; consequently, they cannot be considered to differ from each other only in the circumstance of some tribes, viewed collectively, having receded less, and others more, from any supposed common nucleus; and the distinctions between them established by phytology and zoology, which these hypotheses would tend to neutralize, must be regarded not as adventitious merely, but as real and substantial, and such as at all times existed.

"That the several organs, if not of all plants, certainly of all animals, are essentially the same, is a truth which will in future fall to be particularly insisted on; but this identity of the individual organs, by no means implies a corresponding identity of the beings which consist of an assemblage of them.

"In order that this should be the case, it would be necessary, not only that every organ of the tribe, or of the embryo, should participate in every improvement at each step in the ascending scale, but that it should do so uniformly with the rest; whereas, it is sufficiently well known that, while some organs do not at any given step advance at all, perhaps, even recede, the rest undergo, some a slight, and others a vast degree of development, so that the progress of the tribe or of the embryo in question, is not such as to allow of its being identified, collectively taken, with any other form of organized being."

We will next direct the reader's attention to the striking dissimilarity between the organization of plants and animals, inasmuch as plants are capable of being propagated by division of their parts; and in this they approach to inorganic matter, where each part of a substance is an epitome of the whole, from which a portion may be removed without any bad consequences; but in animals the case is different, if we except the lowest class; it is always requisite to independent existence, that organs corresponding to lungs, heart,

and blood-vessels, and so forth, should be present in each individual, either concentrated or diffused.

"It seems, indeed, that the great diffusion of the several organs is a chief characteristic of the lowest forms of organized beings, and that the tendency to concentration or centralization in this respect is in general in the direct ratio, in each, of the advancement of its organism, or its rank in the scale of organized beings, to be determined, as already stated, by the number and extent of its relations with the external world. Thus, the *Respiratory Organs* in the Acotyledonous Plants, and the Zoophytes, are so diffused as to be quite indistinguishable from the general surface, but as we advance through the other vegetable tribes, as well as the other tribes of invertebrate animals, we find it assuming the appearance, first, of numerous but distinct vesicles, as in the Earth-worm and Leech, and afterwards of still more distinct air tubes, as in the Louse, the Silk-worm, the Moth, the Bee, the Hornet-fly, the Beetle, the Stag-beetle, the Grasshopper, and insects in general. Much less diffuse are the respiratory organs of the vertebrate tribes, but fishes in general have still both gills, and an air-bladder, and some reptiles, as the Proteus and Siren, both gills and lungs, while others have both lungs and a reputedly urinary, although, perhaps really a respiratory bladder; and it is not till we arrive at the highest of their tribes, that we find the respiratory organs settling into one compact pair of lungs. The same is the case, also, with the *Circulating Organs;* what, in the more advanced tribes, are to become distinct blood-vessels and a heart, being in quite the lowest plants and animals, merely scattered cells, which, as we advance, coalesce to form tubes, still diffused but distinct, as in plants in general, and in the Sea-blubber; while in the course of these in animals, dilatations subsequently occur, at first numerous, like the little hollow beads in the semi-circles which surround a portion of the intestinal canal of the Earth-worm, or the three hearts of the Cuttle, till at length we arrive, through the double trunks of the arterial and venous systems, the numerous thoracic ducts and the partially severed heart of the lower vertebrate tribes, to the comparatively few large vessels, and one compact heart of the highest. With respect to the *Organs of Digestion*, also, the stomach and intestines are much less concentrated in the lower than in the higher tribes of animals; witnessed the diffused cells, which, in quite the lowest orders, stand in place of these organs, and their subdivisions, ramifications, and repetitions, when first met with. Of the first we have examples, among the Invertebrate animals, in the longitudinal septum in the stomach of the Ship-worm, and the numerous lateral septa in that of the Leech; of the second, in the numerous blind pouches connected with the whole course of the intestinal cord in the Cuttle, the Sea-worm, the Sea-mouse and the Crab, as well as the bundles of diffuse tubes, which, in most insects seem to serve the purpose of a liver; and of the last in the plurality of stomachs of the Blatta, the Grass-hopper, and other insects. It is worthy of remark, also, that in the larvæ of insects, as the Moth, the stomach is in general much longer than in the pupa, and in this again than in the perfect animal, the degree of concentration being proportioned in each to the step made towards perfection. Nor are similar subdivisions of the stomach wanting among the vertebrate tribes, as in the Sea-devil, and

Shark, among fishes; the Surinam Toad, Viper, and Crocodile, among reptiles; the Pelican, among birds; and the Hare and Rabbit, the Dormouse, the Kangaroo, the Hamster, the Beaver, and the Bat, among mammals. Similar ramifications again are met with in the Dugong, the Elephant, the Hippopotamus, the Peccari, the Sloth, and the Rat; and lastly a similar plurality in the Pigeon, and other Gallinaceous Birds; and, among mammels, in the Camel, Sheep, Ox, and Ruminantia in general. The cæcum again is, in most of the lower vertebrate animals, very long and frequently double; the liver is divided into numerous lobes by deep fissures; and the pancreas either in the form of innumerable cæcal appendages to various parts of the intestinal canal, as in most osseous fishes, or at least in two distinct portions; and, upon the whole, it is only in quite the higher tribes that any thing like a concentration of these organs is to be met with."

There is much, indeed, in the science of physiology, in which our knowledge is still imperfect. After all that the improvements of modern science have done to explain them, there are many parts of the human body, whose modes of action are still but very imperfectly understood. The results of accurate observation are stated; and the theories in explanation of the several phenomena are given as deductions from these observations. Wherever, as is often the case, the results of careful observation are inconclusive, the reader is not palmed off with a theory confidently proposed, by way of substitute; but is honestly informed of the deficiency of our knowledge in regard to the particular point. Some of the best explanations which have been attempted by different physiologists are then given, with the reasons in favour of them, and the reader is left to draw his own conclusions. The consequence will probably be, in most cases of this kind, that he will come to no conclusion at all. And this is just what it ought to be: since, if the evidence is such as to leave the best physiologists in doubt, it is not to be expected that those who are less instructed in the matter will understand it more clearly. All that they can here require is, that they shall be taught the full extent of the solid grounds which the several opinions have to rest upon, and a full demarcation of the line at which hypothesis begins.

To the casual reader, it may seem that so much is left unsettled, that little can be truly known; and there have not been wanting those who have reproached medical science generally, as made up more of conjectures than of accurate knowledge. Nay, some have gone so far as to prefer the medical skill of those who discard all pretensions to knowledge, as if those, who are the boldest in their conjectures, are the most to be trusted.

There are two answers to this view of the matter. In the first place, most of the questions, in regard to which the greatest uncertainty prevails, relate to the manner in which a particular function is performed, the *modus operandi*, rather than to the character of

the function itself. The action itself has been carefully observed and is well understood, but the means by which that action is carried on and directed, are involved in mystery. For example, it is perfectly well known that some impression must be communicated by a nerve to a muscle, to enable it to contract; for if the nerves of any part are destroyed or divided, the muscles of that part wholly cease to act. But of the nature of the influence thus communicated, we are entirely ignorant. In a practical point of view, however, the *facts* which we know, are of incomparably more importance, than the explanation of those facts, which still remains hidden. Throughout the whole circle of physiology, the functions of the several parts, with the phenomena which attend the performance of those functions in a state of health, and also the changes of structure and of action which the same parts undergo in disease, have been and still are the subjects of careful observation and study. The attention of medical men, especially at the present time, is directed to the observation of facts, rather than to framing theories. Doubtless much remains to be learned. But we may well ask, in the second place—supposing that there still is much of ignorance in the profession—which is the safest guide through this ignorance, he who has learned something of its extent, and has done something to surmount it, and who has at least learned some caution in regard to what is unknown, by the difficulties by which he has acquired what is known; or he who has learned nothing, and who leaps confidently in the dark, because he sees none of the pitfalls in the darkness by which he is surrounded?

The author next directs our attention to the unity of organic structure, and shows clearly that Aristotle's analogy of form and function between the organs of the various tribes of animals, and between many animals and man, were in most instances entirely wrong; for it is very evident, that though many organs in various animals are similar in their uses, yet to make up any thing like an approach to a complete analogy, the fancy must be called in to play its part, and then the most preposterous notions may be considered clear deductions.

"The principal organs of animals which are in general without fellows, are the heart, the intestinal canal, with its appendages, the liver and pancreas, and of course all those which are situated in the mesial line of the body, as the spinal cord and brain, the bones of the vertebral column, of the sternum, and of the base of the skull, and among the muscles, the diaphragm and the several sphincters. The other organs, on the contrary, as the lungs or corresponding organ, the kidneys, ovaries, or testicles, the nostrils, eyes, ears, and salivary glands, the jaws and teeth on each side, and all the lateral bones and muscles of the trunk, head, and extremities, have each a fellow on the opposite side. It is important to retain also, that while, of those organs which minister to what has been called organic life, some, as the lungs, and the rest of those which have fellows, are to a certain degree symmetrical, and others, as

the heart, and the rest of those which want fellows, are not so; there is no organ which ministers to animal life, whether with or without fellows, but is perfectly symmetrical, the organs of the senses and the opposite limbs being not more so on the one hand, than the spinal cord and brain, the vertebral column, and the diaphragm, are on the other.

"Allusion has been already made, when on the subject of the gradations of the various tribes of plants and animals, to the supposed prototypes of their several organs; and, when that of the indispensability of parts to the integrity of the whole in organized beings, to the presence, in every such being, of certain essential organs; but it remains still to state a little more explicitly what is meant by these prototypes of organs, as well as to endeavour to show that not only every essential organ, but perhaps every possible organ is present in every such being, those of the lowest being fundamentally identical with those of the highest, which may be presumed to include all that are capable of existing. It is an important fact, and one which has only recently received all the attention which it deserves, that, however different may seem, both in their anatomical and physiological relations, the organs of the higher and those of the lower tribes, if not of plants, certainly of animals, they are in both radically the same, the nucleus of each organ in the former not only existing, but being in fact in all its essential characters identical with the corresponding organ in the latter, so that the history of the advancement of each towards perfection is merely a history of the progressive development of an imaginary unity; and as the more elevated tribes of animals embrace generally, in a greater or less degree, every improvement successively made on the nuclei of the several organs of the tribes below them, while they lose nothing, the splendid human organism itself consists nearly of the same organs, only more developed, as exist in the polypi. Not only then do the vesicles and cells already alluded to perform the office, in the economy of the lower tribes, on the one hand of lungs, and on the other of heart and blood vessels, stomach and intestines, but they constitute in fact the rude prototypes upon which, in the higher tribes, these organs are actually constructed; for what are lungs but a concentrated congeries of such cells, the same becoming, if elongated and everted, gills? What are blood-vessels, or an intestinal canal, but continued strings of such cells, between which communications, the original sites of which are still indicated by their valves, rugæ, &c., have been opened; and what, lastly, is a heart or stomach but amplifications, in certain places of these vessels or this canal? But it is not by taking such sweeping views of the subject as this, that the doctrine of the unity of organic structure could ever have become established; but by selecting in turn each individual organ in every tribe of animals, observing well what are its essential parts, and afterwards patiently tracing these, as they become almost infinitely modified in the corresponding organs of other tribes; when we shall find that, if we prosecute this scrutiny from the lowest to the highest, we advance by such insidious steps, that we never lose sight for a moment of the nucleus, as it were, of our crystæ, however varied it may become in form and office, and are at length surprised, on arrivnig at its extreme development, to find that the organ from which we started, and that with which we finish, and which do not, perhaps, when placed abruptly in

juxtaposition, present a single point of resemblance, anatomical or physiological, are, in fact, rough copies of each other. Thus, the *air vesicles* of the Earth-worm and Leech, the respiratory bag of the Snail, and the air-tubes of insects in general, may be easily traced through the internal gills and air-bladder of fishes, the respiratory bag of serpents, the membranous lungs of other reptiles, and the parenchymatous lungs of birds and mammels in general, up to those of man; and there is little doubt but that the contractile aperture of the respiratory bag of the Snail, the equally contractile stigmata of some insects, as the Silk-worm and Grasshopper, and the mouths of the passages leading from the gullet or other parts of the internal gills or air-bladder of fishes, are repeated in the glottis of the superior tribes. In like manner, the *beaded semicircular tubes* which surround a part of the intestinal canal of the Earth-worm, the proper heart or hearts of the Ascidia, Ship-worm, Mussel, Sea-hare, Snail, Cuttle, Cray-fish, Soldier's Crab, &c., and the pulsating dorsal vessel of insects in general, as the Silk-worm, Moth, Spider, and Bee, may be easily followed through the single hearts of fishes and batrachian reptiles, the partially double hearts of the higher tribes of reptiles, and the strictly double hearts of birds and mammals in general, up to that of man; and the prototype even of his principal blood-vessels may be detected, if not in the invertebrate, certainly in the lowest tribes of the vertebrate animals. The *gullet, stomach,* and *intestinal canal* of the lowest animals, from the Sponge, the Sea-nettle, and Sea-blubber upwards, are so manifestly a prototype of the same parts in the highest, that it is unnecessary to insist upon the fact. A well-developed liver also, the nucleus of that of man, is met with in the Sea-hedgehog, Oyster, Cuttle, and most of the Mollusca; nor is this organ realy wanting in insects, its place being in them supplied, as elsewhere observed, by collections of ducts, the primary and most distinctive part of every conglomerate gland; nor can it be questioned but that the numerous other blind tubes, which open into various parts of the intestinal canal of several invertebrate animals, as the Cuttle, Sea-mouse, Sea-worm, Crab. Louse, &c., and of the osseous fishes in general, as the Burbot, are the rudiments of the pancreas of the non-elevated tribes, this organ assuming the appearance of a solid gland, first, in the cartilaginous fishes, as the Sturgeon and Shark."

Though an immense number of treatises have been written upon the subject of the affinity of man to other animals, and much learned research evinced in investigating the different bearings of the theory, still no close approximation has been made to any clear notions upon the question. We are still involved in obscurity regarding many of the leading features of the subject, and all that appears to have been yet done, consists in taking a part of man's frame, and connecting it with a portion of the skeleton or frame-work of some animal, then repeating the same experiment in relation to another part with some other animal, and so on, still not approaching to any definite conclusion in regard to any one of them.

"The spinal cord of the lower vertebrate tribes differs from that of man principally in being much larger in proportion to the brain, and in being in

general traversed by a deep longitudinal fissure on its posterior aspect; but the brain is at first very imperfect. It consists, in the osseous fishes, as the Burbot, principally of the mesial parts of the cerebellum with the corpora quadrigemina and thalami optici, or rudiments of the mesial parts of the cerebrum; to which are added, in the cartilaginous fishes, as the Shark and Dog-fish, the corpora striata, and rudiments of the lateral parts or hemispheres of the cerebrum; in serpents and lizards, as the Iguana, and Crocodile, and in birds, as the Pigeon, the pineal gland, and rudiments of the fornix and of the corpus callosum and septum lucidum; and lastly, in mammals, the tuber annulare and lateral parts of the cerebellum, all the parts becoming progressively more perfect, and particularly the hemispheres of the cerebrum, through the glires, as the Rat, the Agonti, and Kangaroo, the ruminantia, the carnivora, as the Cat, and Lion, and the quadrumana, as the Orang Otang; so that in the elaboration of the latter from before to behind, they cover, first, the corpora quadrigemina, and afterwards, the anterior portions of the cerebellum, no animal besides man, with the exception of the porpoise and some quadrumana, having the whole of this organ so covered. How admirable is this example also of unity in variety! and how instrumental has the study of analogies been in pointing out what is really the character of certain organs in the lower animals, the parts for example, now known to correspond in some of them to corpora quadrigemina having been long mistaken sometimes for corpora striata and thalami optici, and at others for the hemispheres of the cerebrum! With respect to the skeleton and external muscles of man, it would appear, at first sight, that here at least we must admit a want of analogy with the invertebrate tribes, a fundamental distinction having been generally made between animals possessed of a skeleton, and those destitute of one; but perhaps the distinction is rather an artificial than a natural one. To say nothing of the various parts of the integuments recently mentioned, which perform, in many of the invertebrate animals the office of a skeleton, although they have perhaps no structural analogy with proper bones, there are not a few internal parts of such animals which appear strictly to correspond with bones of the vertebrate tribes in a rudimental state; and when we reflect on the very small number of the elementary forms of such bones in the latter, all being resolvable in fact, as we shall presently find, into those of a vertebra and a rib, we shall find no good reason for deserting our proposition on this score. The transition, indeed, in this respect, from the cephalopoda, as the Cuttle, to the lowest orders of cartilaginous fishes, as the Myxine, and the Lamprey, which have little appearance of a skeleton except a rude vertebral column, is hardly perceptible; and from these again up to man the progressive steps are almost insensible. In this view of the matter the bony parts of the chest of man, with their muscles, may be traced to the 'os sepiæ' on the posterior part of the fleshy cloak of the Cuttle, and perhaps to the horny plates and muscles surrounding the gills of the Cray-fish, and his vertebrate column and skull, in the form of the rudiments of an occipital bone, to the cartilaginous canal containing the nervous collar round the gullet of the Cuttle, and, perhaps, to the partial horny canal in the shell of the Cray-fish, and that formed by the segments of their sheath in some species of Grasshopper, both which contain a main part of their nervous systems, as well as generally to the internal shell, as it is called, of the

Slug, the Sea-hare, and other gasteropoda. The lower jaw, again, of man with its muscles, has pretty obviously its prototype in the bony frame-work of the Sea-hedgehog, the horny jaw of the Snail, the beak of the Cuttle, and the jaws of the Cray-fish, as well as of the Scorpion, and Spider, and of the larvæ of insects in general; and his teeth—not that these are mentioned as any part of the skeleton—are merely repetitions of those of the Sea-hedgehog, the Snail, the Cray-fish, the Spider, and numerous other invertebrate animals. But it is principally between the individual bones and muscles of the other vertebrate animals and man that analogies are striking; and it is indeed to this point that the doctrine of a unity of organic structure has been chiefly applied, and from this that it has derived its principal illustrations. Into this subject it would be out of place, at present, to enter at any length; suffice it to say, that the correspondence is found to be perfect in every particular; and the structural elements, or essential parts of each bone in man, however differently combined, and to whatever degree developed, are always met with, while, again, none but these are met with in all other vertebrate animals. Of the different combination of these elements we have a good example in the hyoid bone, which, simple as it is in man, becomes so only by giving two of its elements to the temporal bones, under the name of the styloid processes, and others to other contiguous parts, so as to lose at length all appearance of the complicated pharyngeal bone of fishes and reptiles; and of the different degrees of development, equally good examples in the small bones within the tympanum, and the coracoid processes of the scapulæ, which, insignificant as they are in the human skeleton, are, nevertheless, all that remains respectively of the large opercular bones, and the large coracoid arch of fishes, the latter becoming the furcula of reptiles and birds. On the other hand, the individual bones of man as often borrow elements from the neighbouring parts as impart such elements to them—witness, for example, the lower jaw, which in man associates with itself the distinct intermaxillary bone of so many of the lower tribes—and are as frequently more developed than the corresponding bones of other vertebrate animals, as less so; witness again the several bones composing his skull; so that a kind of balance, as it were, is everywhere struck between the sum of them all; and what any individual tribe wants in the evolution of one bone is always made up to it in that of others. It is to the hyoid bone and sternum, which is immediately continued from behind its centre, that in fishes the thoracic ribs with their muscles are attached, so that these animals appear to carry their chests, as it were, in their mouths; but this constitutes no essential difference between these parts of fishes and the corresponding parts of man; nor is the entire want of ribs in the adult Batrachian reptiles—since they disappear only with the gills, which, in the larva, had been attached to them—their amalgamation with the hardened corpus mucosum into the dorsal shield, like that of the sternum into the ventral shield of the Chelonian reptiles, or the prodigious number of ribs, without any apparent sternum at all, in the Ophidian reptiles, any other than an accidental difference. Of the general correspondence of the vertebræ with their muscles in all vertebrate animals, it is superfluous to speak; and the bones of the skull, also, unlike as is its general aspect in the different tribes, are essentially the same in all; the differences consisting only in the various associations

or degrees of development of the same structural elements, or points, as they are called, of original ossification: even the large lateral hollows over the proper skull of the Chelonian and some Saurian reptiles, which appear at first sight entirely sui generis, are merely arches stretching outwards and downwards towards the zygomata from the spine of the parietal bones, in general so prominent in the inferior vertebrate tribes, and bearing nearly the same relation to these bones, as the dorsal and ventral shields bear, in the former of these animals, to the bones of the spine and sternum. The bones of the face, again, and the lower jaw with their muscles, are in all fundamentally the same; and from the rudimental scapulæ and clavicles of fishes, on the one hand, and bones of the pelvis on the other, as well as from the bones of their pectoral and ventral fins, with their several muscles, the transition is easy and almost insensible—keeping in mind that the prototype of all these bones is a rib."

We have not room to prolong our remarks on, or increase our extracts from this valuable course of lectures, but shall most probably return to the subject generally, when the next part of them appears before us.

ART. XVI.—*The Paper Duty and its Influence on Literature.* 8vo. pp. 47. London. 1836.

TAXES, in the existing state of society, are like the majority of servants—"necessary evils"—and require to be so chosen, that they may principally fall on those who are best able to pay, and consequently least likely to feel the burden; that the poor man who has the greatest difficulty imaginable in providing the absolute necessaries of life for himself and family, may be as slightly as possible touched upon, if not entirely exempt, while those who roll in riches, and whose chief employment is considering how they may squander them, should be the personages from whom the funds ought to be principally drawn. Also that they should not be in the least detrimental to civilization and improvement, and that pleasures and superfluities should chiefly be aimed at, while necessaries and incentives to good, ought to be as much as possible untouched.

We have chosen the present time, as most appropriate for introducing our subject—the Paper Duty—as its reduction, in part, is now under consideration.

The baneful effects arising from the tax must be known to almost all—the serious drawback which it is on literature—the drag which it places on cheap, useful, and entertaining knowledge—the bar which it presents to those who embark in the means of improving and civilizing their fellow creatures—and therefore its impolicy must be too apparent to render comment from us necessary; but what surprises us is that a tax calculated to produce such incalculable mischief, should ever have been adopted, and continued so long: and now when the subject is broached, to consider of still upholding it—even though in a reduced degree—does certainly appear to us ridiculously inconsistent. Let us now enquire what is the chief motive and reason given for altering it? The answer is, that it is a burden on literature and useful knowledge.

Good. It is allowed to be injurious to literature of every kind, and therefore a serious hindrance to civilization and the diffusion of cheap and entertaining information, by which means we may hope to see the dark cloud dispelled which now shrouds the majority of our lower classes, who are in a state of barbarous ignorance, discraceful to any civilized country, (the results of which we almost every day see in the numberless instances of drunkenness, depravity, and vice, which almost every where meet the eye,) and which ought to be the aim of every government to remedy, instead of allowing taxes to exist which have a direct tendency to shackle the principal means for doing so. And it is also their *interest* to assist to the utmost of their ability in enlightening the many thousands who, through their very want of knowledge, might easily be made the instruments, in designing hands, of bringing ruin on their country; while, by the diffusion of information, they may be taught the necessity and justice of those laws which they now cannot comprehend; and become (instead of a wild and turbulent rabble) useful members of society.

With publishers, paper forms the chief item in their expenses, and government adds to this a duty of about 30 per cent. We give the following as an example:—A monthly periodical (having for its object the innocent entertainment and improvement of mankind), the circulation of which is 10,000, will consume 20 reams of paper per month, weighing, we will suppose, 40 lbs. per ream; the duty on which amounts to ten pounds; which, if repealed, would allow higher talent to be employed and more adequately remunerated; a great reduction in price to the public, chiefly on account of the increased circulation which would follow; and, instead of bringing ruin on its proprietors, as the majority of periodicals now do, it would, if properly conducted, be the means of rewarding them according to their merits. And who are more deserving of reward than those who direct their principal attention to the advancement of their fellow creatures—who endeavour to instil into their minds a love of virtue and an abhorrence of vice, withdrawing them from drunkenness and its attendants, by awakening them to a just sense of their fallen and degraded state. But, apologising for our partial digression, we return to where the government truly allows the tax to be inimical to literature, and that that is their chief motive in reducing it. But why reduce it? as almost every one must say, why not entirely abolish it? Why! because they plead inability, and that the revenue of the country will not allow it. We will now shew what amount of the revenue is produced from first class papers only. The utmost gross amount is 700,000*l.* per annum, which includes the duty on brown or second class paper, paste-boards, &c. &c. (which duty may still be maintained, as it does not materially interfere with literature), without deducting drawbacks for exportation, the immense cost of collection, and various other incidental expenses. The duty on second class paper, &c. will amount to about 200,000*l.*, and the extra number of officers required in the collection of the whole duty, drawbacks, losses, &c. will make the amount to be deducted full 300,000*l.*, thus leaving the amount of duty derived from first class paper under 400,000*l.* And this amount they now propose to divide by reducing the duty on first class paper from 3*d.* to 1½*d.*; though taking into consideration the increased quantity of paper which would be used, partly on account of the proposed

reduction; and partly on account of the alteration in the newspaper stamp (which we consider to be an object far less calling for change than the paper duty), the amount that government would have the use of would be about 300,000*l.* per annum on first class papers. And for such a sum, paltry in comparison with the mischiefs arising from it, is Great Britain—that country in which arts and sciences have made the greatest progress—that country whose commerce is extended to almost every part of the habitable world, whose name is feared and honoured by nearly every known nation throughout the universe, whose navy is the most triumphant of any that does or ever did exist, whose people have made silent wastes populous and successful cities (overcoming by their invincible perseverance objects apparently the most insurmountable), whose country has ever been a refuge for the destitute, whose assistance has ever been tendered to the oppressed, whose power was recently the principal instrument in saving all Europe from the grasping hands of an ambitious tyrant, whose history displays talent and ability unequalled by any nation's annals, whose literature is the most varied and extensive in existence, and whose institutions are the wonder and admiration of all beholders:—and is such a country, we ask, to continue burthened with the most barbarous tax that ever was imposed, a tax which appears expressly framed for the hindrance of intellectual improvement, and which, having been allowed to exist so long, is a disgrace to any civilized nation? The measure proposed by government we entirely disapprove of. It is the equalization of the duty, that is, 1½*d.* per cent. on every kind of paper, and which alteration they propose making in October next, without allowing any drawback on the stamped reams throughout the country. This proposition, as it now stands, if carried into effect, will be fraught with ruin and injustice to many, as nearly one half of the poorer paper makers (and by far the majority of them will come under that term) will be broken by the almost entire stagnation which will take place in their business until the question is settled. If government only takes off half the duty (though we hope it will, and know it ought to be all), as is now proposed, they will, by at once declaring their willingness to allow the drawback, save sufficient by the duty on paper to pay the same in October; as, in the event of the drawback not being allowed, stationers and consumers will not purchase; therefore government will be far more than the drawback out of pocket (as scarcely any first class paper, comparatively speaking, will be changed), while, if it is allowed, trade will resume its usual briskness, and the ruin and beggary of many hundreds—who are now gaining by their industry an honest livelihood—will be prevented. And we cannot help acknowledging that wholesale stationers will have very just cause to complain of injustice in the event of the drawback being refused them; as in the reign of Queen Anne, when the barbarous and impolitic tax was first imposed, all paper in the hands of merchants and stationers, was made to pay the duty, therefore government, on its present repeal, ought, in common justice, to allow the drawback on all stamped reams—which may easily be done without fear of imposition or any great trouble—by all small houses sending their stock of unbroken reams, by a certain time, to the wholesale dealers who supply them, and the exciseman defacing the stamp of every ream as he takes it into account.

They may also speak as to the many times they have contributed towards allowing the drawback on articles by which government could be and were defrauded, while they may truly say that their kind of stocks prevents almost the possibility of imposition. And as to time (less than six months) being allowed to empty their warehouses, that is next to useless, as we have ascertained that the majority of them have two or three years' stock of many articles, and must also either keep sufficient of most other kinds to supply their connexion, or have their business ruined by disappointing, and obliging them to go elsewhere.

Independent of the flagrant injustice which will be committed by not allowing the drawback, we must say that it is very bad policy in any government to destroy the confidence which their former acts may have commanded. For instance, a large and respectable body of the community have laid out their capital, and materially benefitted the revenue, by purchasing an article on which government has placed a very considerable duty (amounting on an average to 30 per cent.); and they have done this without the slightest suspicion of its being altered, when suddenly the government reduces the value of their goods by one half, if not the whole amount of the duty, without giving any equivalent whatever for the money they have received; which is precisely the same thing as being paid beforehand for an article, and when the person who has paid the money comes to demand it, he finds the article has been so used as to render it worthless, and is left without the least means of redress; which is very close upon the state in which all who hold large stocks of stamped first class paper now are.

In our opinion (and we do not give it without full consideration), by far the most just and politic way would be to abolish the entire duty on first class paper, at the approaching duty day in July; and as government pleads want of present funds as one and the principal reason for refusing the drawback, let them discharge the amount (which stationers have paid to them, as they are now going to reduce the value of that in which they have invested their money) by bills at such dates as they may find most convenient; and if the revenue should not be in a sufficiently flourishing state to allow the whole repeal, then let the deficiency be raised by taxing those extravagances and superfluities, the enjoyment of which really benefits none.

At any rate, let it no longer be said that England is so miserably deficient in her resources to support her government, as to be obliged longer to continue a tax which is allowed to be injurious to civilization, and to our fairest flower—*literature*.

ART. XVI.—*Narrative of a Journey to the Zoolu Country, in South Africa.* By Captain ALLEN F. GARDINER, R.N. London: Crofts. 1836.

FROM many causes, no part of the world is more attractive to enterprising travellers than Africa; and the few who have ventured to explore its deserts have given details to their countrymen which are valuable, not merely for their scientific importance, but for the

light they throw on a portion of the globe where man presents himself under a new and strange aspect. The work, however, before us, is not intended to lead the reader far into these dark regions of adventure. Captain Gardiner comes before us neither as a Mungo Park nor a Clapperton; and he has contented himself with describing the scenes which he had an opportunity of witnessing, in a short excursion into the Zoolu country, taking a rapid glance at the wide stretching plains and mountains, holding a momentary intercourse with their rude inhabitants, and then returning to Cape Town, and its mixed and busy population. But the information which the writer has given respecting the portion of the continent which he visited is highly interesting. Southern Africa has many claims to our regard; it has been pointed out as an advantageous situation for large colonies of our countrymen; several missionary stations have been established there; and an intercourse has been thus commenced systematically with the natives, which may be expected to produce important consequences. The character also of the people gives them a right to attention; though savages, they exhibit in their conduct and disposition towards strangers, many parts of a hospitable nature, and a capacity capable of considerable improvement. But before giving any opinion ourselves, of the natives of these regions, we will see in what manner our author exhibits their character, and first of all treat our readers to an anecdote of their accumulative propensities. Our author is on his journey from Cape Town to the interior.

"Determined to travel as lightly and expeditiously as possible, we distributed our baggage upon three horses, on which we and our guide were also mounted, and in this Don Quixote manner we left Cape Town on the evening of Thursday the 20th, sleeping the first night at Stellenbosch. Saturday and Sunday we remained at Genadenthal; and I have never been more gratified than in witnessing the industry, the order, and, above all, the genuine piety which seems to pervade this favoured institution. It was Sacrament Sunday; all, both missionaries and people, appeared in white dresses; and many of the latter seated in groups in front of the church, or under the shade of the luxuriant oak trees, where from considerable distances they had assembled, were observed at a very early hour, awaiting the opening of the doors.

"From Mr. Halbec, the superintendent, we received the greatest kindness, and early on the 24th resumed our journey. The following Sunday was passed at Uitenhage, said to be the most healthy, and, certainly, one of the prettiest towns in this country. It is supplied with abundance of water—every house stands in a garden, while a range of neighbouring mountains not only interests the eye, but creates a cooling breeze, without being near enough to reflect their heat. The next day, December 2nd, we rode to Bethelsdorp, with which I must own I was much disappointed—perhaps the recent visit to Genadenthal might have contributed to this feeling; but in so old [a Missionary Establishment I had anticipated a greater progress. On the 4th, we reached Graham's Town,

and I immediately commenced making arrangements for the journey beyond the frontier, by purchasing waggons, oxen, &c., some horses having already been procured on the road.

"Every thing was completed by the 12th; and on the afternoon of that day I left Graham's Town, still accompanied by my friend, who, anxious to see something of the interior, proposed continuing with me until we reached some of the nearest Missionary Stations in Kafirland. With two new waggons properly appointed, thirty oxen, and seven horses, accompanied by a young man named George Cyrus, as an interpreter, we commenced this long journey; and, as it soon afterwards appeared, it was a happy circumstance that such despatch in the equipment had been made, for, had we been delayed but two days longer, the Kafir war, then on the eve of breaking out, would have entirely precluded the possibility of crossing the frontier. While at the Missionary Station on the Buffalo river (now King William's Town), an unpleasant circumstance took place. One of my people, a Bechuana, who was in charge of the oxen, reported that the whole of the cattle had been driven off by the natives, and that it was with the greatest difficulty he had escaped without the loss of all his clothes, which they had endeavoured to purloin. On this intelligence, I went immediately, with my interpreter, to Tchatchou, the chief, acquainted him with what had occurred, and informed him that, as a stranger, quietly passing through his territory, I should look to him to investigate the case, and recover the cattle. The old man soon gave directions to one of his principal warriors to accompany me for this purpose, and furnishing him with a horse, on which he vaulted, without either saddle or bridle, guiding him only by the halter, off we both set at full speed, followed by my interpreter on another horse; and although it was raining during the whole time, we scoured the country for two hours, before my warlike companion thought it desirable to visit the spot where this untoward circumstance had taken place. This was a secluded dell, in which were two huts, almost concealed by rocks and bushes, and near which a small brook was flowing. The military talent of our hero was here displayed. While we had been in chase of every horned animal that appeared on the surrounding hills, he had ordered a well armed party to proceed directly to the spot we had now reached, and on our approach the hamlet was formally invested. We drew up in front, the chief holding a single assegai in his hand, while his people, who had come on foot, each with an ample bundle of these destructive missiles, stood near, in an attitude of preparation. The men were then ordered to leave the huts, on which they advanced to a small ridge of rocks facing us, the women standing in groupes about the houses, while a catechetical inquiry was made respecting the loss of the oxen. Although the accuser was present for the purpose of identification, and he actually pointed out the individuals who had driven off the cattle, still so adroitly was the blame shifted from one to another, that, tired with the length of the parley, and annoyed at the utter hopelessness of eliciting truth, I resolved to refer the final decision to Tchatchou himself; and we accordingly returned to the Missionary Station."—pp. 3—6.

All savages are more or less belligerent, and perhaps the South

Africans, though less bloodthirsty than many other nations, are as much as any in this respect the victims of custom and circumstances. Their neighbours on all sides are barbarous like themselves, valuing their cattle as dearly, and as ready to fight for them, in defence or in depredation—excepting only the frontier population of the European colony. The character of this frontier population may be known from its name. It is bad enough every where, —enough effectually to prevent the civilization of any conterminous people—but here, the very *beau ideal* of bastard barbarism. The Caffers and the Dutch boors—the later extremely ignorant and rude, remote from the supervision of even the colonial goverment, and living in the most scattered manner conceivable—have always been tugging at each others' throats. Unquestionably the first aggressions, and those extremely violent, were on the part of the whites; but this would be a comparatively unimportant question to settle, were we able to say that in later times the case had been essentially improved. Unfortunately, the English, although only thirty years in possession of the colony, have during that short period outstripped, in their horrible oppression of the natives, even the cold-blooded cruelties of the Dutch boors of the last century. No British traveller has denied this, so far as we know, and most of them confirm it in explicit terms. Among these may be named Thompson, Barrow, Pringle, and Dr. Phillip. Lieutenant Rose, in his Four Years in South Africa, states that official orders have been issued, "that all Caffers appearing within the proclaimed line should be *shot*." Again—"the crime was individual, but the punishment general; the duty of the commanders was to destroy, to burn the habitations, and to seize the cattle; and they did their duty."

The details which these strong statements are based on, might be easily furnished, but the task would be as unnecessary as disgusting; and enough has already been said to indicate, as we intended, the extremely disheartening circumstances, so far as first impressions and prepossessions go, under which it may reasonably be supposed that any European must enter upon the work of civilizing and christianizing the Caffers. Some striking evidences of the feelings of the latter in reference to this point, occur in the volume before us.

"Not far from the missionary station before mentioned is a stream called the Yellow-wood River, near which we had spanned out for our mid-day's halt, but it was soon apparent from the threatening attitude of the natives, who were collecting in great numbers, and by no means civil, that an attack was meditated. At this time I was seated under a tree on the opposite side of the river to the waggons, occupied with writing some memoranda, but my fancied retirement was soon broken in upon by a crowd collecting round me. Anticipating their intention, I immediately sent off directions to collect the oxen and span in as soon as

gentry
, but to be careful not to show the least symptom of alar the
Something however was absolutely necessary to divert their the
e mean time, and happily my pen-knife, which for peac
igned to the hand of one of the natives, who had made
it to disencumber his chin, had to his great disappoint-
ual. The idea immediately occurred, that, could I
shaving this man, the whole current of feeling
favour. With this expectation I placed him on
hich I had been sitting, and, in spite of the
liberally smeared, applied the soap suds and
the razor to
at in a very short time his barbe of many
years' growth was entirely removed. To follow up the interest and excitement which this unusual operation had occasioned, a glass was exhibited, that the patient himself might have ocular demonstration of the effect, but to my great dismay he pointed to his upper lip, and seemed sadly disappointed that any portion of mustachio had survived the operation. All that remained in this dilemma was to assure him that such was the usual costume of many of our English warriors: happily for me this explanation sufficed, for in the state to which my razor had now been reduced, had anything further been required it would have been an utter impossibility to have complied with his wishes. In perfect good humour the whole party then accompanied me to the waggons, but here the tempest was still on the ascendant, and to my no small disappointment the necessary preparations for moving off were not yet completed. Many of the expressions which were uttered were sufficiently ominous, and here for the first time we were informed by them of the awkward posture of affairs on the frontier. 'One of our chiefs,' they exclaimed, 'Tchali's brother, has been killed by the white men, and we are resolved that no more white men shall enter our country; those who are now here shall remain, but not one more shall come in'—intimating that they would murder all now within their territory. One angry word at this moment would have been fatal to us all. As a dernier resort, and to eke out the time till the waggons were ready, I proposed that they should treat us with a war song, with the promise of some tobacco at the conclusion. This happily had the desired effect; while it embodied the current of their feelings, it acted at the same time like a safety-valve: they stormed and raved, and to the extent of their lungs declared that

> 'No white man shall drink our milk,
> No white man shall eat the bread of our children,
> Ho-how—Ho-how—Ho-how.'

This complimentary couplet was so often and so vehemently repeated, that ample time was afforded for inspanning the oxen of both waggons, and on the first glimpse of the tobacco their ire was so much subdued that they sullenly said that we might pass, but we were the last that should. During all this time the crowd had been increasing, and when we crossed the river there could not have been less than two or three hundred men, besides women."—pp. 7—9.

The wealth of the South Africans consists of their herds and flocks; and their occupation, of the care of them—there being, probably,

Africa barous nation in the world, who are so systematically and scientifically devoted to grazing. The Caffer is never so happy as when engaged in something calculated to increase the numbers, or improve the appearance of his cattle. Such is his perfect acquaintance with his herd, that one of a thousand would be immediately missed; and he observes even the turn of the horns, or the slightest spots on the hide so minutely, as to identify every individual almost infallibly, after seeing them two or three times. Cattle-folds are invariably constructed in every hamlet—generally on the sunny side of a hill—and are made of circular hedges, so compact, as to protect the herd in winter from the cold in some measure, as well as from the wild animals which infest the country.

It is a curious illustration of the dignity which the grazing profession possesses in the view of the Caffers, that the cattle-field is always used as the place of public meetings and resort. Cattle constitute the currency in a great degree. Brides, also, are bought and sold for so many bullocks; the proprietor in conversation frequently classing his wife and his pack-ox together, and estimating his property according to the joint amount of his herd and his daughters. Indeed, says a late authority "his conduct towards his cattle is generally of a more feeling character than that which he sometimes evinces towards the partner of his bosom." Travelling, in the Cape Colony, is also performed by the Europeans mostly with the aid of oxen—not less than four or five pairs being customarily attached to the unwieldy and lumbering waggons of the country—and this practice again, as well as the price which the hides will bring in the civilized market, where one is at hand, adds to the commercial value of the herd. Even the amusements of these people are derived from the same source.

Racing young cattle is a favourite sport; and a part of the herd are trained to run at an astonishing rate, the oddity, if not beauty, of the appearance of this singular procession being doubtless not a little augmented by the Caffer custom of twisting the horns of the animals, while they are yet flexile, into all sorts of fantastical shapes. In a word, the ox is to the Caffer what the horse is to the Bedouin, or the deer to the Laplander—shelter, vesture, carrier, family, and food.

As might be expected, the principal aliment of these tribes is *milk*, which they use, like the Arabs, in a sour, curdled state; next to this article, boiled corn (Indian)—for they cultivate, after a fashion, considerable tracts of fertile land; and more generally, a species of millet, also pumpkins, a kind of sugar-cane, gourds, fruits, and a few esculent roots of minor importance. The use of animal food is rare. Swine's flesh is rejected by the Caffers with abhorrence. The same is the case with the feathered tribe to some extent; none of them keep poultry of any sort; and eggs, as an article

of food, are altogether contraband. Nay, these scrupulous gentry will have nothing to do with the fish of the sea, which they for the most part regard as company only for snakes, and not fit to be the food of a gentleman. So that, although many of these people live almost wholly on or near the coast, the entire line of which abounds with the choicest fish, they are ignorant even of the art of casting a net.

Neither will they eat elephant's flesh on any occasion, or even undertake, like the Hindoos, to domesticate that animal. This is the more remarkable, since he is always regarded as favourite game, and the passage of a herd in the neighbourhood of a hamlet, is the signal for a general hue and cry.

The Caffer does not however subsist wholly on vegetable food. The issue of the very elephant hunts just described, is usually celebrated by the feasting of the whole company upon an ox, which the successful hunter must furnish: and on other occasions a rhinoceros is despatched and devoured with as much *goût*, and as little ceremony or cookery, as if he were no better or bigger than a cabbage-head. Plain animal food, without salt, seasoning, or vegetable, is the greatest luxury the Caffer desires, and whenever any one kills a cow, it is an invariable custom throughout the country for all around to flock to the feast. Even this custom, however, rather indicates the infrequency of the use of such food, and on the whole it may doubtless be asserted safely, that it enters in a very small proportion into their regular subsistence. We shall now present our readers with an extract descriptive of a marriage ceremony among the Zoolus.

"A remarkable distinction is made by these classifying people in the designation even of their women.

"An unmarried woman is called an Intomebi.

"A married woman, but without children, Umfaz.

"A married woman, with children, Eneena.

"It is not regarded as a matter either of etiquette or of delicacy from which side the first proposal may proceed—the overture is as often made by the women as the men. In the former case, the pseudo bride, accompanied by another unmarried woman, proceeds to the residence of her elect, some married women following them at a distance. Should the proposal be accepted, the matrons come up and commence singing: there are no words to the song, but it is merely a melody of sounds. On the next day a beast is slaughtered, and the bride and bridegroom, with their friends, partake of the feast. It is strictly required that every part of the flesh should be eaten; after which, the ceremony called Ingaaziso, or washing with beads takes place. The newly-married couple, with their friends, being assembled, a calabash of water and a basket of beads are brought. The beads are first put into the calabash, and it is then presented to the bride, who pours a little of the water first upon the hands of her husband, and then upon those of her friends, who extend them for

the purpose. She then consigns the calabash to her partner, who, in his turn, pours some of the water first upon her hands, and then upon those of his friends, until it is exhausted, when he returns it to her. The bride then throws the beads at his feet, which any of the party but himself are at liberty to pick up and possess—in fact, it becomes a sort of scramble. This, as I am informed by a native, (for I never have witnessed it,) finishes the ceremonies on such occasions—subordinate, however, to the all-important consideration of cattle; for until that is duly arranged, the consent of all parties is held in abeyance.

"The usual sum demanded is from four to six cows, according to the circumstances of the parties, though, in the case of chiefs' daughters, from forty to fifty, or one hundred head, are not unfrequent; not, indeed, by way of dower, but as a present to the father or nearest relative of the lady, and partaking too much of the character of a commercial barter. For the acquisition of this species of property Dingarn has a great propensity, often discarding a concubine, and obliging some wealthy subject to marry her for the sake of the herd of cattle which he must receive on the occasion.

"Among the Kafir tribes, the marriage ceremonies are much more significant. When all are assembled, a broom, a bowl, and a grinding-stone are presented to the bride, and some assegais and an axe to the bridegroom, as indicatory of their different occupations, while both are exhorted by the elders of the place to industry and good conduct."—pp. 96—98.

The account which is given of the traffic carried on by the boors and native Africans, is interesting. The waggons that come from distant inland parts of the country, are laden with provisions, lion skins, and those of the tiger, the leopard, the wolf, red lynx, and other animals; with buffalo horns, ostrich feathers, and carpets made of the skins of the springbok. The waggons of the border traffickers contain elephants' and hippopotamus' tusks, rich fur mantles of the bechuanas and coriguas; necklaces, from which hang the teeth of the wolf, and the claws of the tiger; pieces of charmed wood or clay, copper bracelets, ivory armlets, and female caps made of blue buck-skin and beads. A part of the merchandize is, however, of a different description; javelins with iron barbs, fashioned in an ingenious manner for giving the most deadly wounds; war hatchets, with handles formed of the rhinoceros's horn; the bows and arrows of the Bushmen, than which, it is said, nothing can be more insignificant in appearance, or more deadly in the effect. The bow is about two feet six inches long, and the arrow about eighteen. The latter is a thin reed, into which is stuck a small sharp bone, but so slightly, that it may be easily forced out. This is barbed by an iron hook placed on one side, and supposed to be poisoned, which renders it a certain minister of death. The following account of the natives' method of smelting is interesting.

"The bellows is worked by directing the cow's horn, which forms the nozzle of two leathern bags, into the larger end of an eland's horn, and alternately raising and depressing them; by which means the opening at the top is closed or shut with the hand. The crucible is sunk its whole depth into a bed of ignited charcoal, to the lower part of which the extremity of the eland's horn is directed, and in this manner the metal is molten, and either run into bars for forming throat rings and armlets, or into smaller clay moulds for the knobs and studs with which the women frequently ornament their girdles and ingoobos (petticoats). The crucible is composed of a coarse sand stone, procured in many parts of the country, and capable of sustaining any degree of heat without splitting. The greater portion of this metal is procured from the Portuguese settlement at De la Goa, an intermediate tribe of Zoolus near the Bay conveying it from them to Unkunginglove or Congella, and receiving in return ivory and cattle. There is no doubt that the whole of this trade might be transferred to Port Natal; indeed Dingarn has expressed as much, provided he is as well supplied with brass, which is generally sent out in bars about a foot long and an inch in thickness. Iron is abundant in many parts of the country, but it is only worked in the mountains, about the head of the Amatikoola, whence sufficient is procured for the heading of all their assegais, axes, and hoes."—pp. 105, 106.

The introduction of our traveller to the King of the Zoolus is this given :—

"Yesterday, at about eleven, a messenger arrived from the king, who desired to see me. On my arrival, I found him seated, as usual, near the fence of the Issigordlo, accompanied only by the two Indoonas. As soon as I was seated, he desired me to repeat in their presence all that I had stated to him on Saturday in reference to the teaching; which I did nearly in the same words, adding a brief sketch of the object and character of true religion. I assured him that it was not my intention to interfere with their laws or their customs—that I had, from experience, learnt that the way to true happiness was only to be found in God's Book. It was by these words that kings were taught how to rule aright—that subjects learnt obedience to their chiefs and Indoonas—that we were told how to behave towards each other; to do to others as we would they should do to us; but especially we were taught by them the way to heaven—how to escape that place of torment, where sinners would go after death, and to reach that place of happiness which was promised to all those who loved God here. (The name of Christ was not mentioned, as I thought it might perplex, not having then time to enter into the necessary explanation.) I then observed, that many other nations had long had these words, and had been made great and happy by them, and that it grieved me much to think that they had not yet been made known to them. During the latter part of this conversation, Dingarn appeared deep in thought, looking earnestly at me, and occasionally, as though abstracted, picking blades of grass from under his chair; and at the conclusion, he turned to the Indoonas, and said 'Now, you must decide.' Tambooza immediately replied, "Yes! now we know that God's news is good news. The reason we did not let you remain be-

fore was, because we did not know you—we wished you to go back and bring such a word as you have now done—that news has made our hearts glad (alluding to the terms of the treaty; but this was a mere subterfuge); now we wish you to stay; and where you are to teach is in the Clomanthleen—that is the place—you may teach in all the towns there.' Dingarn having confirmed what had been said, Umthlella also assenting, I thanked him and the Indoonas for the 'fast word' which had now been given, saying, that this day they had made my heart glad. Tambooza, who appeared to be the spokesman, inquired if I had any other request to make. I told him that the King had prevented me from asking any thing further; that he had already liberally provided for all my wants; and that now he had granted the only request it was in my heart to make, and left me nothing more to desire. Dingarn then said, that he wished Mankanjana (Gomani's son) sent up to him, and that he promised no punishment should be inflicted upon him. Fearing that he was beginning to vacillate in the terms of the treaty, I reminded him that his name had not been mentioned on the day when that agreement was made; but as I was aware that he had previously demanded him, on his promise not to punish him, he should be sent, at the same time he must not blame me should he not make his appearance, as it was possible, though I did not think it probable, that he had already left Port Natal.

"He expressed himself as perfectly satisfied, observing, that when he found he had been sent back, he should then know that the white people at Port Natal intended to observe the treaty. He then requested me to write the substance of the present arrangement for the information of a trader, now in his country, and to whom he sent the letter by a messenger. The following message to the Great Chief, at Graham's Town (meaning his Excellency Sir Benjamin D'Urban), was then given me by Dingarn: 'Mr. Fynn sent me the news about the Amakosa. I am grieved to think they should act so against the white people—those people whom I love. I have long let the Amakosa alone. It is a pity the white people trouble themselves with them—they should leave them to me. I hope they will not destroy them all: if they do, there will be only a desert left. Let these words be told to all the white people. Let the Great Chief at Graham's Town know them, and let them be sent to King William.'

"I told him that the English were a merciful people—that it was this which had been the principal cause of the war. The Amakosa had mistaken kindness for weakness, but that now they would feel our power. He again said he was very sorry, and hoped we should not drive them all away. On promising that his message should be faithfully delivered, I took my leave."—pp. 136—139.

Whether the religious ignorance of the African is, on the whole, a greater obstacle to the establishment of christianity among them, than a definite and time-hallowed system of superstition would be, we much doubt. In illustration of this, we quote our traveller's observations.

"There is much encouragement in teaching these people: they have no caste to break through—no idols to throw down—they readily acknowledge their ignorance, and seem desirous for instruction. I com-

menced by inquiring who among them could tell me by whom the sun, the moon, the mountains, and the rivers were made? All agreed that they were created by some power above. I asked what they called that power. Pointing upwards one of them said it was the 'Incosi pezulu' (Great chief above). Did they know any thing of this Great Chief? 'No,' they replied; 'now we are come to hear about Him—it is you who must tell us.' On hearing these simple expressions of desire to be instructed, the reply of Cornelius to Peter (Acts x, 33) came forcibly to my mind—'Now therefore we are all here present before God to hear all things that are commanded thee of God.' May a like blessing attend the ministry which I trust they will soon have among them.

"We seem to have arrived here at a period when the traditionary knowledge of a Supreme Being is rapidly passing into oblivion. The following brief account is all that I have been able to collect on this subject:—It is agreed among the Zoolus, that their forefathers believed in the existence of an over-ruling spirit, whom they called Villenangi (literally the First Appearer), and who soon after created another heavenly being of great power, called Koolukoolwani, who once visited this earth, in order to publish the news (as they express it), as also to separate the sexes and colours among mankind. During the period he was below, two messages were sent to him from Villenangi, the first conveyed by a camelion, announcing that men were not to die; the second, by a lizard, with a contrary decision. The lizard, having outrun the slow-paced camelion, arrived first, and delivered his message before the latter made his appearance.

"To this want of promptness they attribute our present condition as mortal beings, heaping all the odium of death upon the sluggish camelion. There are still many legends respecting Villenangi, but none of which my informant could remember, excepting that he enjoined that lamentations should be made over the dead. It is said, that many years ago, though not in the memory of the oldest person now living, sacrifices of cattle were offered to Villenangi. The generality of the people are ignorant even of this scanty tradition; but since their recent intercourse with Europeans, the vague idea of a Supreme Being has again become general. At present, their reigning king absorbs all their praises, and he is, in fact, their only idol. In the foregoing account there is evidently an indistinct and confused idea of the incarnation of our Blessed Lord, and of the entrance of sin into the world, Satan employing the body of a reptile to practise his first deceit upon mankind. What an awful condition for an immortal being! Man, when once departed from his God, goes out, like Nebuchadnezzar in his banishment, debased in his reasoning powers, and scarcely elevated above the beasts which perish. O that this benighted people may, like the stump which he saw in his night dream put forth branches, and bud, and bear fruit, and flourish; and thus matured and nourished by the dews of heavenly grace, become a blessing in the earth, a shelter and a protection to all the surrounding nations! Breathe, Lord upon these dry bones, and they shall live!"—pp. 177—179.

To conclude our review of this work, we may observe, that colonies have always been the conductors of civilization, the world over,

and although they have sometimes, perhaps generally, in past ages, been made the occasion of little use and great abuse to the natives, as well as vast ulterior benefit at large, it would seem wonderful indeed if all this experimental knowledge, which history furnishes, of good and evil, and right and wrong, in the matters of colonial economy and polity, should be lost to the reason, philanthropy, and justice of a day like this in which we live. One thing is certain, at least, that, at no period of time, has any portion of the earth's surface presented a fairer field than Africa now does, for the civilization of the natives; and never had any people, on the other hand, either stronger motives or better means than ourselves, for the prosecution of such a trial to a vigorous maturity and a glorious close.

NOTICES.

ART. XVIII.—*Edinburgh Cabinet Library. China.* Vols. II. and III. Edinburgh: Oliver and Boyd. 1836.

THIS historical and descriptive account of the Celestial Empire is now completed. These two volumes in every respect support the very favourable opinion we formed of the work when we had only the first volume as a guide to our judgment. The lucid and comprehensive character of its plan, the variety and amount of the talent brought to the fulfilment of that plan, and the great interest of the subject in its entire and connected form, render this portion of the Edinburgh Cabinet Library one of the most valuable that has yet appeared in the series, which is saying a great deal. The three neat and well-filled volumes, let it be observed, in treating of China, contain an account of its ancient and modern history, language, literature, religion, government, industry, manners, and social state; its intercourse with Europe from the earliest ages; missions to the imperial court; British and foreign commerce; directions to navigators; state of the sciences, such as mathematics and astronomy; together with a survey of its geography, geology, botany, and zoology. Each of these various subjects and departments is handled with such a satisfactory fulness as will serve the purposes of all ordinary research. For though China be an anomalous, and as yet imperfectly known country, every valuable resource has been by the authors examined, and every sort of authentic information carefully combined to the constituting of a symmetrical whole. Neither is there wanting a number of novel speculations and original lights, ingeniously gathered and deliberately considered, as arising from the mass of facts which has been collected from all accessible quarters; so that in every view, we look upon the work as the most complete and useful that has ever yet been devoted to China.

ART. XIX.—*The Mascarenhas; a Legend of the Portuguese in India.* By the Author of "The Prediction," &c. Smith, Elder, and Co. 1836.

MRS. STEWARD evinces great historical and descriptive knowledge of India in these volumes. The period which she has assumed wherein to fix her

story affords abundant and rich materials for the construction of a stirring tale. This was when the Portuguese power in India was in its decline, the Mogul in its miridian, and the Mahratta in its dawn. These materials, however, we think, are not such as will be particularly interesting to ordinary European readers; neither have they been always arranged in a manner to secure any thing like our credence. The chief merit of the work seems to belong to her illustrations of the character of several of the most singular and strongly marked races in Hindostan, as exhibited centuries ago, and as may be to this day traced among them. "For," as the writer herself happily remarks, "dynasties have perished, generations passed away, but the costume, the mythology, nay, the very peculiarities of thought which identified the disciples of Menu, when Alexander led his cohorts to the Indus, have equally withstood the example of the alien, the persecution of the Mussulman, and the peaceful efforts of the Christian Missionary."

The nature and manner of the story do not afford us such specimens as we could conveniently quote; but we can with great confidence state, that besides a remarkable familiarity with Indian history, scenery, and character, the writer possesses much literary power and elegance.

ART. XX.—*Esther of Engaddi. A Tragedy. From the Italian of Silvio Pellico.* London: Whittaker.

THIS tragedy was written when the author was a state prisoner in Venice, and in constant expectation of being called upon to expiate his political offences as a common malefactor, evincing certainly an extraordinary effort of fortitude and abstraction. As a dramatic production, it will please those who are admirers of the unities and the simplicity of the Greek and French tragic writers, much more than such persons as are only conversant with the sudden transitions, the bold delineations, and the daring combinations of the English school. To the latter, we fear, much of the dialogue will appear cold and forced. The translator says, that "the interest of the story, which commences with the first scene, is never allowed to languish before the final catastrophe." We can only say, that we did not partake very strongly of this experience, although we believe the translation to be good. At the same time we are glad that the same hand is preparing for publication Select Tragedies from Maffei, Alfieri, Monti, Foscolo, S. Pellico, &c., with an Essay on the Italian Tragic Drama, which cannot but be acceptable to English readers, not only on account of its affording to them an insight into the master minds of these celebrated poets, but the drama, and, therefore, the genius of a nation whose history possesses a surpassing interest.

The time of the present tragedy is the second century of the Christian era, and Engaddi is the Valley of Engedi, the orthography of the original having been adopted. Scripture names and scenes abound in it, but we have not found these offensive from their irreverence or profanity, although the example of Voltaire, for such freedoms, brought forward by the translator, does not appear to warrant the use of sacred themes for the disportings of the dramatic muse.

ART. XXI.—*On Mutual Tolerance, and on the Ultimate Test of Truth, &c. &c. Occasioned by a recent Publication, intitled "A Beacon to the Society of Friends."* London: Whittaker.

THE views taken, and the doctrines urged by the author, who is a member of the Society of Friends, regarding mutual tolerance in matters of religion, are calm, candid, and well stated. We shall merely, however, quote the principal positions insisted upon, as given by himself. This summing up will at once be seen to be comprehensive and instructive in no ordinary degree:—"1st. A liability to error is part of the providentially-appointed condition of man; is part of our moral discipline; and gives rise to many essential duties towards others, ourselves, and God. 2. There is no such decisive test of common reference existing, in regard to varieties of opinion in religion, as that any parties can become entitled, from thence, to denounce others, in an opprobrious sense, on account of their religious principles, sincerely entertained. 3. Ultimately, in ourselves, and for ourselves, and for mutual edification, there exists an adequate test of truth; that measure of spiritual light, to some greater, to some less, administered by the Holy Spirit, in various manners, and through various means, of which the principal is the Sacred Writings, for the available possession of which, we are answerable, not to other men, but to God." The opening passage of the production has struck us particularly. It runs thus:—"Though sectarian distinctions are necessary, and are conducive to very important purposes, yet as regards individuals, and the real condition of the mind and character, nothing can well be a more superficial classification of mankind. There are those in the most opposite sects who, in all proper estimation, are essentially alike; and in the same sect, are those who are widely different; without either in the one case or the other, any apprehension being entertained, that such is the fact. Men often think they differ, when, in truth, they think alike; nor ought we to wonder at this, since, without knowing it, they differ from themselves."

ART. XXII.—*Noureddin; or, The Talisman of Futurity. An Eastern Tale.* By CATHARINE J. FINCH. London: Smith, Elder, & Co. 1836.

THIS tale is ingeniously constructed, carefully written, and calculated not only to enforce one prominent important moral, but a series of striking lessons, each in itself valuable, and all helping to advance the main doctrine taught, viz.—

"Where ignorance is bliss,
'Tis folly to be wise;"

or, the misery that would attend a man's foreknowledge of the events that are to fill up his lot in life, not only by tormenting him before the time, but by carrying the victim beyond the reach of those glorious uncertainties whence arise his hopes and fears—his most powerful motives and earnest exertions.

It is true that allegory has long ceased to be adopted in our fashionable tales, and that the reign of the Arabian Nights is past. But excepting in so far as part of the machinery of the present tale is concerned, the reader will find it natural, impressive, and superior in many respects to the great majority of works of imagination, of similar extent, and framed for a like purpose.

THE

MONTHLY REVIEW.

JULY, 1836.

ART. I.—*Nine Years' Residence in Constantinople, or Observations on the Topography of that Capital, the Health and Manners of its Inhabitants; Islamism and its Influence; The Plague, its Causes, Varieties, Progress, and Treatment; The Non-contagion of that Malady; Quarantines and Lazarettos.* By A. BRAYER, M.D. 2 vols. Paris. 1836.

We had entertained an opinion that the number of books which have of late years issued from the press, purporting to be travels in Turkey, and bearing on their title-pages the names of men of every variety of profession and pursuit, from the plodding Clarke to the imaginative Slingsby—to say nothing of the daily letter of the correspondent of the Morning Herald—had made the city of the Bosphorus, with its palaces and gardens, its minarets, its mosques, and its palm groves, together with the laws, manners, customs and external appearance of the varied and interesting population that crowd its narrow and dirty streets, as familiar and well known things to the British reader as the fashions and physiognomies of our neighbours on the Seine. We had formed in our own minds certain general features of the moral, political, and social condition of the Turks, with which we felt satisfied, as resting on the best authority for their similitude to the living originals. But if we are to attach any credit to the learned author whose lengthy title-page we have affixed to the head of this article, we find that our previously conceived opinions were far from being correct, and that we are still neophytes in most matters connected with Turkish manners and policy. M. Brayer, in fact, boldly takes the field upon entirely new ground; and with no other weapons than strong assertion, and a modicum of logic, boldly takes issue upon most important points, with all the writers who have preceded him.

"Most travellers and writers," he exclaims in his Introduction, "who have visited Turkey or described that country, have described the Turks as proud and ignorant men, despising every thing which does not belong

to their own country, carrying their intolerance and fanaticism to cruelty; as filthy, and profligate, and faithless in their dealings with strangers. In fact, by their statements, this people is the type of barbarism. The European Journals entertain the public with nothing but debasings of the currency, awful conflagrations, and persecutions endured by divers sects of Christians. We hear of nothing but revolts of Pachas, insurrections of Janissaries; our eyes are directed to severed heads affixed to the walls of the Seraglio; Viziers strangled, or sent into banishment. The imagination, led astray by these exaggerated accounts, is lost amid the intrigues of the harem and the revolutions of the palace, terminating in the spectacle of Sultans deposed and imprisoned, or put to death.

"But I, on the other hand, paint the Turk, when *the honour of his government or the existence of his religion is not compromised*—when his *fanaticism* is not aroused in defence of either of these principles—I paint him, as generally good, sincere, charitable, hospitable, free from hypocrisy and parade, and although strongly attached to his own faith, tolerant towards all forms of worship; honest not only in relation to his fellow countrymen, but towards strangers, and cleanly in his person and habits, to a degree unknown in any other part of Europe."

We shall not stop to notice the large concessions which the learned Doctor feels it necessary to demand, viz. when the fanaticism of the Turk has not been aroused in defence of the honour of his government or the existence of his religion, before entering on the proofs of his assertions of the respectability of the Turkish character. Hereafter we shall have an opportunity of judging how far those assertions are borne out and established by the facts he adduces to support them. Not content with demolishing, at one fell swoop, the statements of his misleading predecessors, a little further on we find the learned Doctor grappling with an antagonist, with whom it may seem his peculiar province to contend, i. e. the plague. Here again all has been error and misrepresentation.

"The plague," proceeds M. Brayer, "that calamity which seems to show a decided partiality for Eastern climates, has been hitherto regarded by the majority of writers who have examined its effects, as a most decidedly contagious disorder, propagated by the want of cleanliness of individuals, and the negligence of the government. 'The dogma of fatality' say they, 'is not unconnected with the causes which feed and prolong its ravages.' They furthermore pretend that this scourge carries off a large portion of the population yearly, and that the governments of Northern and Southern Europe cannot be too rigorous in the enforcement of sanitary laws to prevent its extension. I, on the other hand, agreeing with other writers—few indeed in number, but strong in their respectability—maintain that the plague, such as I have observed it at Constantinople, is not contagious. I shall convince my readers, that it is not to the severity of sanitary laws, to the rigour of quarantines, to the enormous fines or the pain of death directed against the infringers of those regulations, that the Christian governments are indebted for their exemption from the plague, but to a more elevated latitude, a more improved agriculture, and a further advancement in the treatment of the public health and the knowledge of the medical sciences."

These broad differences of opinion M. Brayer attributes to the short sojourn and consequently superficial views of preceding travellers; to their accounts being exclusively taken from the Frank society they frequented, and repeated from one to the other without due examination of their strictness and accuracy. The Levant, he says, differs so widely in every particular from Europe, that a cultivated education alone will not there, as in the latter country, enable a man to become a judicious observer of the religion, manners, habits, and prejudices of the Turks and Rayahs; he must be in a peculiar social position, and well acquainted with most of the languages spoken at Constantinople. These advantages, M. Brayer acknowledges to belong to some of the attachés of the various legations, but they have not betrayed any disposition to avail themselves of them. The consequence may be easily foreseen. M. Brayer, who to the above mentioned requisites joins the *passe partout* of the medical character, finds himself reduced to the necessity of proclaiming to the European world, how erroneous have been its conclusions upon these important matters, and how widely the original differs from the picture that has been laid before it. In these statements it would appear that M. Brayer is not uncorroborated by the testimony of other travellers. In the travels of Captain Colville Frankland, published in 1830, we find the following analagous passage: —"Indeed I am sure, that if we knew the language of this interesting people, and would try to become acquainted with them, we should find them more *tractable* and civilized than we are apt to imagine. But unfortunately there is a mutual repulsion existing between Frank and Turk; and I verily believe we know as little of each other, as if we had only been mutually viewed in a panorama, or camera obscura."—*Franklands Travels*, p. 173.

If this may be taken as a true statement of the case, we have not the slightest hesitation in awarding our meed of approbation to the zeal displayed by M. Brayer, in defence of the character and manners of the Turks, and to the industry and exactness that has enabled him to collect and place before us so large a quantity of interesting matter bearing directly on the subject.

We shall not stop to examine the minute and elaborate topographical descriptions of Constantinople and its environs. M. Brayer launches forth, of course, with befitting enthusiasm, in praises of the inconceivable beauty of the earth, the sky, the waters, and the harmonious blending of their thousand gorgeous and glorious dyes.

"What an enchanting spectacle," he exclaims, speaking of an eastern sunrise, "what words are adequate to describe the slow succession of phenomena so various! I certainly had read in the Greek and Latin authors of Aurora, a rosy-fingered goddess, ushering in the sun; but I had always looked upon those descriptions as the productions of heated imaginations. Who in fact can, in our northern climates, and beneath our cloudy horizons, recognise the truth of those delicious descriptions?

What a melancholy goddess, what a pale Aurora, is ours! But how agreeably was I now undeceived! how much more fondly did I feel myself clinging to existence! How I regretted the years I had spent in ignorance of such sweet sensations! How I pitied those citizens, softly extended on their beds of down in their carefully-closed alcoves, who know the dawn by its name only, or by the decorations of the Opera, heedless of beauties so entrancing, and so well calculated to elevate the soul to the Author of many wonders."

But, leaving this well-trodden path of scenery and topography, we shall come at once to the interesting picture of the Mussulman, considered in his domestic and public character.

"The Turks and Rayahs form the two great divisions of the population of Constantinople. The manners and character of these two castes are as widely distinct as their dwellings and pursuits. On the one hand is the Mussulman, who, but little qualified for commercial speculations on a great scale; a foe to dirt, to noise, the bustle of the crowd, and the chicaneries of trade, confines his industry to matters of inferior detail, such as the sale of spices and passer; he is baker, pastrycook, confectioner; he manufactures, Turkish trowsers, turbans, arms, and saddles; he excels in embroidery, engraving, and all those species of industry, which are not opposed to canonical cleanliness. If he has received an education, he becomes a writer by preference; he copies the Koran, and manuscripts; he devotes himself to the study of religion or the law, to fit himself for government offices, and the dignities of the state. If he has not been so fortunate, he attaches himself to the service of those who, with a better education and better luck than himself, have succeeded in obtaining them. On the other hand is the Rayah, whose sole means of existence is in trade, and who prosecutes all those branches of industry for which the Mussulman is disqualified by incapacity or religion. The difference of pursuits has necessarily led to a difference of dwelling—the Rayahs settling along the ports and quays and the dirty quarters which line them—while the Mussulman has retired into the interior of the city."

The spacious and flowing robes of the Mussulman, M. Brayer prefers, as being more dignified and more suited to the climate than the scanty and close-buttoned habiliments of the Franks. A trowsers which displays the shape of the thighs and posterior, the delicate Mussulman looks upon as the extreme of indecency. Scarcely can he extend his toleration to a frock coat or surtout; it must be admitted, however, that the European vestments have an advantage in the matter of convenience, in *certain particulars*, which are wholly overlooked in the construction of the eastern costume; and M. Brayer has not failed to amuse his readers with the ludicrous embarrassment in certain *situations*, arising from the difficulties and complexities of his dress, and his ideas of cleanliness and decorum. The turban, which lends nobleness and majesty to the person, he looks upon as being too heavy; and to this head-gear, and to the prostrations at their prayers, he attributes the congestions of the brain so frequent among the Mussulmans, and the fearful fits of

apoplexy to which many of them fall victims. The Turk's idea of cleanliness suggests the shaving of all hair, except the beard. This he is wont to consider as indicative of energy and high intellectual faculties; hence the adage he frequently uses—"you may count the hairs of his beard"—*Anglice*, he is a fool. His repugnance to make use of the spoils of animals, prevents his adopting various observances of European propriety. For instance, he considers it an abomination to use a tooth-brush, formed of the bristles of the pig, which he regards with the same aversion as the Jew. Nor will he cover his hands with gloves made of the skins of animals. Nay, even his pen must be vegetable: it is fashioned from a reed, and his brushes are formed of various roots. His food is such as is suited to his climate and his religion. His favourite meats are mutton, lamb, and veal; rice, boiled with mutton, is his great luxury, and bears the appellation of pilau. Few other viands find favour in his sight. Faithful to the precept, to eat to live, and not to live to eat, the hearty repast of the Mussulman seems rather the fulfilment of a duty than a sensual gratification. It is his peculiar regimen; and the long fasts enjoined by the Koran, during the Ramazan, M. Brayer declares to be injurious to his digestive organs, and predisposing to scorbutic disorders. His external senses and physical formation, M. Brayer pronounces excellent; and he laments the impossibility of considering him phrenologically, as no inducement would be sufficient to engage a true believer to submit his cranium for the inspection of the philosopher.

The *morale* of the genuine Mussulman is examined by our author with distinctness and detail. A propensity to quarrelsomeness and destructiveness he denies *in toto*. A duel or a suicide are things unheard of at Constantinople. A street brawl may occur, but it is soon suppressed by the police. Cunning and dissimulation are carried to a great extent among the upper classes, in a country where favour and intrigue are surer roads than merit to great offices, and where power is the source of riches and pleasure. "Kiss the hand you cannot smite," is the expressive adage of the wary Mussulman. But those circles beyond the reach of political intrigue are too resigned to fatality to be much under the influence of this principle.

"Humility," says the Koran, "is the key of the gate of paradise; it is the ornament of station and prosperity." "Humility ennobles man." So saith the text; and in conformity with the sacred ordinance, the bearing of the Mussulman, though grave and dignified, is free from overweening pride. His vanity is confined to his religion; his self-love finds occupation in the rigorous fulfilment of its precepts. With a deep conviction of its truth, and a strong desire for its propagation, he looks upon all other religions as compounded of puerilities, idolatry, and superstition. The pride of ancestry is utterly unknown,

A Mussulman cherishes his parents with affectionate tenderness, and never troubles his head about their progenitors. Where is the opportunity for historic names at Constantinople? The depositaries of power are changing so continually, that there is seldom time for their names to become identified with an event or an epoch. There are no journals to give them publicity or extol the wisdom of their plans. Once pushed aside, they descend into the most profound obscurity, too happy in being forgotten, and in being enabled to enjoy the riches they have amassed, under the affectation of poverty.

Ere long, sickness or an epidemic disease carries off the head of the family and some of his children; the rest remain in obscurity, and the numerous families which seem destined to a long futurity, disappear and are forgotten after having enjoyed a temporary renown. The powers of memory are very slightly developed in the Mussulman, and his recollection of localities and everything appertaining thereto is completely extinguished by the Koran. Satisfied with the little he possesses, and having his eyes constantly fixed on the joys of paradise, wherefore should he seek to gain a knowledge of the motions of the stars, their situations or relative distances? what to him are the geographical positions of other countries? "Seek not the friendship of the infidel," says the Koran. "Frequent not their company, lest you become even as they are. Set bounds to your curiosity, for it leadeth to infidelity." In conformity with this precept, the Mussulman loves the quiet of his home and the endearments of his family. The greater portion of the day he spends squatted in the angle of his sofa, and the remainder in gazing from his selamlik upon the waters of the Bosphorus and the shore of Asia. He loves to contemplate the vast cemetery of Scutari, and to mutter to himself, "There shall my bones be laid, without the fear of being trampled upon by the infidel." On the other hand, the conduct of the Franks who visit Constantinople, is not calculated to give him a high opinion of their religious or social institutions. His religious and national prejudices are shocked and outraged, while his reason remains unconvinced.

Of music, calculation, and the mechanical arts, the Mussulman is profoundly and hopelessly ignorant. M. Brayer found it beyond the powers of an Effendi to comprehend that if his pulse beat thirty times in thirty seconds, it should beat sixty times in a minute. In point of architecture and its concomitants he is more advanced. The recently erected mosque of Top-Khane, built entirely of white marble, as well as that of the Sultan Achmet, which is the handsomest in Constantinople, attest the proficiency of Mussulman architects. For the last twenty years, their ships, formerly built by Franks, have been the work of Mussulman engineers; nor are they inferior in any particular to their predecessors. The light caique in which the Turk skims over the waters of the Bosphorus, and which resists

the storm, notwithstanding the lightness of its construction, is quite a master-piece in its way. In the construction of their houses they depart as far as they possibly can from the symmetry and regularity of European architecture: in fact, they seem to be unable to appreciate its superior beauty. On a picturesque hill at a little distance from the Bosphorus, the light and elegant European villa of a Frank doctor, seemed to laugh to scorn the angular *dove-cots* of the Turks around it. Often, as he passed, M. Brayer pointed it out to Turks, Armenians, Greeks, and Levantines, but they invariably preferred the adjoining Turkish villas; and M. Brayer concludes that their judgments, regulated by different rules and different ideas, is illustrative of the action of the doctrine of fatality, as well as the Mussulman's idea of a protective construction. In proof of this, M. Brayer cites the following anecdote. A Turkish patient on the Asiatic side of the Bosphorus had built a kiosk projecting over the waters, from the windows of which his family amused themselves in watching the ships gliding by from the Black Sea to Constantinople. One day the Doctor was somewhat surprised to find it in ruins. An Austrian vessel had driven against it and dashed it to pieces. "In that case you should draw up a memorial," said the Doctor, "have the damage appraised, forward it to the Austrian embassy, and the captain of the vessel will be compelled to indemnify you for the loss you have sustained." "That we are not permitted to do," said the Mussulman; "fate has willed it so. It is not the captain's fault, the winds and currents are in the hands of God." The Doctor of course bowed his acknowledgment of the excellence of such reasoning, while he thought of the invectives and recriminations such an accident would give rise to in Europe. A month afterwards he found the little edifice restored in all its beauty. He expressed his apprehensions of its meeting with an accident similar to the first.

"'Fear not,' said the Mussulman, 'I have adopted a plan of preventing any such occurrence in future.' I opened my eyes in amazement. The Bosphorus was here at least twenty feet deep, and a rapid current was constantly rushing by, particularly during the prevalence of a northerly wind. The Effendi, however, motioned me to follow him; we stepped into the boat at the door, and rowed to the front of the kiosk. He then pointed out to me an iron bar twelve feet long, and about an inch in thickness. One end was secured in the masonry, while the other projected at right angles to the wall. 'Now,' said he, with an air of satisfaction, 'no ship can approach it, inch Allah,'—(if it please God). 'Inch Allah,' replied I, and remained silent. What, in fact, could I say to a true believer, who relies entirely upon the care of Providence?"

The poetical talent, imagination, invention, and the power of mimicry or imitation, does not belong to the Mussulman. With him, poetry, dancing, and music are placed in the same category of disgraceful acquirements. The Turks have no plays, no theatre. During the Ramazan, some story-tellers, called *meddah* amuse their

auditors in the coffee-houses, by enacting rather than relating passages from the Arabian Nights, or some proverb. Of this performance the Doctor says:—

"I can positively affirm, that this professor, seated by himself behind a little table, his little baton in his hand, and his sleeves tucked up, imitates with such singular fidelity the voice, gestures, walk, of Turks, Greeks, Armenians, and particularly Jews, against whom his jokes are peculiarly directed; he imitates so well the toues of different ages and professions, that even in Europe he must be allowed to be a first-rate mimic."

We regret that our space will not permit us to follow the learned Doctor's analysis of the Turkish character in detail. We shall close our account of his first volume with one or two anecdotes illustrative of the characteristics of the Mussulman, and the Doctor's opportunity of forming a correct estimate of them.

Polygamy and its results, the Doctor seems to regard with the lenient eye of a philosopher, rather than a Christian. After stating the arguments on both sides, he seems to turn the balance in favour of the licence granted by the prophet. "Let us," says he, enter into the interior of families, and then we shall be able to observe polygamy and the influence of the laws which regulate it."

"After the usual preliminaries, the Effendi conducted me to his harem. In a corner of one of the sofas sat a fat woman, about fifty years of age. She was supported by cushions and enveloped in a shawl, but not so closely as to hide her countenance. Beside her sat a woman of five-and-twenty, who conversed with her from time to time, and submitted to her inspection different stuffs and other articles of dress, with much sweetness and respect. I fancied she might be her daughter.

"The Effendi having taken his seat by the elderly lady, motioned me to sit beside him, and commenced his account of her health. She complained of vertigo, obstructed respiration, and pains in the head and limbs. She besought me to restore her strength, and asked me if I had not some secret to dissipate her maladies.

"Keeping in view the prejudices of the country, I gave her to understand that a copious bleeding, repeated from time to time, would diminish most of the symptoms of which she complained; that abstinence, and lemonade as a drink, with a little exercise, would be of use to her. This treatment was by no means to her liking; it was a secret that would act instantaneously, that she desired; as I had none such, I confined myself to prescribing an insignificant remedy. As I descended the stairs, I was met by the apothecary, who, learning that a Frank physician had come to visit his patient, was in attendance to receive the prescription. From him I learned that the young person whom I had taken for the daughter of the elderly lady, was the second wife of the Effendi; that the first, having reached an age which left her no hope of bearing children, had given her consent to his taking a second: that they treated each other with the reciprocal tenderness of parent and child; and that the young lady had given birth to two children, which were the delight of the family.

"In another harem I had an opportunity of seeing the three wives of an Effendi. They were sitting together on a sofa, conversing over their

work in the most friendly manner. I took them to be sisters. Nevertheless, it was evident that one of them was the object of the attentions of the other two. I might have taken the Effendi for their father, from the affectionate gentleness of his manner towards them, and the mild gravity of his address, perfectly free from all marks of predilection."

This state of harmony, the Doctor admits, is not universal; jealousies, burning hatreds, with their concomitants, not unfrequently break the unity of the picture; but these the Doctor considers as of small account in the general felicity.

The horror in which European manners and ideas are held by the Turkish women is well described in the following passage. M. Brayer was summoned to attend the mother-in-law of an Effendi, who had had an attack of apoplexy. As the progress of recovery was slow, he was obliged to devote to her much of his time and attention.

"The state of my patient was hourly improving, but I was somewhat at a loss to know how to employ my time; when she turned to me, and began to make inquiries concerning Peru and its inhabitants. 'They tell me,' said she, 'that at Peru, there are women who appear without veil or *feredgé* in the streets and gardens. Is this true?' I replied that this was the European custom; and that, as Peru was quite a European colony, the customs of the inhabitants were the same. 'Indeed! and every man that passes can see their faces and shapes?' 'Certainly.' 'Then the Franks must have very little regard for their wives, since they expose them to the gaze of every passer-by. I have likewise heard, but I can scarcely believe it, that instead of walking with their mothers and sisters, they sometimes walk alone with a man.' 'This is permitted in Europe.' 'Indeed! Then the man is the husband, of course?' 'Generally, not always.' 'What a shame! And is it true, that not only do they walk without veil or *feredgé* in company with men, but that they place their arms within theirs? that they sometimes expose their shoulders, arms, and necks; and at others, lift their petticoats so high as to show their ancles?' I acknowledged that this was the case sometimes, but that a great portion of the European population discountenanced such practices.

"On another occasion she began—'Doctor, is it true that in your country the women labour in the fields like men—that they are fastened like horses to cars, to draw vegetables—that they go through the streets selling fruit—are porters—barge-rowers—coffee-house keepers—that they sell in the bazaars, and go to market—and that after sunset, the people, instead of retiring into their houses to the family meal, the streets are illuminated like our minarets during the Ramazan, and filled with men and women up to a very late hour?' I acknowledged that this was all true. 'How can the Franks be so indifferent to modesty, the honour of their wives, their daughters, and mothers? Have they no love, no respect for them? What a country!!!'

"A pause here ensued, and I perceived she was praying to herself. Had she been offered a crown, on condition of living in the country of the Franks, I am sure she would have spurned it with indignation. One

must have lived a long time,' concludes M. Brayer, 'among the Orientals, observed the modesty of their dress, the gravity of their deportment, the horror in which they hold singing, dancing, and those who make a profession of such acquirements, to form an idea of the difficulty I felt, not in justifying but in palliating such an order of things (the theatres and their adjuncts). 'Doubtless,' continued she, 'it is distress that urges them to such extremities; so that I no longer wonder at so many Franks coming to gain their livelihood in our dear Constantinople.'"

But notwithstanding all the amiable and admirable traits which the Doctor discovers in the Turks of both sexes, there is one point which especially challenges his indignant reprehension, and which we cordially agree with him, deserves to be specially stigmatized. This is their reluctance to fee a physician, even after having experienced the most positive proofs of his wonderful skill.

"'In taking my leave of him,' says he (speaking of an old Effendi on whom the Doctor's prescriptions had operated almost miraculously), 'I took special care not to take any credit to myself for the skill with which I had treated his malady: this would have ruined me irretrievably in his good opinion. I contented myself with observing, that I congratulated myself in having been chosen by Providence to be the instrument of his cure; on his part he did not tender me the slightest acknowledgment. The apothecary received his present; but what merit had the physician in the matter? clearly none. God inspired him; by himself he could do nothing. If, in a case of brilliant success, this mode of thinking is calculated to humble medical vanity, on the other hand, it protects his ignorance and unskilfulness from the vengeance of a true believer. What could he do? God had not inspired him."

We regret that our space obliges us to omit numerous details equally interesting, as illustrative of national characteristics. With regard to the second volume, which is exclusively devoted to a consideration of the plague, and the sharply-contested question of contagion or non-contagion, we purpose making it the subject of a separate article.

M. Brayer, it will be observed, is a man of some experience and observation, and of considerable vanity and self-complacency. Of his medical acquirements we do not profess to be judges; but if they do not rise superior to his talent as a writer and painter of national manners, we shall feel ourselves necessitated to repeat, with the disappointed Mussulman, "What could he do? God had not inspired him."

ART. II.—*Essays towards the History of Painting.* By MRS. CALLCOTT. London: Moxon. 1836.

THE object professed by the writer of this volume, is to guide her readers to such a knowledge of painting, its rise, progress, and the results of its efforts, both as works of art and influence on mankind,

as will enable them to enjoy its beauties, understand its virtues, and participate in that happy influence. She avoids the attempt to be eminently instructive to the professors of the art, believing that to the performance of such a work, nothing less than great practical acquaintance with its details, deep learning, and literary adornment, are necessary. There is no lack of learned works on the subject, many of them being of such an expensive, dry, or controversial nature, as forbids them ever becoming popular. To be sure the lectures of Sir Joshua Reynolds have been read by every person of taste and accomplishment, and have made the fine arts be greatly regarded in this country; but, as is well remarked by the writer, this degree of popularity was less owing to the excellent precepts and well-chosen examples, than the general principles which they so clearly laid open, that are applicable to all the arts. The less trodden, and the unpretending path which Mrs. Callcott has chosen, is of a character no less charming, and may be of service to artists themselves; since she has, with very considerable success, collected what is, or has been known of painting, from the first traces of its existence among savage tribes, to its majestic footsteps in the flourishing states of Greece. She follows the art through the period of its degradation under Imperial Rome, and finally directs her attention to its slow revival under the brilliant sun of Italy. In the present volume, however, she has not been able to overtake and complete the history of modern painting, but purposes to make it the subject of a future performance, "should I live to go on with it," as she expresses herself; for we learn that "infirmity, not age," binds her to her fireside; nay, that it has been as a means of alleviating "the wearisomeness of an increasing and incurable disorder," that she has undertaken the office of historian. We fear that such a condition is not over propitious to the task of criticism or amateurship in any case, especially in that of an imitative and imaginative character. Indeed, there appear in these pages, frequent instances of bad arrangement, hasty or impatient decision, and not very happily turned periods, such as one may readily suppose to have been the concomitants of hopeless indisposition. But, while the relaxation of strict criticism has here by far too good an excuse to require any farther explanation than is contained in the announcement of the lady's state of health, it is nothing more than her volume merits, to say of it, that throughout it evinces extensive acquaintance with her subject, not only as regards enlightened reflection on the principles of art, but the study of its labours and specimens, in the rich treasuries or collections of the world. The great works which do not now exist, or which she has not seen, have been made familiar to her by the report of authors or of friends. Indeed, she has dwelt so long in the very densest atmosphere of art, as emitted by pictures and painters, that, had her judgment and

fancy been dull, instead of sound, quick, and lively, she could not have written badly on the subject of the present volume.

Mrs. Callcott observes, that a great deal of time and much temper have been wasted, in disputes concerning the native country of the arts—that China, Upper India, Egypt, Western Asia, and even Greece, have each been the chosen cradle of these efforts, by particular speculators. But, is there not an absurdity in supposing that any country or individual of the human race should be regarded as the gifted original of painting, any more than of music and song? Or, if we could trace the arts to one inventor, what wiser should we be? For it must have been the fact, that in the infancy of art, and the first efforts of its cultivators, nothing better than rude, and, to refined tastes, unseemly works, were produced, afterwards to be improved upon, and as mankind increased or separated into distinct and distant nations, to be varied in style and character, according to different climates, habits, and circumstances. The truth is, that painting and sculpture, just as music or song, are the natural offspring of the human mind. All children are inclined to imitate what they have seen or heard in nature, by the work of their hands or the sound of their voices. Amongst the most savage tribes, too, the rudiments of the fine arts have ever been found. Even the inhabitants of New Holland, who seem to approach the nearest of any of the human race to the brute creation, and who neither build huts, carve war clubs, nor fashion gods, paint themselves with care, and when an unexpected feast offers itself, break into voluntary song. Wherever civilization has penetrated, like testimonies have been discovered; and as uniformly as fancy and imagination are the natural endowments of the mind, imitative power and searching curiosity are characteristics of the human race. Representations of historical events, and personifications of the ideas of good and evil, are common among most savage nations; and there, as Allan Cunningham has phrased it, some Laban of the desert had his household gods carved in wood, and enriched with colours and with precious stones. In Mexico and Peru the most interesting proofs of all this were discovered, and this too at a period when the art of printing could adequately secure every memorial of these nations—thus opening to us a monument of the early condition of all mankind, the best authenticated and of the greatest value; so that, to use the words of our authoress, "it is unnecessary to trace the arts from country to country, or from house to house, to give them, as it were, a formal genealogy; but we may expect that circumstances being tolerably alike, the fine arts will spring up in all nations as they advance in civilization."

There are epochs in the history of the fine arts, which may very easily be indicated and conveniently divided. First, their condition among savage or semi-barbaric nations, when gods were feigned,

and heroic men were deified. Secondly, among the cultivated heathen, when science and poetry lent them power, splendour, and chaste beauty. Thirdly, when the Christian religion impressed them with a new spirit, and when they became handmaidens to the interpretation, and in the service of God; and, fourthly, as they exist in those countries where the Reformation has confined them to matters historical, poetical, and domestic. It is not necessary for us, however, to trace these steps regularly, nor to point out the manner in which one period passed into another, or the systems and styles which arose out of their combined and intermingled shadings. Mrs. Callcott has done this with considerable success, and to her pages we direct the inquirer.

Either India or Egypt are generally held to have been the first seats of scientific art. Both, at any rate, have claims to very high antiquity. The artists of the latter were more learned, if not more poetic than the former, but the character of the arts in each land, seems to have been much the same, viz. that of colossal magnificence, whereas among the polished Greeks, simplicity, beauty, grace, and sublimity were impressed upon all their works;—all they looked on and loved was at once endowed with spirit, life, and poetry. In Egypt, architecture, sculpture, and painting, are commonly described as having been united; but Mrs. Callcott gives her reasons for saying, that the last of these arts ought not properly to be included.

"I am aware that coloured subjects, by courtesy called pictures, have been discovered on the walls of tombs and caverns, by persons well qualified to examine and pronounce, as antiquaries, on their meaning and their merit. But they are, in composition, entirely sculpturesque; and many of them are, in fact, coloured basso-relievos.

"Belzoni told me he had seen, in Egypt, figures in relief wrought on stucco on the walls of some of the catacombs, which were coloured in simple unbroken colours. To these he ascribed a marvellous effect, and said they were the grandest *pictures* he had seen. Such also, I remember, was the language used by my enthusiastic friend Kestner, when, in 1827, he described to me the tombs of Egyptian character, opened the year before at Tarquinii, in the country of the ancient Etruscans.

"I can imagine readily that in the chambers of the dead, the plain form shadowed out in a simple colour, and lighted by the glare of torches, may have had an awful and ghostly character; and if these figures were of the size of life, or larger, and further aided by the varying tints afforded by a low relief, as the torches glared upon them, a describer could hardly be charged with exaggeration, whatever effects he might impute to them.

"Still these are not pictures, though the artists approached nearly to picturesque design in many of the chiselled figures on the walls of the temples and tombs of Thebes, where the attacking and defending towns, the triumphs of a victorious king, the punishment of rebels, and other historical facts are rendered with considerable spirit, and convey a notion that their authors might have become painters, had they not been restrained by custom from change or progress."—pp. 23—25.

Our authoress attributes to the peculiar mythology of the Egyptians, and the use of hieroglyphical instead of alphabetical characters in recording events and ideas, their little progress in the art of painting. The circumstance that the representative type could alone be understood, forebade all change in drawing figures, farther than to render the finish more exquisite of the established form.

"The effect that the use of hieroglyphic painting, whether more or less near to writing, had upon the art of painting itself was most disastrous. Those who were permitted to paint at all, were bound to make no improvement. The art was jealously kept for the adornment of hideous mummy cases and sepulchral chambers, where the nearest approaches to what is properly painting were a sort of portraits, drawn upon the inner coffins, which were composed of folds of linen prepared with a chalk ground, or basso-relievos either coloured themselves, or imitated in flat colours upon the walls. The wood upon which the commoner coffin-painting was executed appears to have been sycamore; it was prepared with fine lime, mixed with some kind of gum or size for the colourer. The pigments were ochres for the most part; but the blues and greens appear to have been prepared from copper. The black was lamp-black, and the white a very fine lime. These colours when applied on wood, or cotton, or linen, were probably mixed with gums, probably gum arabic or the Sarcocolla, which the Egyptians used in preparing their mummies, and also for glue, and that gum probably formed part of the varnish found on the mummy cases. According to Mr. Wilkinson's account, the pictures in the catacombs were executed either on the bare limestone wall, or on the sandstone prepared with fine lime. Whether the groups were to be painted or chiselled in intaglio or relief, they were outlined with red ochre, then corrected with black. The next step was the carving the intaglios or the reliefs, or modelling the stucco applications, after which, in some of the tombs, plain unbroken colour was applied. But even this approach to painting arose from the desire of distinguishing objects, as tribute of gold from tribute of silver, prisoners of white, tawny, or black nations, and so on. But nothing like a picture, as we understand the word, has ever been found; nothing displaying a knowledge of light and shadow, perspective either lineal or aerial, nothing which by means of colour and tint imitates nature; nor have we the name of any Egyptian painter in the annals of art."—pp. 35—37.

Egypt, therefore, though she excelled in architecture and sculpture, and was acquainted with the use of colours, and though she conferred innumerable benefits on other countries in most of the arts of design, never seems to have distinguished herself as the country of painting, nor of poetic freedom in any of the arts.

Mrs. Callcott next proceeds in her history of painting, to consider the state of the art, as it existed, not in Greece, but in ancient Italy, long before the seven-hilled city could boast of a shepherd's hut. This is certainly an unusual method of proceeding regarding any ancient historical question; nor do we think that she has thereby thrown more light upon her subject than is to be derived from following the ordinary course of taking Italy after Greece. It

is true, that the former country was far advanced in civilization, and had produced many useful and beautiful works, before the existence of Romulus. But the history of these ages is very obscure; at any rate, the specimens of art left by the Tuscans or Etruscans, as well as the records of those that have been lost, show that they had borrowed largely from Egypt and Greece. There is also a striking resemblance between the institutions of Etruria and the other countries now mentioned, as was to be expected among a people whose commercial intercourse had become so extensive as that of the ancient Italians. The authoress herself says—

"That they early adopted the deities of other countries is also proved by the opening of the tombs of Chuisi. It is impossible not to be struck with the close resemblance to the sculpture and coloured bas-reliefs of Egypt found there; and, saving that the Tuscans do not appear to have practised embalming, the mystic ceremonies in honour of the dead are shown to be the same.

"The beautiful vases of different kinds and colours, of clay baked or unbaked, are covered with designs in exquisite taste and delicately touched. They are mostly painted in one single colour, or at most two or three flat colours, picked out with black or white. Some have figures in slight relief; and with few exceptions, the subjects are from the Greek mysteries of Bacchus, Hercules, and Ceres, when their attributes coincide with those of the Egyptian deities, Osiris and his family. The genii, with two or four wings, found in some of the most ancient, mark a very early intercourse with the priests of both countries; and though the most offensive particulars belonging to their mythologies are totally absent, the great Egyptian demon of destruction is common on cups, paterae, and vases."—pp. 51, 52.

There is so little to guide antiquaries as to the age of the Etruscan relics, or the sources whence the art which they evince had been obtained, while there is so much that is fabulous about the colonies derived from Asia, Egypt, and Greece, that it does not seem serviceable to the history of painting or of design to prefer them, in point of time, to the Greeks. There are, indeed, only some very slender references now in existence as to the ancient Italian painters; and respecting the ancient Romans, there remains not even one name for posterity to dwell on, as respects the particular art in question.

It is to Greece that we must turn for the first great strides made in painting, though no one has succeeded in removing the veil which time has thrown over its origin and progress in that country. The pictures themselves have all perished; nay, of all the treatises written on art by Apelles, Protogenes, and Perseus, not one passage has descended to us. It is reasonable to suppose, however, as respects the state of painting in the earlier days of Greece, that it marched side by side with sculpture, from rudeness to beauty, and freeing itself from the bounds of Egyptian architecture. At first, very probably, the art partook both of sculpture and painting, consisting in what is called flat relief; and it has been conjectured

that these pictures were without landscape, or scenic background. The earliest names of Greek painters discovered by the indefatigable Pliny, are those of Dynas, Hygiæon, and Charmas; but it is accounted a great improvement that after them an Athenian artist distinguished man from woman in his figures, and undertook to draw from any object he could see. Even when we come down to the time of Polygnotus, it is recorded that he first parted the lips, varied the appearance and expression of the eyes, dimpled the cheeks with smiles, or deformed the brow and nostrils with the expression of passion. His name is the most eminent that marks what may be considered the first great period of Greek painting, but the history of that period shows that the progress of the art was gradual and slow. There is, we must remember at the same time, a great deficiency of technical knowledge in the accounts that have come down to us of painting among the Greeks, as well as in the case of sculpture. But then we have many specimens of the latter, and none of the former. We are not on that account, however, to conclude that that ingenious, imaginative, and polished people were inferior in the one art more than in the other. It may be gathered from ancient writers, that all the secrets of light and shade, and beauty of colours, were known to their painters, as well as harmony and unity of composition. Plutarch says, "Painters increased the brilliancy of light colours, by opposing them to dark ones, or to shades." Pliny observes of a picture, that "the hand of Alexander appeared to come out" of it. Again, he states that "the art assumed new powers, and discovered or invented light and shadow, by graduating which, the colours are alternately heightened or kept down. Afterwards splendour was added, which was different from light, and which, because it was a mean between light and shade, they called tone, and the union of the colours, and the transition from one to another, they called harmony."

The name of Alexander suggests that of Apelles, who is called the Prince of ancient painters, under whom the art rose to its epic height. Mrs. Callcott has collected the following account of some his works.

"The most noted work of Apelles was his Venus Anadyomene, which was afterwards carried to Rome, and so greatly injured in the carriage, that it could not be restored.

"He had undertaken to make a duplicate of this celebrated figure, but died before it was finished, and the imperfect work is said to have been valued as highly as his more perfect paintings, because it was the last thing upon which that skilful hand had rested.

"In the Greek Anthology there are the following lines of Leonidas, which inform us how the painter had treated the subject:—

'When from the bosom of her parent flood
She rose refulgent with the encircling brine,
Apelles saw Cytherea's form divine,
And fixed her breathing image where it stood.

Those graceful hands entwined, that wring the spray
From her ambrosial hair, proclaim the truth;
Those speaking eyes where amorous lightning's play,
Those swelling heavens, the harbingers of youth:
The rival flowers behold with fond amaze,
And yield submission in the conscious gaze.'

"After the Venus, the ancient critics seem to have prized the famous portrait of Alexander, in the character of Jupiter the Thunderer, which was hung in the temple of Diana of Ephesus, and cost no less than twenty talents of gold, according to Pliny. This picture is praised as much for grandeur and majesty as the Venus for loveliness. Nor was this the only portrait of Alexander he painted, for we are told that he represented him in every action and character, and that the pictures of King Philip by Apelles, were almost equally numerous. The portrait of Clytus he painted in armour, and that of Megabyzus, the priest of Diana, in his priestly robes performing a sacrifice. Of other remarkable portraits by him, we have the names of Antiochus, the king, whom he painted in profile to conceal the want of an eye, which disfigured him; of Menander, king of the Rhodians; of Gorgosthenes, the tragedian; and of one Ancæus, a Samian.

"At Rome there was an allegorical picture painted by him, in which Castor and Pollux, Alexander, and a winged victory were introduced; and also that picture of war in chains, which was afterwards so cruelly defaced by Claudius, who, as I have already mentioned, had the head of Alexander scraped out, and that of Augustus substituted for it.

"Other subjects on which he employed his pencil have been named by various authors: for instance, a Hercules nearly turned from the spectator; a Hero and Leander; Archelaus with his wife and daughter; and a most beautiful picture of Diana, with her attendant virgins preparing a sacrifice. This last was esteemed by the connoisseurs of Greece as one of his very finest works, though a few preferred a picture of Antigonus on horseback. He had painted the same king in armour, on foot, with his horse led by a soldier, but this work was not esteemed nearly so much as the other. He seems to have been fond of painting horses, and carried away the prize from several rivals in subjects where they were treated, either alone, or along with their riders. I am not clear whether it were a solitary horse, or one on which he had mounted Neoptolemus armed, and charging some Persian soldiers, that, according to Pliny, procured him the compliment of a greeting from a real horse that was passing by.

"It is evident, I think, from what the ancients have related concerning his works, that he never painted in fresco, nor do I find any mention made of drawings on parchment, like those of Zeuxis and Parrhasius. He must then have painted upon panel with the usual preparation of chalk or carbonate of lime with size. Of the peculiar glaze or varnish, which he is said to have first used, I shall have occasion to speak in a future Essay."—pp. 149—152.

It is supposed of Apelles, that he combined all that could command, excite, or astonish in his pictures. His universal fame, at a time when the Greeks had reached such an elevation in the regions of poetry, sculpture, and architecture, as that of the era in which Alexander reigned, sufficiently stamp his superiority.

We would in any outline or glimpses of the history of painting, naturally trace it from the period of its ancient renown down through its entire decay during the devastations of the northern hordes who swept over the vineyards and corn-fields of Italy and Greece, in their march towards the sun, and also during the ages when science and letters were all but extinguished, till we gained its first faint revival, together with that of the sister arts, in the service of the church of Rome. We would then carry the eye down, till a Michael Angelo and a Raphael surpassed all that the moderns ever heard of, in the highest, the noblest, and the most beautiful departments in which the chisel or the pencil had ever laboured, not tarrying till we reached the time when on the Continent, and in Britain, the sunrise of art was obscured by the Reformation; and again, in this country rising to assert its dignity, though in a form that is national and original. But, since Mrs. Callcott has not conducted her readers through these modern revolutions and periods, but has in her two last Essays treated of the Classification of Pictures, and the Materials used in the art by Painters, we shall in like manner confine our glance, doing, indeed, little more than marking certain passages for censure or praise. And as a specimen of whimsical classification, and an unnecessary as well as perplexing splitting of hairs, we must quote her attempted improvement upon the distribution of works of art, as that distribution has generally hitherto prevailed, viz. into three or four classes, such as Historic, Portrait, Landscape, and Animal, Fruit, Flower, and Still Life Painting. Now, these classes she would subdivide in a manner capable of puzzling the most retentive memory and accurate judgment, without at all, for anything we can discover, advancing the amateur's pleasure or the artist's knowledge one degree. After finding much fault with the old system of classification, or any that deals only with a few great general distinctions, she says—

"Thus, those subjects now clumsily thrown together, under the name of History, would come naturally to form four distinct classes, each of which ought, in strictness, to be again broken into subdivisions.

"The four classes I should propose to call,

1st. Ethic or Didactic.

2nd. Epic.

3rd. Historical.

4th. Dramatic.

"Each of these will admit of farther subdivision. The Ethical subjects should be distributed into—

The Purely Didactic;

The Emblematic;

And Satire, or the Higher Caricature.

"Of the Epic class I should make but two great divisions, each, however, capable of very marked partition.

1st. The Christian Religious Subjects.

2nd. The Antique Mythological Subjects, whether painted by ancients or moderns.

1st. The Christian division depending upon the introduction of Saints, Angels, and even more awful natures, but *not* comprehending Christ while on earth.

2nd. The Antique, upon the introduction of the deified heroes and gods of Paganism.

The really Historical class of pictures may be divided into three in which a whole history is treated in a single picture.

Those in which a history is treated in a series of pictures.

Those in which a single point of history forms the picture.

"The Dramatic class might comprehend the familiar life subjects: but I have thought it better to leave those as they have hitherto stood, by themselves; and to reckon only in this class

The single actions of higher tragedy;

Single actions of a mixed character.

"In Portrait painting it will be readily allowed that there are strongly marked distinctions between

The Historical Portrait;

The Scenic Portrait subjects;

And Portraits of common characters.

"The Familar Life class naturally divides into,

Grave Comedy;

Light Comedy, or Farce.

"Of Landscape, the distinct varieties are,

The Epic Landscape;

The Historic Landscape;

The Imaginary, or Poetic Landscape;

And the mere Portrait Landscape.

"Animal painters have naturally made two classes:

The Dramatic;

And the mere Portrait."—pp. 175—177.

Here is a display sufficient to alarm any person of moderate pretensions and discrimination, and make him turn from the study of painting in despair. Some such classification, which is as easily borne in mind as that of Historical, Poetic, and Domestic, seems enough to guide the amateur to the satisfaction of his taste, and the practical student also to the advancement of his knowledge, who, with all his culture, must follow the bent of his imagination and genius, rather than any finical rules of design or uniformity of plan.

The Essay which treats of the Materials used by Painters, is one of the most entertaining in the volume, and one which evinces unusual research and acquaintance with the subject. We have room only for very limited extracts from this account, which besides the materials, treats of the substances upon which both the ancients and moderns painted, the pigments they coloured with, the vehicles by means of which the colours were applied, and the tools employed in painting. We select a few passages from what is said of various periods in the history of antique painting.

"It would appear, from the judiciously conducted researches of some late travellers, that some of the earliest coloured work in Egypt is upon bare sandstone. Where that rock is of very fine grit the water-colours seem to have answered well, but where the grit was coarse the work became gross and uneven. A remedy was therefore applied; a plaster of very fine lime and some kind of size was spread over the stone, and the colour applied most probably before the plaster was dry, and so approaching to fresco painting, which doubtless grew out of that older manner. The lately opened Etruscan tombs show the same variety; colour upon the bare sand-stone and colour upon thin fine plaister.

"The advantage of applying colour upon a damp or even wet ground must have been abundantly apparent, from the success of the painted vases so early brought to perfection in Greece and Tuscany; and accordingly, in the earliest pictures of any magnitude described as painted in either country, we recognise genuine fresco painting.

"But walls are not always at hand for the painter; and many were eager to have pictures which they might transport to other countries than those of the painter, either for the religious purposes of decorating temples and fulfilling vows, or purely for the pleasure of possessing works of art, or, finally, for the purposes of trade.

"A substitute easily occurred. Wooden panels, well seasoned, and smeared over with plaster, smoothed either with pumice, or some substance answering the same purpose, were found to answer admirably. Yet even here it would seem that the Egyptians led the way; for in order to prepare the coffins of their mummies for their painted decorations, they were in like manner prepared with a fine plaster of lime or chalk exceedingly thin.

"The mummy cases were made of various woods; among others the Egyptian fig, which is often translated sycamore. From Pliny's description it is not certain which of the known figs was the Egyptian sycamore. The grain is light, close and tough, and the timber is best seasoned in water.

"The wood usually employed for panels for large pictures was the heart of the female larch. Pliny says, that painters have found by experiment that it is smooth and clean, and not apt to split or warp; he adds that it will last forever."—pp. 219—222.

Our authoress combats the opinion, we think successfully, which maintains that the ancient painters used only four colours, and then proceeds to describe the pigments which have been most in use.

"Of the white colouring matters, that most used by modern painters could not have been of great value to the ancients, unless they had some oils, or vehicles equivalent, wherewith to apply it; for it turns black when used in water or fresco painting. I mean ceruse, or white lead. Pliny speaks of that from Spain as the best for painters; and he also names calcined ceruse, the use of which was discovered by the accident of a ship taking fire in the Port of Piræus, when the ceruse in pots which was on board was consequently calcined. It is remarkable that these pots of ceruse had been brought from Spain for the use of the Greek ladies, who painted their faces with it.

"Cennino praises the same white highly; but warns fresco painters against it; and our modern artists use it to temper most of their colours in oil.

"Next to the ceruse, the ancients valued as white a natural earth from Egypt, Crete, and Cyrene, which Pliny tells us is said to be hardened sea foam mixed with mud, and that accordingly minute shells were found in it. This should be the *meerschaum*, so valued for the bolls of tobacco-pipes in Germany, but the meerschaum has no shells. He calls it Paretonum, and says it made the best and finest wash for walls and fine stucco. There was also a very fine white pigment, made of chalk, ground with the white glass of which rings and other ornaments are made; it was therefore called annulare.

"Next to this, as a natural earth, that called Eretria, both raw and calcined, was valued; and then Melinum, from the isle of Melos; which last was, however, often too unctuous for painters' use, in which case it suited the fullers better.

"Giotto's white was called Bianco di San Giovanni, and seems to have been composed of the finest lime, repeatedly washed and beaten to purify it, and then made into small cakes, and dried in the sun. The natural white earths were also used, especially in fresco painting.

"In modern practice many white earths and some preparations of shells are used. Besides these, and white lead, there are also preparations of zinc, tin, and barytes, which are available in different departments of art.

"Of yellows, it was impossible for any one seeking to miss them, as they abound in most countries; and those of the most durable and best kinds, namely the ochres.

"The Attic and Gallic sils or ochres were pale, and were used for lights by Polygnotus and Micon; but there were many ochres found in Campania and in the hills not far from Rome, which were used both raw and burnt. The burning of ochres generally renders the colours more transparent and darker, so that some of the ochres assume a reddish hue, especially the Sianna earth. Common yellow ochre, when burnt, is the colour called light-red, admirable for flesh tints; and so indeed are many of the other red ochres, whether natural, or artificially coloured by fire.

"The ancients used the ochres of Scyros and Lydia for shadows. The dark earths from those countries resemble that called umber, produced in Umbria, the use of which might be unknown to the Greeks.

"These different ochres continue even now to be used, and to them are added varieties of modern discovery, produced in England, Spain, and other countries.

"Orpiment, or the sulphuretted oxide of arsenic, was known as a pigment to the ancients. Its hue, approaching to gold, induced Caligula to attempt to extract gold from it; and it is said that he succeeded in procuring a small quantity from some brought from Syria. We are ignorant how the ancient painters applied it. Cennino says, it is neither good nor lasting in fresco or distemper; but that with glue or size, it may be used in other pictures. It is still used by painters, but is an uncertain colour.

"The most brilliant and most valued red was vermilion. I suppose also that it was one of the most ancient pigments. Homer says, in the catalogue of the ships, the twelve galleys of Ulysses were painted with it;

and I suspect that there was some mystical sacredness attached to it, because it was the custom in Rome, that the first act of a Censor on entering into office, was to rouge Jupiter's face with vermilion. They painted all the gods' faces with it. Horace flatters Augustus by making him received among the gods, and drinking nectar between Hercules and Pollux, with a vermilion face. At Athens, cords stained with powdered vermilion were employed to drive the people to the public meetings. The dramatic poets introduced this custom frequently on the scene; and it would appear that the hindmost had the worst, those who were caught with their robes stained by the cords, were fined for non-attendance at their public duties. This same vermilion was certainly early used by painters, and was much improved, as Theophrastus says, by Callias, an Athenian, who calcined it, and brought it to its very fine colour. In its rough state it is known as cinnabar; and hence, both in ancient and modern times, it has been taken for other mineral reds; and, what is worse, often adulterated with them. In its pure state, it is a lasting colour. Cennino calls it *cinabro*. His *cinabrese* is a red used for flesh when mixed with white in fresco works; it is made from sinopia, or red bole or ochre, native in Cappadocia, and of the Bianco San Giovanni.

"Minium, or red lead, seems to have been confounded by the writers on colours with native cinnabar; though the painter would soon have reason to regret using minium for vermilion, as minium blackens on exposure to light and air, unless secured by strong varnishes or coats of wax.

"Of the red earths or ochres Pliny places the sinopia, of which I have already spoken, first. It is now sold in the shops as Armenian bole, and is used in some manufactures. Mattioli, quoting from Dioscorides, says, that the best was considered to be that of a deep liver colour, smooth and heavy. Akin to to this is the common ruddle or red earth, used by the ancients as well as the moderns, in the process of gilding; and, being properly ground and washed, useful in most kinds of painting, but especially fresco.

"Dragon's-blood was known to the ancients as a pigment; but, from Pliny's account of it, they were clearly ignorant of its nature. Cennino names it but with contempt, and it is not much valued by the moderns.

"With the ancients, who do not appear to have known any of the lakes, it was different; they valued it much, and, it is said, used it for their monochrome pictures. If they did so, it confirms Fuseli's account of the process of painting, or rather of drawing, those pictures. It is a resin of a warm semi-transparent, dullish red colour; and is best used as a varnish which darkens on exposure to the air. If this varnish were laid over the white ground of the monochromes, after the first process of drawing with the point, the outline would be seen through, and the indentation made by the point upon the tender chalk ground being filled up with the varnish, would present a dark outline; the point being then applied, would cut down to the white ground, and so produce the light reliefs.

"The other reds known to the ancients appear to have been mostly opaque."—pp. 232—243.

After a much more lengthened account than we can introduce, on on the subject of Pigments, which throughout shows how minutely versed Mrs. Callcott is in every thing connected with the history of painting, she adds—

"I have spoken with more confidence on the subjects of most of the antique colours than I should otherwise have done, from having a clear recollection of a conversation I had with Sir Humphrey Davy, just after he had been engaged in examining several jars of antique pigments that had been discovered on an estate belonging to the Archbishop of Tarentum. He told me that not one of those he had examined differed in substance from those now used for the same purposes."—p. 251.

Art. III.—*Issues of The Exchequer; being Payments made out of His Majesty's Revenue during the reign of King James I. Extracted from the Original Records belonging to the Ancient Pell Office.* By Frederick Devon, of the Chapter-House Record Office, Westminster. London: Rodwell. 1836.

The Records from which the extracts forming this volume are taken, the editor of it informs us, comprise nearly a perfect series of Order and Issue Books during the reign of James the First, preserved in the Pell Office, a portion of which are written in abbreviated Latin. But when we also learn that if the whole had been given there would have been sufficient to fill many folio volumes, it is evident that the reader must rely upon Mr. Devon's discretion with respect to the comparative value of the portions which he has selected, and those that have been left in their cumbersome, confused, unappreciated, and wasteful condition. At any rate, as the editor himself says, many particular entries which may be considered of the highest interest and importance by one person, may by another be viewed as insignificant or not worthy of notice. Had he, however, done nothing more than point out this mine, and give a sample of the facts and documents contained in it, forming, as they do, one of the surest and best illustrations of contemporaneous history and biography, his contribution to our national archives, or, at least, the mode of access to them, which he has published, would be of no mean value. But from his great experience in similar researches, and evident liking for them—nay, we may add, from his minute and perfect acquaintance with every English historical work bearing upon the periods his selections in this and his former volumes illustrate, as shewn in his Introductions—Mr. Devon may be accepted as one of the very best pioneers that the country could furnish for such important and laborious works. And, it is matter of still farther satisfaction, that Sir John Newport, the Comptroller-General of His Majesty's Exchequer, and Custodier of the original Records belonging to the Ancient Pell Office, is the zealous promoter

of these publications; and also that the editor has received Sir John's directions to prepare another volume of translations for the press, which is intended to be composed of those passages connected with a period of a most rare and curious character, viz. that extending over an interval from the reign of Henry the Third to that of Edward the Fourth.

We are convinced that Mr. Devon will, by the present and the forthcoming works, secure more fully that public patronage and reward, which he says were bestowed upon his first volume—viz. the Issue Roll 44 Edward III.—to an extent far beyond his expectations. This volume indeed, greatly surpasses, in our estimation, the former, in point of interest and value. The period embraced, and the characters introduced, are better known to us, and engage our sympathies more deeply. It is a period, too, which in itself calls for the nicest and closest scrutiny, treading as it did upon the very confines of one of the most eventful and instructive eras in national or human history. As we are about to prove by certain extracts, the student of the present Records cannot fail, on careful examination, to discover that Mr. Devon has rescued from oblivion, matters of unquestionable fact, which have a far more extensive bearing than at the first glance may be suspected, and certainly far more than was anticipated by those who had a hand and a part in the matters recorded.

Although Mr. Devon could not be supposed to give his readers more than a selection from the very voluminous Order and Issue Books in the Pell Office, belonging to the reign of James the First, he has done the next best thing, not merely in employing his time and talents for extracting that which appeared to him most worthy of notice in them, but in bringing within a narrow compass, and under a distinct head, the general character of the matters to be found throughout the whole. This he has succinctly done in the Introduction. One other great and valuable feature in the plan of these works, is the full and comprehensive Alphabetical Index which is appended to the Records, pointing out every name and entry that is to be found in the body of the volume; nor does a Reviewer owe less to the editor for the clear and discriminating criticism which he has prefixed, with the view of exhibiting the nature of some of the evidence contained in the subsequent pages, and the manner in which it is to be weighed. In doing this, he has forestalled us in much which we should otherwise have been required to do, but of which we gladly avail ourselves.

As our editor remarks, the domestic and private character of King James the First appears to much better advantage from these Records, than many historians and biographers have represented. His filial, paternal, and conjugal solicitudes seem to have been most exemplary—his patronage of the arts of literature, liberal, and his generosity, perhaps even culpably lavish.

One of James's first acts, on coming to the crown of England, was to direct that a filial duty should be performed with suitable pomp to the remains of his ill-fated mother.

"To Cornelius Cure, master mason of his Higness's works, the sum of 200*l.*, parcel of a more sum due to him for the framing, making, erecting and finishing of a tomb for Queen Mary, late Queen of Scotland, according to certain articles indented between the Right Honourable the Lord Treasurer of England, the Earls of Northampton and Salisbury, and the said Cornelius Cure. By writ, dated 19th of April, 1606. [Further payment of 100*l.* on 18th July, 1606, for same purpose.] 200*l.*

"To Cornelius Cure, master mason of his Highness's works, for 220 foot of touchstone, and 20 foot of Raunce stone, at the rate of 10*s.* the foot, towards the framing, making, and finishing of a tomb for Queen Mary, late Queen of Scotland, according to a plot thereof drawn, and articles indented, between the Right Honourable the Earl of Dorset, Lord Treasurer, the Earls of Northampton and Salisbury, and the said Cornelius Cure. By a Privy Seal, dated the 19th of April, 1606. 120*l.*

"To William Cure, his Majesty's master mason, son and executor unto Cornelius Cure, the sum of 108*l.* 16*s.*, for five stones of white marble, containing 136 feet, at the rate of 16*s.* the foot, to be employed about the making and finishing of a tomb for Queen Mary, late Queen of Scotland, according to a plot thereof drawn, and articles indented, betwixt the Lord Treasurer and the Earl of Northampton and the said Cornelius Cure. By writ, dated the 19th day of April, 1606. 108*l.* 16*s.*

"To the Reverend Father in God, Richard, Bishop of Coventry and Lichfield, the sum of 178*l.* 19*s.* 2*d.*, in full satisfaction of all such disbursements in removing of the body of his Majesty's late dear mother from Peterborough to the collegiate church of Saint Peter, in Westminster, to be there interred, appearing by his bill of particulars, seen and allowed by his Majesty. By writ, dated 21st of October, 1612. 178*l.* 19*s.* 2*d.*

"To James Mauncy, painter, the sum of 265*l.*, in full satisfaction of the charges of painting and gilding of a monument to be erected and set up amongst the rest of his Majesty's most honourable progenitors, within the chapel of the collegiate church of Saint Peter, in Westminster, for the memory of his Majesty's most dearly beloved mother, the Lady Mary, late Queen of Scotland. By writ, dated 14th of May, 1616. 265*l.*"

There are other entries and items to be found in the present volume, recording other disbursements for like purposes. James even paid a similar respect to the memory of Queen Bess, to whom he did not seem to owe any particular personal respect.

"To Sir John Fortescue, Knight, master of the great wardrobe, the sum of 3,000*l.*, to be by him employed in defraying the charges of the funeral of her late Majesty, so far as the same may extend. By writ, dated 9th of May, 1603. 3,000*l.*

"To Maxamilian Powtram, alias Coult, the sum of 150*l.*, parcel of a more sum towards the making and erecting of a tomb for a monument of the late Queen Elizabeth, according to an agreement made with him. By writ, dated 4th of March, 1604, and by other direction. 150*l.*"

There is room for the editor's observation here, that it is for the

admirers of the imperious Elizabeth to say how far she would have approved (had she been conscious of the fact) of having the bones of her great rival placed so near her own.

With regard to the James's children, there are very many proofs in the present work, of his solicitude and constant endeavours to secure their best interests. The first masters were appointed to superintend their education; nor was the bent of their natural inclinations thwarted in any case, unless for their own welfare, even when these inclinations were foreign to their father's tastes. Prince Henry, unlike the king, it would appear, delighted in armour, and had his fancy gratified.

"To John Douglas, Gentleman, appointed to go to the Prince of Brunswick with armour and other things prepared by the late Prince to be sent unto him, the sum of 40*l.* by way of reward for his travail, charges, and expenses in his said journey. By general writ current. 40*l.*

"To William Pickering, his Majesty's master workman in the office of the armoury, the sum of 200*l.*, in full payment of 340*l.*, for one rich armour, with all pieces complete, fairly gilt and graven, by the commandment of his Majesty's late dear son, Prince Henry, valued at that worth, whereof formerly received by the said William Pickering of the said late Prince the sum of 140*l.*, to be paid to him or his assign. By writ, dated 11th of July, 1614. 200*l.*"

May there not have been some warlike propensities lurking in his Majesty's own breast?

"To William Underwood, executor unto Ulrick Nestley, the sum of 20*l.*, by way of reward for an engine for war made by the said Nestley for his Majesty's special service, delivered into the Office of the Ordnance, for which no satisfaction hath as yet been made. By writ, dated 6th of November, 1608. 20*l.*"

Mr. D'Israeli has lately furnished an anecdote, from an unpublished letter, which puts in a strong light James's conjugal attentions and affections, which have so often been impugned. As quoted by the editor, it runs thus:—"The queen, shooting at a deer, mistook her mark, and killed *Jewell*, the king's most special hound, at which he stormed exceedingly a while, but, after he knew who did it, he was soon pacified, and with much kindness, wished her not to be troubled with it, as he should love her never the worse; and next day sent her a diamond worth 2,000*l.*, as a *legacy from his dead dog*"—a sufficient inducement, adds Mr. Devon, for her Majesty to kill the whole pack. These Records, however, contain a vast number of proofs of the king's tenderness towards his wife, as she is very frequently designated. He seems to have paid singular regard to her tastes in regard to amusements and entertainments, to which she was extremely partial. We quote two instances.

"To Inego Jones, gentleman, the sum of 100*l.*, towards the making of such necessary provisions for the Queen's mask as he is presently employed about, according to the certificate thereof, signed by the Right Honourable the Earl of Suffolk, Lord Chamberlain of his Majesty's house, and the

Earl of Worcester, Master of his Majesty's horse. By writ, dated 4th day of March, 1609. 100*l.*

"To Inigo Jones, appointed by the Right Honourable the Earls of Suffolk and Worcester, for receipt thereof, the sum of 200*l.*, to be by him employed about the charges of the Queen's masque. By writ, dated the 26th day of Novemver, 1610. 200*l.*"

A great number of artists and scientific characters are mentioned in these Records, as well as the works and services they performed, and the rewards they received. We can only find room for one or two examples.

"To Daniel Mittens, his Majesty's picture-drawer, the sum of 120*l.*, in full satisfaction for a copy of Titian's great Venus, by him made and delivered in at Whitehall, for his Majesty's use and service, without account, imprest, or other charge, to be set upon him, his heirs executors, administrators, or assigns, for the same, or any part thereof. By writ, dated 3rd of July last, 1625. 120*l.*

"To Philip Jacobson, merchant, the sum of 1,000*l.* for one fair large diamond ring, with his Majesty's arms engraven therein. By writ, dated 19th of January, 1615. 1000*l.*"

He must have been no mean sculptor who could engrave on diamond. D'Israeli surmises that this seal found its way to the treasures of the Persian monarch. James appears to have been constantly distributing jewels, golden ornaments, and munificent presents, to foreign ambassadors and princes, to his own officers of state, and nobility, as well as to the members of his own family. Indeed, the editor states that these presents, as set down in the present volume, amount to more than 150,000*l.* of money at that time. There is also a list of celebrated persons, strung together by Mr. Devon, whom the king had constantly in his service, who received from him signal marks of favour, and whose works were highly valued, as shewn by the sums given for them. We have, for example, already seen what was allowed for a copy of Titian's great Venus; we may also quote a notice of other portraits, the subject of one of which is familiar to the readers of Scott's "Peveril of the Peak."

"To Daniel Mittens, his Majesty's painter, as well the sum of 40*l.* for two half-pictures of his Majesty and the Queen, to be sent to the Queen of Bohemia, and 40*l.* for a picture at large of Jeffry the dwarf, in a wood or wilderness, delivered at Saint James's, and 105*l.* for two pictures of his Majesty at large, with a prospect and a crown and sceptre, &c., delivered to the Lord Chamberlain and the late Bishop of London; and likewise 180*l.* for two pictures of his Majesty at large, given to the late Viscount Dorchester and Master Thomas Cary; and one picture of the King and Queen's Majesty, both half-way in one piece, for the cabinet at Denmark-house, &c.: as also the sum of 35*l.* in part of 90*l.* for a picture of his Majesty in whole length delivered to the said Viscount Dorchester, and a picture of the late Earl of Pembroke delivered into the gallery at Whitehall, appearing by four bills of the particulars thereof, signed by the Earl of

Pembroke and Montgomery, Lord Chamberlain to his Majesty. By writ of Privy Seal dormant, dated 11th of July, 1627. 400*l.*"

King James's attachment to an Arcadian life, and the sports of the field, are amply exhibited in this volume; while the following entries, from among many others of a like character, may well establish his claim to have been enrolled in any Zoological Society that ever has existed.

"To William Walker, as well the sum of 40*l.*, for charges laid out by him for the keeping of certain fowl for his Majesty's use, for which he hath yet had no allowance, as also the sum of 8*l.*, for the charges of certain ostriches and boars brought out of France to his Highness. By writ, dated 11th October, 1608. 48*l.*

"To William Gatacre, Esq., the sum of 16*l.* 13*s.* 4*d.*, parcel of his yearly fees and wages of 100 marks, for his attendance and charges in breeding, feeding, and dieting of cocks of the game for his Highness's recreation, being appointed to attend his Majesty in that service, in regard of the infirmity of George Colmer, his Majesty's cockmaster. By writ, dated 4th August, 1607. 16*l.* 13*s.* 4*d.*

"To William Stallenge, Esquire, the sum of 258*l.* 2*s.* 5*d.*, without account, imprest, or other charge to be set upon him, his executors, administrators, or assigns, for the same, or for any part thereof, for the charges of silk-worms, committed to his care and keeping, for mulberry leaves, sweet wood, and other necessaries for them, until the 25th of March, 1611, last past, appearing by an account thereof taken by Francis Goston, Esquire, one of the auditors of the imprests. By writ, dated 7th of May, 1611. 258*l.* 2*s.* 5*d.*

"To the Commissioners of our Treasurer, and to the Under-Treasurer and Chamberlains of our Exchequer, greeting. Whereas our servant Robert Wood, keeper of our cormorants, ospreys, and otters, hath, for the better bringing up and keeping of our said cormorants, ospreys, and otters, for our disport, compounded with our right trusty and well-beloved the Lord Danvers for a lease for years of a parcel of ground within the Vine-garden, at Westminster, wherein the said Wood hath undertaken to make nine fish-ponds, the same to be paled and stored with sundry sorts of fish, with a sluice to bring water out of the Thames to the said ponds, and also to build a house of brick to keep the said cormorants, ospreys, and otters in, and to perform other things requisite for such a work, the charges of the whole amounting to the sum of 286*l.*, as by a bill of the particulars, subscribed by Sir Thomas Watson, Knight, herewith sent unto you, doth appear; and he hath already finished a great part of the same work. We will and command you, of our treasure in the receipt of our Exchequer, to cause payment to be made to the said Robert Wood, or to his assigns, of the said sum of 286*l.*, for the causes aforesaid; and these our letters shall be your sufficient warrant and discharge in this behalf. Given under our Privy Seal at our palace of Westminster, &c.

ED. ANTHONY.

"To George Machen, Robert Gerne, and Andrew Jack, who brought his Majesty's elks from the Count Palatine of Weare, the sum of 30*l.* the

piece, as of his Majesty's free gift for their reward, without impreat, account, or other charge to be set upon them, or any of them, for the same, or any part thereof. By writ, dated the last of February last, 1624. 90*l.*"

We conclude with one extract more, which is particularly worthy of notice.

"To Sir Thomas Wilson, Knight, keeper of his Majesty's papers and records at Whitehall, the sum of 200*l.*, in part of payment of 400*l.*, by way of reward for his extraordinary service and attendance in the said office, with his clerks and servants, for his Majesty's especial service and affairs, for many years past, and for translating, abridging, collecting, and transcribing divers and sundry business for his Majesty's service, at sundry times, until the end of February last, 1619; and for his service, sent for his Majesty's especial service, to *Sir Walter Raleigh*, Knight, at the Tower, where he remained by the space of six weeks, anno 1618, and for sundry other his charges and expenses during the said time; which said sum of 400*l.* is in full satisfaction of all his former demands until the said last of February, 1619. By writ, dated 6th of November 1608, and writ confirmed, dated the last of July, 1618. 200*l.*"

Upon this entry we need not do more than follow the editor's suggestions, especially when we learn from a different part of the volume, that this Sir Thomas Wilson was not merely Keeper of his Majesty's Papers and Records, but was rewarded for translating, abridging, transcribing, and arranging the Burleigh historical collection. Is it not most probable that this said keeper and translator of ancient documents, was eminently serviceable to Raleigh in the execution of that great work, "The History of the World?" When, as is well known, we find that that finished courtier, able commander, rich poet, profound philosopher, skilful diplomatist and statesman, and recondite historian, was familiar with the most celebrated men of genius and learning of his day, in every walk of science and of literature, besides this Sir Thomas Wilson, the wonder in some degree vanishes as regards the completion of his renowned work, composed and compiled during his imprisonment. But the grounds of such suggestions, and the ascertainment of many facts not less important and curious, are every where scattered through the volume before us, and will no doubt hereafter be made use of, by every person who wishes to correct the errors, or confirm the conjectures, which have hitherto been allowed to exist, in reference to periods of unexampled interest in the annals of the British empire.

ART. IV.—*The Mining Review, and Journal of Geology, Mineralogy, and Metallurgy.* Conducted by HENRY ENGLISH, Esq., F.G.S. London: Simpkin & Co. 1836.

IT will strike the contemplative philosopher as a singular anomaly in the history of the human mind, that while with comprehensive

grasp it had measured the heavens, and weighed all the planets of the solar system, and with telescopic eye was exploring the confines of the universe, the earth, and all the interesting phenomena which it has since disclosed, were disregarded. Elated by their splendid discoveries in space, astronomers seem to have looked with contempt upon the earth beneath their feet, or at most to have regarded it merely as a station from which their observations upon surrounding objects were made, for which purpose a knowledge of its form and position was all that was necessary. But those times are now past; we behold, at the present day, many of the most illustrious geniuses of which this age can boast, betaking themselves to the task of unveiling its spacious labyrinths, and revealing to our wondering eyes, the remains of innumerable tribes of animals and birds, which once walked upon its surface, or made its groves echo with the melody of their song, but of whose species no traces are now to be met with among living beings.

The recent great progress that the science of geology has made, both in this country, and throughout the civilized world, by investigating the various strata which compose the crust of the globe, and their connexion with the physical features of its surface, has aided the researches of the practical miner in his operations for discovering the hidden treasures concealed in the bosom of the earth, as is evidenced by the improved and improving methods of commencing and carrying on mining explorations at the present time.

We visited, recently, the ancient mines of the counties of Cornwall and Devonshire. The spectacle of enterprise, industry, and prosperity, which we there beheld, was most imposing to the eye, and most instructive to the mind. Smiling villages were spread out in peace and abundance beneath overshadowing peaks, and the dwellings of cultivated competency, together with warehouses stored with the products of the mines, met us wherever we turned. Here was the centre of a vast business, which vivified the surrounding country, converting the wildest waste into a theatre of active life, giving a stimulus to individual enterprise, and creating an inexhaustible source of wealth to the counties in which they lay. We left the scene, with a strong and abiding sense of the energy and spirit of our people, with renewed admiration of the resources and destinies of our country, and with deep-felt gratitude to that bountiful Providence which bestowed upon us this our happy land. We cannot hope to communicate our feelings and impressions by words; the scene should be seen to be appreciated; nor shall we attempt to do so. Neither shall we devote much of our space to speculations or inquiries concerning the geological history, formation, or natural character, of these mines. The objects we have in view are more plain and practical. We have collected, from personal observation, from correspondence, and from a large mass of printed matter, a

variety of facts respecting the production and commerce of this mineralogical portion of the empire, a summary statement of which we propose to lay before the readers of the Review.

Cornwall and Devonshire abound in mineral treasures of the most useful kinds, out of which mineral deposits, much of the actual grandeur and opulence of Great Britain have sprung. On a future occasion we may recur to the deposits of iron ore, but at present we must confine ourselves to a descriptive notice of those called the Consolidated and United Mines of Cornwall; for which purpose we shall make use of an extract from the work at the head of this article.

"The Consolidated Mines, or more familarly 'Consols,' are situated in the parish of Gwennap, being nearly three miles eastward of Redruth, and about a mile south-east of the village of St. Day.

"The distance of the Consolidated Mines from the north coast at Portreath is about seven miles, and from the navigable part of Restrongett creek (which opens into Falmouth harbour) about four miles. It is from the latter that the produce of the mines is shipped for Swansea, while the coal, and other articles required by them, are received from thence in return; the whole of this traffic being carried on by means of the Redruth Railway, which passes through the north part of the Consolidated Mines for the whole length of the sett, being carried round the side of a range of hills on which the principal dressing floors and mine buildings are situated. The advantage of such a medium of conveyance for a traffic so extensive will readily be appreciated, and it is still further increased by branches extending from the main line to the principal dressing floors and coal yards in different parts of the mines, thus enabling the transport of ore, coal, &c., between the mines and the wharfs on Restrongett creek, to be wholly carried on by tram wagons.

"The great adit commences about half a mile eastward of the Consolidated Mines, the main line passes through a valley north of the mines, running nearly parallel to the Redruth Railway. The adit branches off in several places to these and other neighbouring mines, the main line continuing in a westerly direction towards Chacewater.

"The Consolidated Mines, as their name implies, form one of the numerous instances which have occurred of late years of several detached mines being combined in the same general plan of working and management; a system from which, in this and other cases, the most beneficial results have arisen. The five following mines were formerly included within the Consolidated sett; Cusvea, Wheal Fortune, Wheal Lovelace, East Wheal Virgin, and West Wheel Virgin: each of which (excepting Cusvea, in which but little had been done) had been worked to a considerable extent, and yielded large returns as separate mines previous to the sett being consolidated; the arrangements for which were made in the latter part of 1818, but not fully carried into effect till the following year. Before this time, however, the working of the whole had, from various causes, been suspended for several years. During the intervening period [the mines became filled with water, and the works, both on the surface and underground, had fallen into a state of considerable dilapidation.

"The situation of the Consolidated Mines is somewhat peculiar, being

along the brow of a range of steep hills, which follows nearly the same direction as the principal lodes, and declines also at both extremities of the sett. This elevated situation occasions the engine houses, mine buildings, and machinery, which are thickly distributed over the surface, to be very conspicuous; thus affording from several neighbouring eminences a very interesting *coup d'œil* of an extensive mining establishment.

"The 'sett' (as the ground included within the boundary of a mine is provincially termed) extends from near the mouth of the great adit eastward, to within a short distance of the village of Carharack westward; being above 1,500 fathoms, or about a mile and three quarters in length, and averaging about three hundred fathoms in breadth. The direction of the sett, like that of the principal lodes which it includes, is nearly east and west.

"The northern boundary of the sett, for the greater part of its length, is a small stream running at the foot of the range of hills before mentioned: this stream runs into Restrongett Creek, and is the same into which the great adit discharges itself. The southern boundary is an irregular imaginary line, running somewhat parallel to this stream over the elevated ground called Coisgarne Downs. The steep escarpment of the range of hills comprehended within the sett is turned towards the north, and comes down abruptly to the stream; to the south it declines very gradually towards the United Mines, which are situated on lodes parallel to the Consols, and about half a mile distant from the former, Coisgarne Downs being formed by the intermediate space.

"The limits of the Consolidated Mines, when first worked as one concern, were as above described, but they now include a much larger tract of ground, owing to the United Mines having been added to the concern after the suspension of the working by the late adventurers in 1824. These mines had also been consolidated, and included two mines called Ale and Cakes and Poldory, both of which were extensively worked, and were formerly very productive.

"The United Mines adjoin the Consolidated sett to the south for nearly two-thirds of its length, comprehending within their limits the broad flat top and opposite escarpment of the range of hills before mentioned. To the east the boundary is formed by an imaginary line crossing the country to the west by the 'great cross-course,' and to the south partly by a stream running nearly parallel to that which bounds the Consolidated Mines to the north.

"The United Mines sett is somewhat of a rectangular form, the length being about eight hundred fathoms, and the average breadth about six hundred fathoms. Wheal Squire sett, which adjoins the United Mines to the westward, has very recently been added to the concern. The area of the three setts is thus about twelve hundred acres, or nearly two square miles; and, although the nominal distinction of Consolidated and United Mines is still preserved, the whole must be regarded as one concern.

"The Consolidated sett includes, therefore, the eight separate mines above mentioned, together with some other workings of less importance, the whole comprehended within the space before described, which is nearly surrounded by extensive mines, most of which are, or have been, extremely productive either of tin or copper, but principally the latter."—pp. 17—20.

In the immediate neighbourhood of the Consolidated and United Mines, are others of a very valuable and productive description; and while speaking of these, we cannot help remarking upon the folly of so many of our countrymen being duped into speculations of foreign mining operations, when, at the same time, many of our mines are unworked, which would yield an average rate of profit fully equal to any foreign mines which have been worked by British capital. Relating to the mines previously adverted to, we take the following from the work on our table.

"These mines have long given celebrity and importance to the parish of Gwennap, in which most of them are situated, and the large and profitable returns afforded by many of them are well known.

"The tract of ground above described as comprehended within the Consolidated and United sett is generally barren; the more elevated portion is almost entirely waste land, but the sides of the hills and valleys, especially in the eastern and southern parts, are enclosed and cultivated. Some idea, however, may be formed of the mineral wealth of this tract, when it is stated that within the last sixty or eighty years it has afforded metallic produce to the amount, probably, of five or six millions sterling.

"The geological structure, although interesting, does not present any very remarkable peculiarities, as it nearly resembles that of the surrounding district. The Consolidated and United setts are almost entirely composed of 'killas,' or primary clay slate, resting immediately on the granite of Carn Marth, which, at the western extremity of the sett, dips below the killas at a considerable angle, appearing to vary from about twenty-five to thirty degrees. The colour of the killas near the surface is generally brownish, with occasionally a tinge of red; in depth, a dull or blueish grey is most common, but it is often white, or nearly so, particularly in the United Mines. The texture of this rock is generally fine grained and slaty; and its stratification, if that term can be applied to the slaty cleavage which it presents, is often highly inclined, and appears to have a tendency to conform with the underlying body of granite; but, in this respect, it is by no means regular. The killas is generally of only a moderate degree of hardness—none of those very compact channels of ground, approaching to greenstone, occurring here, which are known in some of the other mines of this district.

"The surface is entirely covered with alluvial matter to the depth of two or three feet, and in the vallies considerably more. Below this covering the killas is loose and broken for several feet before coming to the firm and solid rock, which is generally reached at from ten to twenty feet below the surface. In some parts of the sett the killas is quarried, but only for common purposes.

"'Elvan,' or porphyry, occurs in considerable abundance in several parts of the Consolidated sett. In some places this rock is found traversing the killas in regular channels, forming what are termed 'elvan courses;' in others it appears to exist in large and irregular masses, interposed in the killas, and holding a general direction nearly east and west.

"In the eastern part of the Consolidated sett, a channel of elvan is seen traversing Wheal Fortune and Cusvea. Its direction, like that of the

other elvan courses known in these mines, appears to be about twenty degrees north of east and south of west. The width is from eight to ten fathoms, and its underlie, which is to the north, is very considerable, being nine feet per fathom, or making an angle of about thirty-five degrees with the horizon. This channel of elvan is seen in Wheal Fortune at the 190 fathom level, and in Cusvea at the 110 fathom level. It appears to come to the surface in an adjoining mine to the south, called Wheal Friendship, and, from its situation, it very possibly belongs to the large irregular mass which will be presently noticed as traversing Coisgarne Downs; nor would it seem improbable that other elvan courses, known in these mines, are also connected with the same mass. A channel of elvan is also seen near Pearce's shaft, in the workings upon Deeble's lode, at the 140 and 150 fathom levels.

"In the central part of the Consolidated Mines, another channel of elvan occurs in Wheal Virgin, running in a direction nearly parallel to the former. Farther westward this channel has been seen in some workings upon a tin vein, which exhibits the singular phenomenon, occasionally observed in Cornwall, of a fissure formed between the killas and elvan—the north wall of this vein being formed of killas, while the south is composed of elvan. In the north part of the United Mines, a channel of elvan appears at the surface in a soft decomposed state, nearly resembling clay, and is excavated for making bricks.

"In the south part of the United Mines sett a channel of elvan is seen in East Ale and Cakes, but has not been traced for any distance.

"The principal body of elvan known in the Consolidated sett is, however, that which traverses Coisgarne Downs in a somewhat easterly and westerly direction. This appears to be a large and irregular mass of great width and extent, penetrating the killas in various directions; not much, however, is known of it, from the ground in which it occurs having been but little explored by mining operations, with the exception of a few shallow excavations near the surface.

"Elvan is known in several other parts of the United Mines and Wheal Squire, apparently in similar irregular masses, extending in a nearly easterly and westerly direction.

"The elvan found in these mines varies a good deal in texture and appearance. The colour is usually a light brown, but often greenish or greyish; the texture and composition is sometimes not very unlike that of granite; the porphyritic structure is frequently very distinct, while often it is scarcely, or not at all, discernible, and the elvan then resembles a compact silicious rock. These different appearances are found in the same course of elvan, and even at no great distance. So far as I have had an opportunity of observing, the large grained and porphyritic elvan occurs chiefly in the body of the mass, where this rock is most distant from the killas, while the fine grained and compact varieties occur in the sides of the channels, where the elvan approaches most nearly to the killas or is in contact with it and the junction appears generally to be extremely close and perfect, the walls of the two rocks being very decided and meeting each other exactly.

"This perfect contact may be remarked even in those cases where the killas and elvan mutually penetrate each other in the most irregular manner.

"I have also in some cases observed the killas, at its junction with the elvan, converted into a very compact substance considerably resembling flinty slate, and hard enough readily to give fire with steel."—pp. 21—24.

Regarding the question of the origin of the works, raised through the abundance of porphyry which occur in the mines of Cornwall, British geologists are at variance in their opinions; but perhaps future and more extended observations, added to the researches already made, may determine with greater accuracy the elvan courses, and settle the existing dispute; which, as it has no reference to the subject embraced in this article, we shall not further allude to, but proceed to give a full description of the United and Consolidated Mines. As to the size of the lodes, the observations of Mr. English are:—

"The mineral veins, or 'lodes', worked in the Consolidated and United Mines are large and regular, and very numerous. There are about eight or ten which may be called principal lodes, besides a great number of smaller lodes, or 'branches,' either running parallel to, or crossing the former.

"The direction of the principal lodes is either very nearly east and west, or a few degrees north of east and south of west; that of the smaller ones, or contre lodes, is nearly north-east and south-west. The width of the principal lodes in the Consolidated Mines averages about three feet, but occasionally reaches four or five, and even eight or ten feet; the latter size is, however, very rare. In the United Mines four or five feet is the usual width of the main lodes, the branches being in both mines generally of a much smaller size, not exceeding twelve or eighteen inches.

"The underlie of most of the principal lodes, both in the Consolidated and United Mines, is turned to the north, and usually from one to two feet per fathom; but the underlie of the smaller lodes is generally in a contrary direction, or south, thus occasioning them to intersect the former in depth.

"The metalliferous contents of these lodes is much the same with those occurring in most of the adjacent mines, as noticed in a preceding paper*. Their chief and most valuable produce is copper pyrites, or the yellow copper ore common to most of the mines of Cornwall. Native copper, peacock copper, purple copper, grey copper, the blue and green carbonate and red oxide of copper, with some other varieties, are also occasionally found, but in comparatively small quantities. In the United Mines, and more rarely in the Consolidated Mines, native copper has sometimes been raised in greater abundance than is usually the case with this mineral.

"The ores are generally accompanied by iron and arsenical pyrites, occasionally by blende and other substances. The vein-stone consists almost entirely of quartz, often crystallized and intermixed with some of the minerals above mentioned. Gossan occurs very generally in the backs of the lodes; it is commonly soft, and contains a great deal of ferruginous matter.

"* On the Mining District of Redruth."—*Mining Review, No. 6.*

"The singular cavities called in Cornwall 'voughs' are seen in many of the lodes; they vary in size, but are not usually more than from a few inches to two or three feet in extent. The interior is generally lined with crystallized quartz and pyrites, but occasionally presents more rare and valuable mineral specimens.

"The productive portions of the lodes are generally of great length, forming a very considerable proportion of their whole longitudinal extent, and averaging from two to three hundred fathoms long, although of course subject to many fluctuations in this distance. The 'courses of ore' may, perhaps, be said to extend from fifty to eighty fathoms or more in length. The better class of ores, or those technically termed 'good work,' are little or often not at all mixed with spar or extraneous substances; their produce is very high, parcels of them having sometimes averaged twelve or fifteen, and even twenty or more, per cent. The poorer ores are a good deal intermixed with quartz and pyrites, and do not, perhaps, average more than four or five per cent. The native copper occasionally met with is laid by separately, and sold from time to time in small parcels, when sufficient quantity has been accumulated. These parcels average from seventy to eighty per cent.

"Of the rarer minerals produced by these mines, and known to the mineralogist as cabinet specimens, the following are the principal:—native copper, crystallized in cubes, chiefly from the western part of the Consolidated Mines—in thin arborescent laminæ and capillary crystals, chiefly from the United Mines. The first of these is the form in which it is here most abundantly found; the laminæ of copper occur chiefly in the cross-courses, and frequently also in the fissures of the killas near the lodes. The red oxide and blue carbonate of copper have occasionally been found in various parts of the Consolidated Mines.

"In the Consolidated Mines, besides some others of less importance, there are two principal cross-courses, running from ten to fifteen degrees west of north and east of south. The eastern one traverses Wheal Fortune; the western passes between East and West Wheal Virgin, and heaves the lodes about four or five fathoms. The latter also traverses the United Mines, where it heaves the lodes, but not considerably.

"In East Ale and Cakes there is another cross-course running about twenty degrees east of north and west of south, which heaves the lode for a few feet.

"The western part of the United Mines is bounded by the great cross-course which runs about twenty-five degrees west of north and east of south, or very nearly in the line of the magnetic meridian, and heaves the lodes about twenty fathoms. Between the great cross-course and the one before mentioned as traversing Wheal Virgin, in the Consolidated Mines, a distance of 240 fathoms, the ground is interseeted and broken up in a remarkable manner by several other cross-courses and fluccans, all of which heave the lodes, but generally not more than from two to five or six fathoms. In Wheal Squire the country is interseeted by several branches of the great cross-course, all of which heave the lodes for a considerable distance, in some cases 19 or 20 fathoms.

"The cross-courses are chiefly composed of quartz and clay; the fluccans consist entirely of the latter. The width of the principal cross-

courses is from two or three to eight or ten feet; the great cross-course even exceeds this; but the fluccans are generally much smaller, not exceeding two or three feet in width. The underlie of the principal cross-courses is eastward, and from one to two feet per fathom."—pp. 24—28.

Having now described the situation, extent, and local peculiarities of the Consolidated and United Mines, and also made some remarks upon the geological tract in which they are situated, which we completed by some observations and extracts regarding the nature of the metalliferous deposit there found, we shall next direct our readers' attention to the principal objects of interest in the working of these mines, beginning at the eastern extremity of the sett, passing through first the Consolidated, and then the United Mines, describing both the underground operations, and the most important and interesting objects on the surface. But it may be useful to give, in the first place, their names, which are as follow :—

"*Eastern* or *Wheal Fortune District*, *Pearce's District*, *Job's* or *Middle District*, and *Western District;* a division which will in some measure serve to facilitate the task of describing workings so complicated and extensive as those to which our attention is directed.

"The Eastern or Wheal Fortune District, extends from the eastern extremity of the sett, to Michell's shaft, a distance of about 400 fathoms; it contains four engine shafts, one of which is not at present used, three drawing shafts furnished with steam whims, and nine whim and footway shafts, being altogether sixteen in number, and the deepest about 425 fathoms below the surface; there are also three water wheels variously employed. The levels are here greatly extended, and the district furnishes about a fourth part of the total produce of the concern. It comprehends the two mines called Wheal Fortune and Cusvea, which are worked on two main lodes, called respectively Wheal Fortune load and Cusvea lode, running parallel to each other; the latter being about 100 fathoms south of the former, and their direction about 15 degrees north of east and south of west. The inclination of these lodes is also the same, both having a north underlie of about two feet per fathom.

"A branch of the great Adit enters the central part of Wheal Fortune, and from thence it is extended upon the lode for a considerable distance. The depth at which it enters the shafts is generally from 25 to 30 fathoms. Another branch, driven south on a cross-course, enters Cusvea lode, and is also extended westward upon it; the depth at which it enters the shafts is also from 25 to 30 fathoms, no more.

"Previous to the consolidating of these mines, Wheal Fortune had been very extensively worked as a separate concern, and had reached the depth of about 160 fathoms below the surface, but was suspended about the year 1809. The drainage was then effected by two shafts called Wheal Fortune Engine-shaft (now Bawden's) and West Engine-shaft, the former of which cut the lode at the 100 fathom level, and followed both perpendicularly, and upon the underlie to the 130, and the latter at the 80 fathom level, and continued perpendicularly to the 120.

"These shafts are 100 fathoms apart, and were placed so as to command a rich and extensive course of ore, lying chiefly between and to the

westward of them. The workings were carried to the 134 fathom level, at Bawden's, to the eastward of which but little was done; at the West Engine-shaft they reached the 120 fathom level, and in the western part of the mine were extended to the 80 and 90 fathom levels.

"When the present adventurers commenced operations in 1819, a ninety-inch cylinder engine was erected on Bawden's engine-shaft, which having laid dry this part of the mines, the sinking of the shaft was resumed and continued to the 150 fathom level, below which the engine was found unable to effect the drainage. Another engine being thus rendered necessary, and the situation of the West Engine-shaft, which had in the mean time been also sunk to the 150 fathom level, and was therefore 70 fathoms below the point where it had cut the lode, rendering it ill adapted to working the mine still deeper, it was determined in 1824 to sink both a new engine-shaft and whim-shaft in the same part of the mine, to cut the lode considerably below all the former workings, and command to a great depth the same ore ground which had formerly been worked by means of the West Engine-shaft. The site fixed upon for the new shafts was opposite to the old one, and forty fathoms further north, so that they would cut the lode at about 250 fathoms in depth. By working upon several points at once, the new shafts, which were commenced about the beginning of the year 1825, were got down to the 150 fathom level early in 1827, or in little more than two years. An engine of ninety-inch cylinder was then erected upon the engine-shaft, and a steam whim on the whim-shaft, which was sunk within a short distance of the former. In compliment to the distinguished engineer by whom all the first engines on these mines were erected, the new shaft was called Woolf's Engine-shaft.

"The sinking of this shaft has since been continued without interuption, and has gone on at the rate of about ten fathoms a year, the sump being now some distance below the 230 fathom level.

This shaft, together with its appendages of pit-work and machinery, may be said to exhibit one of the most interesting examples of the advanced state which the art of mining has attained in this country, and requires therefore particular notice, both on this account and from being one of the deepest points *below the level of the sea* to which the miner has ever penetrated in Cornwall, or, indeed, in any part of the world, although in depth from the surface it has, in many cases, been exceeded.

"Owing to the slope of the ground corresponding with the underlie of the lode, this shaft reaches the adit at the depth of thirteen fathoms below the surface, although the back of the lode and most of the old shafts are considerably more elevated.

"Below the adit the shaft is extended to the depth of about 235 fathoms, making a total depth of 248; and as the adit is here elevated about seven fathoms above the sea-level, the bottom of the shaft extends 228 fathoms or about 1,370 feet below it, and may yet attain a much greater depth. It must be observed, however, that several other shafts in the Consolidated Mines are very nearly as deep as the above under the sea level; from the surface, indeed, some are much deeper. It will thus be seen, that these mines are peculiarly adapted for observations on the progressive increase of temperature in depth, which has excited so much

attention; nor could this interesting subject be, perhaps, better elucidated than by a regular system of observations simultaneously carried on from time to time in different parts in them.

"This pit-work of Woolf's Engine-shaft presents an admirable specimen of that important branch of mining apparatus; the recent period of its construction, and its application to an entirely new shaft, allowing the most perfect arrangement to be carried into effect. The water is raised to adit by eight lifts of fourteen inch pumps, each lift being from twenty-five to thirty fathoms high. All of the lifts are plunger-pumps, excepting the bottom one, which is drawing lift, as is the usual practice in Cornwall.

"The great weight of the pump rod (the upper part of which is composed of two rods about twelve inches square, and joined by bolts and strapping plates of immense strength), together with its set-offs and connections, is counterpoised by two heavy balance-bobs placed at the surface, and two plunger-pumps placed under ground in the shaft, acting as *balance lifts*, a method often used in Cornwall in preference to placing balance-bobs underground, when the weight of the pump rods is too great to be counterpoised at the surface only

"There is no division in the shaft; the footway which extends from the surface to the bottom being entirely open to it, as is usually the case. The perfect construction of the pit work is strongly evidenced by the small amount of leakage which, notwithstanding the number and height of the columns, and the consequent great pressure of the water, is extremely trifling, being indeed very inconsiderable in all the shafts of these mines."—pp. 28—32.

The extraordinary increase of machinery used in mining operations, together with the application of steam to so many purposes in metalliferous discovery, is, of itself, a proof of the advancement of mineralogical study among the artisans of the mine. Of these inventions the most useful is Woolf's engine, which deserves a particular notice from us; for which purpose we extract a description of it from the work before us.

"Woolf's engine is deserving of particular notice, from its great size, from being probably the most perfect ever constructed by the eminent engineer whose name it bears, and as one which has very materially contributed to the present high rate of duty, although in this respect it is now surpassed by Davey's engine at the Consolidated Mines, and some others. Shortly after its erection (which was in the latter part of 1827), this engine advanced to a higher duty than had ever before been attained, and thus greatly assisted to induce that spirit of emulation and improvement, then becoming general, which within the last seven or eight years has been productive of such beneficial effects as to raise the average duty of all the engines in Cornwall above thirty per cent.

"The importance of these improvements, to a concern employing such a vast accumulation of engine power as the Consolidated Mines, will readily be conceived, and from the following fact its value may in some measure be appreciated. Notwithstanding the greatly increased depth and extension of the mines during the present working, and the additional power thus from time to time rendered necessary, the annual expense of drainage has

for the last seven years been nearly stationary; indeed, the average of the last three years is rather below that of the three years preceding. Other circumstances have undoubtedly contributed towards this important result, but it is to the improvements of the engines that it must principally be ascribed.

"The progress and nature of the improvements in the engines in Cornwall, which have led to their present state of perfection, has been minutely traced by John Taylor, Esq., who has likewise demonstrated the reality of effects which, except on the most perfect evidence, might have seemed almost incredible.

"In the sixth number of the Mining Review, Mr. Galloway has furnished a very interesting analysis of the relative value which may be assigned to each of the improvements which have collectively produced such important results.

"The general arrangement, mode of setting, and dimensions of these engines being still, however, not very generally known, the following particulars respecting Woolf's engine may not perhaps be unacceptable, as the gigantic machine to which they particularly relate may be considered as almost peculiar to the Consolidated Mines, there being but one other in Cornwall, or probably in the world, excepting the four at these mines, having cylinders of equal magnitude.

"The engine-house is a rectangular building, twenty-four feet by thirty, about forty-five feet high, and very substantially built. It is divided into three stories, being supported by a pier of masonry resting on a strong arch turned below the building, the walls of which are surmounted by a gable roof. The cylinder occupies the centre of the ground, or lower story, which also contains the lower steam valves, and the lower part of the working gear. The cylinder is firmly fixed down in the usual manner, by strong bolts passing through the flanches at the bottom, and keyed in the vaulted space below the building. The eduction pipe passes below the floor in front of the cylinder, and through the wall into the condenser, which is placed in front of the engine-house. A door opens in front of the engine-house towards the shaft, another at the back, and there is a third in the side opening into the boiler-house. In this lower story the printed form required to be regularly filled up by the engine man and coal measurer, is hung up.

"Stairs at one side of the engine-house lead to the second story, which contains the upper part of the cylinder, the upper steam nozles, and upper part of the working gear. The radius bar of the parallel motion is fixed in a strong piece of timber, supporting the third or top story, to which there is another ascent by stairs. This story is formed by the gable of the roof, and contains the main beam of the engine, the gudgeon of which is supported by a saddle fixed in the front wall of the engine-house, which is built of great thickness to receive it. The main beam is provided with a counter fixed in the usual manner, and with a strong catch over the cylinder to prevent injury in case of accident. In this story, a strong tackle is placed for raising the cap of the cylinder, when the packing of the piston requires to be renewed.

"The main beam works through an aperture in front of the engine-house, formed immediately below the gable of the roof. A small platform,

level with the floor of the top story, is carried round the beam, and protected by a railing. The end of the beam hangs over the centre of the shaft, and the connecting rods are suspended to it by a strong gudgeon, being furnished with a shoulder or catch, formed of a large beam, strapped and bolted on immediately over the collar of the shaft. The shears are about forty feet high, and placed perpendicularly over it. A large capstan is placed near it, and also a cathead, or smaller capstan, for light purposes.

"With respect to the construction of the engine, but little need to be said, as it does not materially differ from the form and arrangement adopted by Watt for his pumping engines, and introduced by him into Cornwall, during the long period for which his patent right entitled him to their exclusive manufacture. The only deviation of consequence which has been introduced since that period, is the double cylinder engine of Mr. Woolf; but, from the great success with which the same important principle which distinguishes this engine (or the expansive working of high pressure steam) has been since practised with one cylinder, as in Watt's engines, the latter more simple form is now exclusively used.

"Great attention is paid to keeping the engine clean, and supplying the moving parts with oil or grease; the working gear and most important parts are kept bright, and the same care extends to the engine-house, which is well white-washed and kept perfectly clean. The cylinder, steam pipes, boiler, &c., are completely enveloped with proper casing in the manner now generally adopted, and to such an extent is the radiation of heat thus prevented, that the temperature of the engine and boiler-houses on the Consolidated Mines does not generally exceed, by more than five or ten degrees, that of the external atmosphere, and often, indeed, scarcely varies from it.

"The boiler-house is a long rectangular building, twenty-two feet wide by fifty in length, and about twenty feet high; it is attached to the side of the engine-house, but independent of it. The front is even with the front of the engine-house; the back, of course, projecting greatly beyond it.

"The boiler-house is furnished with two doors, one opening into the engine-house, the other, opposite to it, into the coal-yard. The stack is placed near the end of the boiler-house, but is independent of it. It is cylindrical, about nine feet in diameter at the bottom, and six feet at the top, towards which it tapers outside by three or four successive reductions in the thickness of the brick-work, but the flue within is perfectly cylindrical, the diameter being about three feet.

"The coal-yard is walled round, and situated at the back of the engine-house; and the branch railways belonging to the mine extending to each of the coal yards, the coal is delivered to them at once by the tram wagons, which bring it from the wharfs by the Redruth railway.

"The boilers are three in number; they are long cylinders, formed in the usual manner, of wrought iron plates, the ends are flat, but open in the middle to admit of a cylindrical tube which passes through them, but not quite concentrically; the space between the tube and the top of the boiler being greater than the similar space below.

"The chief peculiarity of these boilers consists in the fire-place being

situated in the tube before mentioned; and the heat thus first passing *through* the boiler, instead of below it in the usual manner. After passing through the boiler, the heat is conveyed by a flue beneath it, and on returning to the front passes into two flues, which carry it along the sides of the boiler. After having thus made the circuit of the boiler four times, in such a manner that all the water contained must have been equally exposed to its action, the heat and flame are allowed to escape up the stack, which is placed at the end of the boiler-house.

"This construction and mode of setting boilers was arranged and brought into use by Captain Trevithick, the well-known inventor of the high pressure steam engine, and it is with boilers of this kind that the present great performance of the engines in Cornwall has been attained, these having been for many years past exclusively made use of in the mines of that county.

"About eight or nine years ago, and within a comparatively short space of time, several explosions of boilers thus constructed took place; apparently giving weight to certain objections which have been made against them; since that time, however, accidents have been quite as rare with these as with boilers of any other description, proving them to have no theoretical defects which may not in practice be perfectly obviated; thus combining the advantages they are acknowledged to possess, with as great a degree of safety as hitherto has been attained by any other form.

"It may be observed, that the fuel used in Cornwall is almost entirely Welsh coal, which is chiefly composed of carbonaceous matter, and contains but little bitumen. The combustion of this coal produces scarcely any smoke."—pp. 32—38.

We have, in the Mining Review, some further details of the surface works of this district, which, in connexion with the underground operations, shows what skill, what daring, what adventure, what vast combinations of capital and labour, are required in these stupendous undertakings.

"The surface works of Wheal Fortune district are peculiarly interesting, presenting all the requisites of a large and complete mining establishment, which, from their local situation, are arranged in such a manner as to be commanded by the eye at one view—particularly from the opposite rising ground. The back of Wheal Fortune lode ranges along the summit of the ridge of hills on which, as before noticed, the mine buildings are chiefly situated. On the brow of these hills, therefore, some of the older shafts, which cut the lode at a shallow level, are situated; and also, the counting-house in which the business of this part of the concern is transacted. The underlie of the lode corresponding with the slope of the surface, the former engine-shafts were placed some distance down the hill; and in order to make room for the necessary buildings, the coal-yards and dressing-floors, which then became requisite, from the extension and productiveness of the mine, the steep slope of the hill was cut away so as to form steps or terraces sufficient for the above purposes. During the present working this process has proceeded still farther; the terraces formed for the dressing-floors and mine-buildings have necessarily been multiplied and extended,

and many fresh erections added. Woolf's engine-shaft, as it was to cut the lode at a greater depth than any of the others, is situated still farther down the hill, or about two hundred feet below the top; thus requiring, together with its adjoining whim-shaft, an additional terrace or flat below all the others—access being had from one to the other by steps cut in the side of the hill in several different places. Close to this shaft, also, the Redruth railway ranges round the hill; and several small leats wind round it at different levels above, conveying water to the dressing-floors and engines.

"Not far from this are two water-wheels employed in grinding ores. The erections, which are very numerous, consist (beside the engine-house, steam-whims, and their appendages) of a blacksmith's shop, carpenter's shop, bucking sheds, changing sheds, &c.; and a building very completely fitted up for turning and other work in the engineer's department—the machinery of which is worked by a large water-wheel.

"The preceding description may furnish some idea of the general arrangements of the surface in this part of the mine; but no words can convey an adequate impression of the busy interest of the scene when viewed from a favourable point. It is a subject, indeed, to which even the pencil of the painter could hardly do justice. Groups of women and children are seen busily employed in the dressing-floors, men variously engaged in different parts of the mine, and loaded carriages traversing the railway, while the immense levers of the two great engines slowly ascending and descending with a measured pause between each stroke, form a contrast with the quick rotatory motion of the water-wheels and engines employed in drawing ore and stuff. Sounds, too, are not wanting to enliven this scene of activity; the rattling of machinery, and sonorous ring of the metal under the smith's hammer, are often mingled with the song of the 'maidens' working at the dressing-floors, who often break the monotony of their employment by thus joining in concert.

"However interesting the scene presented by the surface may be, especially to those who are unacquainted with the mining districts of this country, how greatly must its interest be increased, when it is recollected that this scene, apparently perfect in itself, is merely an appendage to far more extended and important operations carried on silently and unseen in the deep recesses of the earth, which is here penetrated by the miner to the depth of fifteen hundred feet below the surface; and for the greater part of that distance, also, below the level of the sea. Yet in this situation, and with a constant influx of water (for which no outlet can be obtained till brought nearly to the surface), amounting sometimes to five or six hundred gallons per minute, the miner prosecutes safely and uninterruptedly those operations from which the more palpable scene of industry, presented by the surface, has resulted. It is not too much to say that mining, carried on upon the scale, and under the circumstances which we are contemplating, deserves to be ranked among the highest achievements of the daring and ingenuity of man."—pp. 40—42.

After having so minutely described the method of working, both on the surface, and in the depths of the mine, in the district of

Wheal Fortune, it may be deemed superfluous to give any very detailed account of the operations at the others, as a similarity of arrangement must necessarily pervade, or nearly so, the several divisions which together form the Consolidated and United Mines; but as a general view of the economy of the whole, excluding the United Mines, is given in the work under notice, it shall form our last extract in relation to the mines of England.

"The workings on the United Mines great lode may probably be considered as continuous for about 600 fathoms in length, and as averaging the depth of 100 fathoms under adit, making, therefore, 6,600 fathoms as the distance to which the levels have been extended. The distance driven on the south lode, on the side lodes, and in cross cuts, may probably be taken as nearly half of this, or 3,000 fathoms, making a total length of levels in the mines of about 9,600 fathoms, or above ten miles.

"The shafts sunk upon the different lodes are about forty in number, and very greatly in depth, but about twenty-five may perhaps be taken as averaging the depth of 100 fathoms, making an aggregate of 2,500 fathoms, or nearly three miles. Taken together, the winzes may probably make as much again. Referring to the similar calculation for the Consolidated Mines, we arrive at the curious conclusion, that the aggregate extent of the levels in this concern is about fifty miles, and the aggregate depth of the shafts about thirteen miles, to which should the depth of the winzes be added, the extent of perpendicular excavation, will probably not be less than about twenty-five miles. It is needless to repeat what was before said respecting the roughness of this calculation, as this circumstance cannot very greatly affect results of so general a nature.

"The enormous power of machinery employed on this concern for drainage, and other purposes, greatly exceeds any similar combination in the whole world, and forms an unparalleled example of mechanical skill and ingenuity, as applied to mining on its most extensive scale.

"This machinery consists of eight very large steam engines employed in pumping, their dimensions varying from ninety to sixty-five inch cylinders, a smaller engine of thirty-inch cylinder used for the same purpose, eight steam engines of about twenty-inch cylinder employed in drawing ore and stuff, being altogether seventeen steam engines, of which thirteen are the largest ever erected. There is also a water-wheel, forty-eight feet in diameter, for pumping, one of about forty feet for driving machinery, and five smaller ones for stamping and grinding the ores—altogether seven in number. Several horse whims are also employed, chiefly at the United Mines, the extraction of the Consolidated Mines being almost entirely performed by steam.

"Calculating the force constantly exerted by this stupendous accumulation of mechanical power when working at a moderate rate, it may be stated as equivalent to the work of more than 1,000 horses; which, however, is by no means the extent of its power. Supposing that it were possible to employ animal power, three relays of horses would be required in the twenty-four hours, besides an extra stock for casualties, making the actual number of horses to which the engine power at the Consolidated Mines is equivalent, more than 3,000. It should, however, be taken into

account, that 'horse power,' so termed by engineers, considerably exceeds the strength of an ordinary horse, (according to some authorities, by one half,) and, bearing this in mind, we may probably say, that the engine power employed on these mines is equal to the work of nearly 5,000 horses, and, were it exerted to its full extent, it would probably be equal to double that number.

"It would be a curious subject of inquiry, how far the substitution of the steam engine for animal power in this country, has augmented the extent of land which may be devoted to human subsistence; since it may be estimated that the above number of horses would consume the annual produce of near 8,000 acres, or about twelve square miles.

"The amount of human labour employed at the Consolidated and United Mines, is proportioned to their power of machinery; the number of persons usually employed here being about two thousand five hundred, of whom between fourteen and fifteen hundred are miners working underground. It will also be obvious, that a very numerous class of persons must derive their support, in an indirect manner, from the produce of these mines, in the shipping and smelting of the ores; and that a still greater source of employment must arise from the various manufacturing processes which the refined metal must undergo, before being applied to any of the numerous uses for which it is employed.

"The average quantity of fine copper annually produced by these mines is about 1,500 tons, or about one eighth of the total quantity of that metal annually furnished by Great Britain. The quantity of clean ores, the produce of which is rather more than nine per cent., is about 16,400 tons, and the quantity of stuff discharged from the mines, is between 70,000 and 80,000 tons. A small quantity of tin ore is also raised here, not amounting to more than a few tons."—pp. 59—61.

We have, perhaps, exhausted the patience of our readers, in dwelling so long upon a subject which to many may appear unimportant; but when it is considered that in a country like Great Britain, possessed of almost every kind of mineral deposits, the working of which has in no small degree contributed to her wealth and prosperity, it will not then be denied, that it certainly requires a passing glance from the general observer, if not a more studied inquiry into the nature and mode of working these valuable territorial gifts, which an all-bountiful Providence has so lavishly given to the inhabitants of this happy island.

Before quitting this subject, we have to direct our readers' attention to a Table of the comparative productions of various European and American mines, wherein they will observe the magnificent scale upon which Nature carries on her operations in the New World. This is strongly illustrated by the extraordinary height of the American mines above the level of the sea, and the immense depths of the mines of the Old Continent. They will also be forcibly struck with the value and importance of mining, as a source of national wealth and employment.

In concluding our remarks on the mineral productions of Eng-

land, we have to lament the great and general ignorance which prevails even among otherwise well-informed persons, upon the subject of the natural wealth which is concealed in the almost inexhaustible mines of their country; and we have also the Government to blame, for the singular want of sense, in not, long ere this, causing to be made an accurate geological survey of the whole territory, by suitable scientific persons; and for the want of energy it has displayed, in not rendering available the vast mineral riches which still lie undiscovered in this kingdom; but we hope and believe, that the lethargic stupor which has so long hung over the heads of Government in this empire, in all that relates to the substantial welfare of the people, will give way to the overwhelming evils which such neglect has caused, and that the future prosperity of the state will correspond to its natural and acquired resources, and to the industry of its enterprising inhabitants.

ART. V.—*Journey through Arabia Petræa, to Mount Sinai, and the Excavated City of Petra, the Edom of the Prophecies.* By LEON DE LABORDE. London: Murray. 1836.

M. LEON DE LABORDE, we learn from the translator's Preface, is the son of the Count Alexandre de Laborde, who has published certain magnificent works on Spain, Austria, &c. The son appears to be no less distinguished than the father, as a traveller, an antiquarian, and an artist. The greater part of the present volume is a translation from one of his books, which was published in Paris, in 1830, in a large folio size. It is a production of great splendour, and consequently is very expensive; but at the same time one of great value, inasmuch as it is the only work in which a minute account is to be found of the ruins of the capital of the Idumeans according to the Roman designation, or of the Edomites, according to that of the Scriptures. The author indeed is one of the most enthusiastic, adventurous, and instructive travellers that modern times can boast of, and in a most satisfactory manner completed his enterprise under no ordinary difficulties, dangers, and privations.

Besides a good translation of Laborde's work, the present volume presents many carefully selected and valuable additions. The translator has prefixed two chapters giving an account of ancient Idumea, and a summary of the remarks made upon Petra by the few travellers who, before Laborde, examined the marvellous remains of that magnificent capital, which in several respects has had no parallel in the history of the world; and he has also frequently illustrated his author by notes from Burckhardt, Sir F. Henniper, and others, as well as from the printed but unpublished Letters of Captains Irby and Mangles, which are declared to be of high excellence.

All of these travellers, and Laborde especially, furnish descriptions of Idumea, or as it is now called, Arabia Petræa, which in the most remarkable manner exhibit how fully and precisely many Scripture prophecies delivered nearly three thousand years ago, have been fulfilled. These descriptions, indeed, represent the actual condition of the regions in question, as at this moment affording the most unequivocal testimony in support of the truth of divine predictions, while they also most satisfactorily show that the desolate land of Edom must perpetually remain in the character of this undying witness. This was the country where the arts and sciences were first cultivated. The Midianites and the Ishmaelites traversed Idumea and carried on great commercial enterprizes before the merchants of Tyre or Sidon were in existence; and when the Jews were in bondage, there the true God was worshipped. Uz or Idumea was the birth-place and habitation of virtuous Job, which is sufficient to show that the people were far advanced in civilization and knowledge in most remote times. But a dire and unmitigated malediction was pronounced upon that once favoured land—irrecoverable desolation—an everlasting reprobation. The Idumeans or Edomites were the offspring of Esau, and their bitter, relentless, and unnatural hatred of the descendants of his brother Jacob, the peculiar people of God, seems to have drawn down from heaven upon them the most signal vengeance. Obadiah says, "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever." Again, "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau." Very many passages from Scripture might be quoted conveying the same or similar denunciations; and the translator has been at pains to place parallel to some of these prophesied curses, the descriptions of modern travellers, to show how literally they have been fulfilled. Before proceeding to the body of the work, and the more minute details of Laborde, the two following instances of parallelism cannot but arrest the readers eye.

"'If grape-gatherers come to thee, would they not leave some gleaning grapes? If thieves by night, they will destroy till they have enough. But I have made Esau bare.'—Jeremiah, xlix. 9, 10.

"'And Edom shall be a desolation.'—Jeremiah, xlix. 17.

"'The whole plain presented to the view an expanse of shifting sands, whose surface was broken by innumerable undulations and low hills.'—'And the Arabs told me that the valleys continue to present the same appearance beyond the latitude of Wady Mousa (Petra). In some parts of the valley the sand is very deep, and there is not the slightest appearance of a road or of any work of human art. A few trees grow

among the sand hills, but the *depth of sand* precludes all vegetation of herbage. The sand which thus covers the ancient cultivated soil appears to have *been brought from the shores of the Red Sea*, by the southern winds.'—*Burckhardt*, p. 442.

"'Thy terribleness hath deceived thee, and the pride of thy heart, O thou that dwellest *in the clefts of the rock*, that holdest the *height of the hill*; though thou shouldst make thy nest *as high as the eagle*, I will bring thee down from thence, saith the Lord.'—Jeremiah, xlix. 16.

"'The ruins of the city (Petra) here burst on the view, in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch out in all directions; the sides of the mountains covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular spectacle we ever beheld.'—*Captains Irby and Mangles*, p. 422."—pp. xi, xii.

The district comprehended within the boundaries of Arabia Petræa was the cradle of the primitive generations of mankind, and is bounded on the west by Egypt, on the north by Judea and the Dead Sea, on the south by the Red Sea, and on the east by the Great Desert. The Greeks, who called the northern Arabians Nabatheans, as well as the ancients whose writings have come down to us, seem to have had very little knowledge of the country. Among other notices, however, Diodorus represents the whole region as one every where bristling with rocks; and Pliny states that "the Nabatæi inhabit a city called Petra, in a hollow somewhat less than two miles in circumference, surrounded by inaccessible mountains, with a stream running through." At a period subsequent to the commencement of the Christian era, there always reigned at Petra, according to Strabo, a king of the royal lineage. But at present the surrounding country is barren, and the city has become desolate, without a single human being near it; so that the judgment, that "Edom shall be a desolation," has been verified. Nay, until a few years ago, it had become almost entirely forgotten. Vague traditions only had diffused the belief that a city had still existed there, which surpassed in extent and magnificence the Queen of the Desert, the renowned Palmyra. And while the tribes that surrounded the spot, but who dwelt at a considerable distance from it, abstained, through superstitious fancies, from frequenting it themselves, they absolutely forbade the approach of others.

Mr. Burckhardt in 1811, and others after him, had adventurously attempted, and partially succeeded, even prior to Laborde, in their anxiety to explore the vicinity and the site of Petra. Without tar-

rying to take notice of the stratagems these enterprising travellers used, or the dangers and difficulties they encountered in their endeavours to examine such an interesting place, where, as has at last been ascertained, the scenes and ruins are still wholly scriptural in their character, we shall approach and enter the city at once, along with Messrs. Irby and Mangles, as quoted in the volume before us. Let it be remembered, previous to reading the following extract, that the only entrance to Petra is along a narrow ravine cut through the rocks, and bordered on each side by superb tombs. The natural conformation of the valley where the city was planted, and of this opening to it, sufficiently explains the reason of its having been selected for such a purpose. A spot of considerable superficial extent, enriched by a stream, and hemmed in by girdling ramparts of rocks, to which there was no approach but through an opening and along a passage so narrow that a few men, stationed at the tops of the adjacent and impending heights, might obstruct any hostile numbers, could not long remain unoccupied when the country round about was the scene of continual wars. How imposing must be the approach and ingress towards this rock-built city?

"As we advanced, the natural features of the defile (the eastern approach to Petra) grew more and more imposing at every step, and the excavations and sculpture more frequent on both sides, till it presented, at last, a continued street of tombs; beyond which, the rocks, gradually approaching each other, seemed all at once to close without any outlet. There is, however, one frightful chasm for the passage of the stream; which furnishes, as it did anciently, the only avenue to Petra on this side. It is impossible to conceive any thing more awful or sublime, than such an approach: the width is not more than just sufficient for the passage of two horsemen abreast; the sides are in all parts perpendicular, varying from 400 to 700 feet in height; and they often overhang to such a degree, that, without their absolutely meeting, the sky is intercepted and completely shut out for 100 yards together, and there is little more light than in a cavern.

"The screaming of the eagles, hawks, and owls, who were soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene. The tamarisk, the wild fig, and the oleander, grew luxuriously about the road, rendering the passages often difficult; in some places they hung down most beautifully from the cliffs and crevices where they had taken root. The caper plant was also in luxuriant growth, the continued bade furnishing them with moisture.

"Very near the first entrance into this romantic pass, a bold arch is thrown across at a great height, connecting the opposite sides of the cliff. Whether this was part of an upper road upon the summit of the mountain, or whether it be a portion of an aqueduct, which seems less probable, we had no opportunity of examining it: but, as the traveller passes under it, its appearance is most surprising, hanging thus above his head betwixt two rugged masses, apparently inaccessible. Immediately under it are sculp-

tured niches in the rock, destined, probably, for statues; and we suspect, that, by careful inspection, inscriptions might be found there. But the position in which they are placed is disadvantageous, and the height so great, that it would require a good glass to distinguish them."—pp. 31, 32.

The description of this most imposing and unparalleled approach to a city, many of whose monuments, though desolate, seem to defy ruin while the earth shall stand, becomes even more impressive, when we learn the extent of the ravine, and that without changing its general direction much, it presents so many elbows and windings in its course, that the eye can seldom penetrate beyond a few paces.

"'We followed this sort of half subterranean passage for the space of nearly two miles, the sides increasing in height as the path continually descended, while the tops of the precipices retained their former level. Where they are at the highest, a beam of stronger light breaks in at the close of the dark perspective, and opens to view, half seen at first through the tall narrow opening, columns, statues, and cornices, of a light and finished taste, as if fresh from the chisel, without the tints or weather stains of age, and executed in a stone of a pale rose colour, which was warmed at the moment we came in sight of them, with the full light of the morning sun. The dark green of the shrubs that grow in this perpetual shade, and the sombre appearance of the passage whence we were about to issue, formed a fine contrast with the glowing colours of the edifice. We know not with what to compare this scene; perhaps there is nothing in the world that resembles it. Only a portion of a very extensive architectural elevation is seen at first; but it has been so contrived, that a statue with expanded wings, perhaps of Victory, just fills the centre of the aperture in front, which, being closed below by the sides of the rock folding over each other, gives to the figure the appearance of being suspended in the air at a considerable height; the ruggedness of the cliffs below setting off the sculpture to the highest advantage.'"—pp. 33, 34.

This ravine was doubtless first opened by some mighty convulsion of the earth, but it has been completed and rendered somewhat regular by the influence of torrents, which intersect Arabia Petræa in all directions; yet, one cannot but wonder how traffic, or even the egress and ingress of the citizens, could be conducted by such a path. But we must now accompany Laborde towards the relics and marvels of Petra—a city whose superb enclosure of rocks is pierced with myriads of tombs, while its area is covered with noble ruins. Nor is it unworthy of notice, that his comparatively unmolested visit to this frightful desert—to what he calls a chaotic sea, the waves of which were petrified—might have been otherwise distinguished, but for a danger which he and his party had not calculated upon, viz. the fear of the Arabs lest they were peasants from Gaza, where the plague ravaged at the time, as it also did in the neighbourhood of Petra; thus, one danger neutralized another.

Laborde describes effectively the approach to the curtain of rocks which conceal the site of the city, till the traveller arrives at certain heights, whence he discovers within his horizon the most singular

spectacle, the most enchanting picture which nature has wrought in her grandest mood of creation, or which men influenced by the vainest dreams of ambition have yet bequeathed to their posterity. At Palmyra he says, nature renders the works of man insignificant by her own immensity, within which some hundreds of columns seem entirely lost; but at Petra, she appears delighted to set in her noble frame-work his productions, on beholding which, the spectator hesitates for a moment, whether he is to accord the preference to nature, who invites his attention to her matchless girdle of rocks, wondrous for their colour as well as for their forms, or to the men who feared not to intermingle the works of their genius with such splendid efforts of creative power. But the same spectator, who knew his Bible, it may be added, would soon call to remembrance the words of Jeremiah, as the author seems uniformly to have done, respecting Petra, which declare—"Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rocks; that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord."

Petra may well have been denominated an "Excavated City," for its tombs and temples were cut out of the solid rock. The manner in which such gigantic operations were conducted, may be learned from the following description.

"We searched amongst this multitude of tombs, now open to every visiter, for one which might afford us a convenient place of residence. We had thus before us a complete picture of life: a journey—its halting place, the grave. While passing along these rocks, we perceived, at a short distance from the ruined temple, an excavation, the unfinished state of which attracted our attention. It afforded a clue to the plan which was pursued in the construction of the other monuments. The rock was at first cut down in a perpendicular direction, leaving buttresses on each side, which preserved their original form. The front, which was thus made smooth, was next marked out, according to the style of the architecture adopted for the purpose; and then the capitals of the columns were fashioned. Thus the monuments of Petra, so peculiar in their appearance, and so different in many respects from other ruins of antiquity, are still more strongly characterised by the extraordinary mode in which they were constructed, the workmen beginning at the top and finishing at the bottom. It was, in fact, necessary to proceed in that way, by separating from the rock the upper part of the column in the first instance, allowing the weight of the material to rest on the ground until the monument was completed."—pp. 156, 157.

A large tomb served the party for a lodging, camels and all—the latter feasting on the rich vegetation of the valley where the city had stood, and enjoying the stream of clear water that traversed it, while the former for eight days pursued their researches eagerly, in the neighbourhood of their encampment. Besides numberless excavations, they discovered a vast theatre in the bosom of the moun-

tain rock, the benches of which, though worn by use and by waters, which run over them from the heights, are in pretty good preservation. Even the situation of the stage is easily ascertained. But the greatest wonder of the whole seems to be a stupendous tomb of elaborate workmanship, and magnificent design, which the Arabs call the Treasury of Pharaoh, or the Khasné. Several drawings, among the many that illustrate and adorn the present volume, are given of this monument, which the author substitutes instead of minute descriptions, because critics are apt to suppose that these descriptions are made by travellers to enhance the merit of their exertions, or the value of their discoveries, rather than to give a faithful account of objects as they appear in nature and reality. M. de Laborde says—

"It is impossible, however, by any sketches to convey to the mind of a person who has not visited Petra, a just impression of the magical effect produced on the eye by the harmonious tints of the stone of which the Khasné is composed, standing out as it does of a limpid rosy hue, detached from the rough and sombre colour of the mountain. Who can represent those grand outlines here and there abruptly broken by the jagged forms of the rocks, or renew those traces of ancient splendour that characterise this fine picture, placed in the great avenue to the city, in order that it might be seen by the whole community, in contrast with the solitude of the ravine, which seems well calculated to heighten its grandeur?

"The Arabs, as I have said, call this tomb the Treasury of Pharaoh. It was in consonance with the usual turn of their minds, after having examined in vain all the coffins of the funereal monuments, to search for the place where Pharaoh, the founder of such costly edifices, had buried his wealth. They found the depository, as they conceived, at last, in the urn which is seen surmounting the Khasné. Here, thought they, all the riches of that great sovereign must be preserved. Unhappily, being out of their reach, it served only the more to kindle their desires. Hence, whenever they pass through the ravine they stop for a moment, charge their guns, aim at the urn, and endeavour, by firing at it, to break off some fragments with a view to demolish it altogether, and get at the treasure which it is supposed to contain. The urn, however, resists all their attacks; and when they have discharged their pieces in vain, they go away murmuring against the giant king, who had the cunning to place his treasure at a distance of a hundred and twenty feet above their heads.

"This monument is sculptured out of an enormous and compact block of freestone, slightly tinged with oxyde of iron. Its preservation is due to the protection which the adjacent rocks and upper vault afford it against the winds and rains. The statues and the bases of the columns alone exhibit signs of deterioration, caused by humidity, which corrodes the parts that are most in relief or are nearest to the earth. It is to this influence we are to attribute the fall of one of the columns, which was attached to the pediment; it would have drawn down with it the whole monument if it had been built and not hollowed out from the rock. Hence only a void has been occasioned, which does not impair the general effect. The prostrate fragments were rather useful to us in their fallen state, inasmuch as

they enabled us by the dimensions of the shaft and capital to ascertain the probable height of the column, which we could not otherwise have fixed with any precision."—pp. 169—171.

The neighbourhood of Petra, it is reasonable to suppose, must have been crowded with towns and villages, when the capital contained an enormous population, and was the centre of great commerce. The author and his companions, accordingly discovered certain ruins which indicate where some of the suburbs had been pitched. In one of these places, the ruins of a theatre, or, as the writer calls it, the Naumachia, is described in a manner that conveys magnificent fancies respecting the wealth and the luxuries of the Idumeans.

"It was not without surprise that we discovered in Arabia Petræa, in the midst of the desert, a naumachia for naval games. The inhabitants, annoyed every year by the torrents in the rainy season, which ravaged their plantations, bethought themselves of erecting barriers against them to restrain their violence. Considerable traces of these works may still be seen extending across the valley. Observing that a part of the waters discharged themselves through an adjoining ravine, they took advantage of it in order to prevent them from passing away. The same efforts of labour, the same contempt for difficulties, which we had remarked in the valley of Petra, were here conspicuous. A reservoir was hollowed out from the rock, and benches were left in relief, cut with great regularity. I sometimes thought that the theatre might have been intended for two kinds of exhibitions. The overflow of the reservoir was conducted by a pipe into the arena of the theatre, which was hewn perpendicularly to a depth of eight feet. Being coated with mastic, which is still well preserved, it would contain the water for the naval games, a singular entertainment in the midst of the general aridity of the desert. The quantity of water thus collected was doubtless insufficient to resist, for any length of time, the heat of the sun, and the reservoir was too small to resist the entire evaporation of its contents. Thus the scene in front might probably have served to contain the waters during one part of the year, and may have been used during the other as an arena for actors. The small dimensions of this enclosure, the narrowness of the space within which the boats could have manœuvred, induced me to doubt for an instant the possibility of such games having taken place here, and to look upon the reservoir as an ingenious means for cooling the theatre during the heat of the sun, so oppressive in this climate. But other peculiarities determined me to return to my first opinion."—pp. 196, 197.

The immediate causes of the downfall of Petra may be found in the train of Alexander's conquests—the commercial prosperity of Palmyra and Damascus, supplanting that of the rock-bound city—the Egyptian navigation of the Red Sea under the Ptolemies—the superiority of their Jewish neighbours after the Babylonish captivity, and the oppression of its governors, when Idumea became a Roman province, which, together with the other events that to some might appear a more plain and signal expression of divine judgments, at-

length nearly blotted out its name in the history of mankind. The day, however, is perhaps not distant when Arabia Petræa will not only be traversed by many Europeans in peace, but when the tribes of the desert will become trophies in the conquests which, we believe, knowledge, philanthropy, and Christianity are to set up in every land.

But we must leave Petra, that city of unimagined wonders, satisfied that though we cited not another sentence from the Journey of our talented archaiologist, our readers must instantly discover that he is a traveller and writer of no common class. In every part of his work, indeed, as it appears in the volume before us, arranged and condensed by the editor or translator, there are such abundant proofs of knowledge, observation, and research, elegantly set forth, as to claim for it a very high place in the class of literature to which it belongs. Let us see, for example, what is said with regard to the character of the Arabs, of whom, the author maintains, that a work remains to be written—the documents for the completion of such a picture being now sufficiently numerous, the hand to paint it being alone wanted.

"The Arabs, warriors from habit, engaged in continual conflicts, which are inseparable from the nature of their country, as well as the constitution of their society, never go out unarmed. But these arms vary in their form and description according to the tribes, and the different parts of the desert which they frequent. The mounted Bedouin of Arabia Deserta, for example, carries a lance of eleven or twelve feet in length, and a sabre: the men on foot have guns, but few in number; the poorest of the tribe carry a simple club (cobbous); the chieftians sometimes wear pistols.

"The Arabs of Arabia Petræa, whether Tohrats or Thyats, have no lance; but by way of compensation for it, they possess many guns, and exhibit a degree of skill in the use of arms which renders them formidable to their neighbours, and enables them to preserve their independence. In order that they might fire more rapidly, they carry cartouches prepared in small wooden pipes, which they suspend across the breast: a large pear-shaped case of powder for charging, and a smaller one for priming, complete their equipment. They wear besides in the cincture an enormous poniard, or rather a cutlas, which they make use of, however, more frequently in cutting up a sheep, than as a weapon of attack against man. The Bedouins of Arabia Deserta ride on horseback, and wield their lances with great skill; those of Arabia Petræa have only camels; therefore they fight generally on foot, and guns are more suitable to their habits.

"All this external appearance of warlike and savage habits ought not, at the same time, to lead a stranger to look upon this people as wicked and sanguinary. Quite the contrary: the Arab is patient, mild, and humane; in time of peace, and when at a distance from him whom the laws declare to be his enemy, he cautiously avoids pushing a quarrel to extremities." —pp. 214—216.

During their journeys the Arabs of the desert are described as

being ever on the alert, because their personal safety is in danger from hostile tribes, and every guarantee for it uncertain. They move on with the utmost circumspection, with their eyes fixed on everything that can give them fresh information, such as the traces of footsteps, or the age of the camels' dung which they descry in the way. The unchangeableness of their manners is also another characteristic feature in their history. With the simplicity of primitive times, certain chiefs of the Alaouins, who accompanied the author to Petra, we are told travelled like the most humble camel-drivers, and slept on the bare ground in the midst of the chambers which were offered for their use. Of the benevolence or merciful disposition of these wanderers, Laborde had frequent occasion also to take notice. One morning when he arose, he found a large scorpion, of a yellow colour, beneath the carpet which had formed his bed, but the Arabs did not wish to have the animal killed. Upon this he remarks, that it is extraordinary, in a country where the life of man weighs so lightly in the scale of power, that such tenderness towards animals which even their religion proscribes, should exist.

The extent and variety of M. de Laborde's Journey, the sagacity of his views, and the charming light with which he invests all his opinions, cannot fail of engaging great attention. It is really particularly gratifying to find a man of such accomplishments and ability, and whose name so distinctly indicates the nation to which he belongs, *daring* to quote and to credit Scripture; nay, arduously and enthusiastically proceeding to search for proofs of the fulfilment of prophecies.

Our last extract is confirmatory of the opinions we have above expressed. To these must also be added, laudatory words respecting the illustrations which explain and embellish the volume. These possess unusual attraction, not so much as works of art—though in that respect they are far above mediocrity—as on account of the scenes and the relics they picture.

"The singular construction of Arabia Petræa renders a description of it difficult, even to him who has drawn up the map, by which this volume is accompanied. Mount Libanus, after having exhibited its bold peaks, crowned with snow, to the plains of Homs and Hama, divides itself into two branches, one of which is called Libanus, the other anti-Libanus. These two great branches extend themselves towards the south, allowing the Nahar-el-Casma to run between them, and farther on the Jordan, to which they gave a continued direction, not only through the lake of Tiberias, and as far as the Dead Sea, which now interrupts its course, but also in a straight line in the midst of Wady Araba, which stretches as far as the Red Sea, and bears evident traces of having been anciently the bed of a river.

"This valley of the Jordan, Wada Araba, which was for a long time unknown, though discovered again by Burckhardt, who traversed it to some extent, has never been fully explored by any European traveller. I

have described its direction and appearance to a distance of about twenty-two leagues, and no doubt can now remain, I imagine, that at a remote period the Jordan flowed through it to the sea. This opinion harmonises perfectly with the account we have in Genesis, of the interruption of the course of the river.

"'And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.'

"'And the vale of Siddim was full of slime pits.'

"'Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven:

"'And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.'

"'And Abraham gat up early in the morning to the place where he stood before the Lord;

"'And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.'

"This simple and concise narrative gives a sufficient idea of a volcanic eruption; indeed I entertained no doubt on the subject, when the effects of that eruption were before my eyes. Lot beheld the plain of Sittim watered by the Jordan, as Egypt was watered by the Nile; and after the punishment was inflicted by the Lord, the earth lost its verdure, and there arose from the plain 'a smoke like that of a furnace.'

"Without discussing the different opinions of authors, some of whom hold that, in the course of nature, others that, through the indignation of the Omnipotent, the slime pits were ignited, which are mentioned in Genesis, xiv. 10, it appears evident, that they were the origin of the volcano which destroyed the cities of Sodom and Gomorrah, and the plain between them; and that they formed by the irruption of volcanic matter, a large basin into which the Jordan precipitates itself, thus ceasing its course towards the Red Sea. This basin, which, somewhat later, was called the Asphaltic Lake, and the Dead Sea, would in fact, at first, on receiving the waters of the Jordan, have exhaled a smoke *not unlike that of a furnace*. Afterwards subterraneous drains, as well as a considerable evaporation, always going on, have prevented this species of tunnel from overflowing."—pp. 259—262.

ART. VI.—*The Physiology of Digestion considered with relation to the Principles of Dietetics.* By ANDREW COMBE, M.D. Fellow of the Royal College of Physicians of Edinburgh. London: Simpkin and Co. 1836.

THE number of works that have of late years been constantly issuing from the press, of a popular medical nature, especially those that treat more of the preventive than the curative part of the science, show clearly that the public mind is becoming more enlightened than to swallow Morison's pills by the hundred, when a slight know-

ledge of the influence of physical agents upon the constitution, and an acquaintance with the wonderful mechanism of the human frame, would teach them to avoid those errors in diet, clothing, sleep, pursuits, &c., which constitute the majority of existing causes of disease. But among all the various disorders now prevalent, none are so injurious as those connected with errors in diet; and this will become evident to the most careless, when we consider the extreme delicacy of the organs employed in digestion, and the numerous processes through which the food passes while undergoing the necessary changes required previous to its becoming part and parcel of the body.

The opinion that is now most generally received respecting the mode in which the stomach acts on the food that is taken into it, is, that a peculiar liquor secreted by the stomach, and called gastric juice, has a solvent power, which enables it to reduce the food to an uniform mass.

The introduction of food into the stomach, produces an increased secretion of the gastric liquor, which is poured out in such abundance in health, as to surround every particle of it. When this is accomplished, an alternate contraction and expansion of the stomach take place, and continue till the whole alimentary mass is converted into chyme. This motion is produced by the muscular coat of the stomach, which is formed by muscular fibres running in a longitudinal and transverse direction.

It has been ascertained, that in a healthy stomach, the food, if easy of digestion, is converted into chyme in four or five hours, and that before this change has taken place, it is prevented from passing into the intestine, by a sort of valve situated at the pyloric orifice of the stomach, called pylorus, or door-keeper. It has been supposed by some, that this valve has the property of determining when the aliment was sufficiently changed to allow it to pass, that it gives free exit to chyme, and contracts when undigested substances attempt to enter the duodenum.

The food is not all converted into chyme at the same time; but as fast as it is changed, it passes into the intestine, only two or three ounces collecting in the pyloric extremity at once.

The change which the alimentary mass undergoes in the first intestine or duodenum, as it is called, is as great and important as the one which is effected in it in the stomach. In that organ, it is converted into chyme, and the process is called chymification; in the intestine, it undergoes what is called chylification; in which it is brought into such a state, that a peculiar fluid, called chyle, can be extracted from it by the absorbent vessels, whose mouths open in great abundance into this intestine. This chyle is a thin milky fluid, and these absorbents are thence called lacteals.

The chyme passes slowly through the duodenum, and in its passage it becomes intimately mixed with the liquor secreted by the pancreas or sweetbread, and the bile which is formed by the liver. These fluids sometimes pass through separate tubes, and at others enter by a common canal. The inner coat of the first intestine is covered with folds of its lining membrane, which answer the purpose in some measure of valves, retarding to some extent the passage of the chyme, and preventing, under ordinary circumstances, its regurgitation. In this way, the absorbents have an opportunity of separating from it the chyle, the fluid which is afterwards to be converted into blood, for the nourishment of the body.

The chyle has frequently been examined, with a view of ascertaining its nature and properties. It has no inconsiderable resemblance to cream in appearance, and when removed from the body and suffered to stand, it undergoes a species of spontaneous coagulation. It separates into three parts, a transparent and colourless fluid, a firm and white coagulum, and a thin pellicle of fatty matter, which floats on the surface; a process not unlike that which takes place in the blood, when removed from the body.

The process by which the body increases in size, and the waste of its organs is repaired, is called nutrition. Its agents are supposed to be those minute vessels, that are situated between the termination of the arteries, and the commencement of the veins, and which are known by the name of capillaries. These vessels are distributed largely to all parts of the body, and have the power of separating from the blood particles identical in character with those of which the various organsof the system are composed.

It has been before remarked, that a species of composition and decomposition is constantly going on in the body during life. The first of these is effected by the blood-vessels, and the latter by the absorbents. By digestion, nutritive fluid, called chyle, is extracted from the food taken into the stomach; the lacteals convey this into the blood, and partially assimilate it to that fluid; but it is not yet fit for the purposes of life. It is carried by a distinct set of vessels into the lungs, where it parts with some of the noxious principles it derived from digestion, and it also receives others from the air, which, as it were, imparts to it vivifying properties. In this state it is returned to the heart, and this organ sends it through numberless vessels to every part, for their growth and nourishment. But the mere circulation of this fluid would not be sufficient; a portion of it must be left in each of the organs to supply the waste, and this is probably done by the minute capillary vessels of the part. Under ordinary circumstances, these vessels cannot be seen by the eye, even when aided by the microscope: they are so minute as to elude all examination in their natural state. But, small as they are,

they are agents whose functions cannot be dispensed with in the animal economy. One set performs an important office in the lungs, and the other, spread throughout the system, is carrying nourishment to all the organs. The latter have received the name of the nutritive arteries. The nutritive process is a sort of secretion, by which different substances are separated from a common fluid, the blood. Thus, one set of these vessels deposits the fibrine to form the muscles, and another, the earthy and animal parts of the bone. We are wholly ignorant how this is accomplished; but of the fact there is no doubt.

Nearly all the parts of the body are continually, during life, subjected to this process; the old particles are taken up by the absorbent vessels, and new ones are deposited in their place by the nutritive arteries. The hair, the nails, the outer covering of the teeth, the colouring matter of the skin, and perhaps the cuticle, form almost, if not the only exceptions.

Regarding the constant waste attendant upon action in organized beings, and their capacity to restore it, we shall quote a few of Dr. Combe's observations.

"Throughout every department of Nature, waste is the invariable result of action. Even the minutest change in the relative position of inanimate objects cannot be effected without some loss of substance. So well is this understood, that it is an important aim in mechanics to discover the best means of reducing to the lowest possible degree the waste consequent upon motion. Entirely to prevent it, is admitted to be beyond the power of man; for, however nicely parts may be adjusted to each other, however hard and durable their materials, and however smoothly motion may go on, still in the course of time loss of substance becomes evident, and repair and renewal become indispensable to the continuance of the action.

"It is thus a recognised fact, or general law of nature, that nothing can act or move without undergoing some change, however trifling in amount. Not even a breath of wind can pass along the surface of the earth without altering in some degree the proportions of the bodies with which it comes in contact; and not a drop of rain can fall upon a stone without carrying away some portion of its substance. The smoothest and most accurately formed wheel, running along the most level and polished railroad, parts with some portion of its substance at every revolution, and in process of time is worn out and requires to be replaced. The same effect is forcibly, though rather ludicrously, exemplified in the great toe of the bronze statue of St. Peter at Rome, which in the course of centuries has been worn down to less than half its original size by the successive kisses of the faithful; and I venture to mention it, because it affords one of the best specimens of the operation of a principle, the existence of which, from the imperceptibily small effect of any single act, might otherwise be plausibly denied.

"As regards *dead* or *inanimate* matter, the destructive influence of action is constantly forced upon our attention, by every thing passing

around us; and so much human ingenuity is exercised to counteract its effects, that no reflecting person will dispute the universality of its operation. But when we observe shrubs and trees waving in the wind, and animals undergoing violent exertion, for year after year, and yet both continuing to increase in size, we may be inclined, on a superficial view, to regard *living* bodies as constituting exceptions to the rule. On more careful examination, however, it will appear that waste goes on in living bodies not only without any intermission, but with a rapidity immeasurably beyond that which occurs in inanimate objects. In the vegetable world for instance, every leaf of a tree is incessantly pouring out some portion of its fluids, and every flower forming its own fruit and seed, speedily to be separated from and lost to its parent stem; thus causing in a few months an extent of waste many hundred times greater than what occurs in the same lapse of time after the tree is cut down, and all its living operations are at a close. The same thing holds true in the animal kingdom. So long as life continues, a copious exhalation from the skin, the lungs, the bowels, and the kidneys, goes on without a moment's intermission; and not a movement can be performed which does not at least partially increase the velocity of the circulation, and add something to the general waste. In this way, during violent exertion several ounces of the fluids of the body are sometimes thrown out by perspiration in a very few minutes; whereas, after life is extinguished, all the excretions cease, and waste is limited to that which results from ordinary chemical decomposition.

"So far, then, the law that waste is attendant upon action, applies to both dead and living bodies; but beyond this point a remarkable difference between them presents itself. In the physical or inanimate world, what is once lost or worn away is lost forever. There is no power inherent in the piston of the steam-engine by which it can repair its own loss of particles; and consequently in the course of time it must either be laid aside as useless, or be remodelled by the hand of the workman. But *living* bodies, whether vegetable or animal, possess the distinguishing characteristic of being able to repair their own waste and add to their own substance. The possession of such a power is in fact essential to their very existence. If the sunflower, which in fine weather exhales thirty ounces of fluid between sunrise and sunset, contained no provision within its own structure for replacing this enormous waste, it would necessarily shrivel and die within a few hours, as it actually does when plucked up by the roots; and, in like manner, if man, whose system throws out every day five or six pounds of substance by the ordinary channels of excretion, possessed no means of repairing the loss, his organization would speedily decay and perish. This very result is frequently witnessed in cases of shipwreck and other disasters, where, owing to the impossibility of obtaining food, death ensues from the body wasting away till it becomes incapable of carrying on the operations of life. In some instances this waste has even proceeded so far that three-fourths of the whole weight of the body have been lost before life became extinct.

"It is impossible to reflect on these facts, and others of a similar kind, without having the conviction forced upon our minds, that in every department of nature expenditure of material is inseparable from action, and

that, in living bodies, waste goes on so rapidly, and by so many different channels, that life could not be maintained for any length of time without an express provision being made for compensating its occurrence.

"In surveying the respective modes of existence of vegetables and of animals, with the view of ascertaining by what means this compensation is effected, the first striking difference between them which we perceive, is the fixity of position of the one, and the free locomotive power of the other. The vegetable grows, flourishes, and dies, fixed to the same spot of earth from which it sprang; and however much external circumstances may change around it, it must remain and submit to their influence. If it be deprived of moisture and solar heat and light, it cannot go in search of them, but must remain to droop and to perish. If the earth to which its roots are attached be removed, and a richer soil be substituted than that which its nature requires, it still has no option: it must grow up in rank and unhealthy luxuriance, in obedience to an impulse which it cannot resist. At all hours and at all seasons it is at home, and in direct communication with the soil from which its nourishment is extracted. And being thus without ceasing in contact with its food, it requires no storehouse in which to lay up provision, but receives immediately from the earth and at every moment, all that is necessary for its sustenance.

"But it is otherwise with animals. These not only enjoy the privilege of locomotion, but are compelled to use it, and often to go to a distance, in search of food and shelter. Consequently, if their vessels of nutrition were, like those of vegetables, in direct communication with external substances, they would be torn asunder at every movement, and the animals themselves exposed either to die from starvation, or to forego the exercise of the higher functions for which their nature is adapted. But the necessity for a constant change of place being imposed on them, a different arrangement became indispensable for their nutrition; and the method by which the Creator has remedied the inconvenience is not less admirable than simple. To enable the animal to move about and at the same time to maintain a connection with its food, He has provided it with a receptacle or stomach, where it is able to store up a supply of materials from which sustenance may be gradually elaborated during a period of several hours, whithersoever it happens to go in the mean time. It thus carries along with it nourishment adequate to its wants; and the small nutritive vessels imbibe their food from the internal surface of the stomach and bowels, where the nutriment is stored up, just as the roots or nutritive vessels of vegetables do from the soil in which they grow. The possession of a stomach or receptacle for food is accordingly a characteristic of the animal system as contrasted with that of vegetables; it is found even in the lowest orders of zoophytes, which in other respects are so nearly allied to plants.

"The sole object of nutrition being to repair waste and to admit of growth, Nature has so arranged that within certain limits it is always most vigorous when growth or waste proceeds with the greatest rapidity. Even in vegetables this relation is distinctly observable. In spring and summer, when vegetative life is most active, and when leaves, flowers, and fruit, are to be formed, and growth carried on, nourishment is largely drawn from the soil, and the elaboration and circulation of the sap are pro-

portionally vigorous; whereas in winter, when the leaves and flowers have passed away, and vegetable life is in repose, little nourishment is needed, and the circulation of the sap is proportionally slow. In accordance with these facts, every one will recollect how freely a shrub or a tree bleeds, as it is called, when its bark is cut early in the season, and how dry it becomes on the approach of winter. It is the activity of the circulation in summer which renders its temporary suspension by transplanting so generally fatal at that season; whereas, owing to the comparative sluggishness with which it is carried on in winter, its partial interruption is then attended with much less risk."—pp. 1—7.

This circumstance of the continual change of the matter of our bodies, has given rise to an amusing question in regard to the evidence of personal identity. When it is announced that the materials of our bodies are incessantly changing, metaphysicians ask, in some perplexity, how know we that we are the same individuals that we were a year ago? Since within that time all the portions of matter, of which our bodies were then composed, have been exchanged for others, how are we assured that our persons have not been exchanged also, that we really are ourselves, and not somebody else? like the far-famed stocking, that had been darned until not a thread of the original article remained, and no one could ever tell whether it was the same stocking or another!

It is true, every body feels that there is no real difficulty in this case, except as a matter of theory. In reference to himself, no man needs to reason about it. He feels within himself that he is the same individual that he ever was. And this circumstance has given rise to the theory, that it is this very consciousness which constitutes the proof of identity. A better explanation, perhaps, may be found in the manner in which the changes of substance in the animal body are effected. These changes take place only particle by particle; and the change has respect to the individual particles, rather than to the body of which they form the several parts. Each new portion of matter, as it becomes assimilated, assumes the character of that whose place it supplies. As the sentinel who goes on duty receives the orders of his predecessor, and transmits them to his successor, so each successive particle, incorporated into the animal system, receives its impressions from those that preceded it. In this manner, not only the form and powers of the body, but the habits of the constitution, and its tendencies to disease, or its exemption from a particular disease, are transmitted through successive changes of matter, with nearly, or quite as much certainty, as if every particle of the body were perpetual and unchanging. The individual is identically the same, therefore, because the character of his physical constitution, as well as his intellectual and moral character, is the same. We have still further illustrations of this theory in the work before us, which we must extract.

"In vegetables, the quantity of nourishment taken in entirely depends on, and is regulated by, the circumstances in which they are placed. When

they are exposed, as in spring and summer, to the stimulus of heat and light, all their functions are excited, waste and growth are accelerated, and a more abundant supply of nourishment becomes indispensable to their health and existence; and hence in a dry soil incapable of affording a copious supply of sap, they speedily wither and die. Exposed to cold on the other hand, and shaded from the light, their vitality is impaired, and the demand for nourishment greatly diminished. This is uniformly the case in winter; and many circumstances shew that the change is really owing to the causes mentioned above, and not to anything inherent in the constitution of the vegetable itself. In tropical climates, for example, where heat, light, and moisture abound, vegetable life is ever active, and the foliage ever thick and abundant; and even in our own northern region, we are able by artificial heat so far to anticipate the natural order of the seasons, as to obtain the ripened fruit of the vine in the very beginning of spring. The whole system of *forcing* vegetables and fruit, now so generally resorted to for the early supply of our markets, is, in truth, founded on the principle we are now discussing; and by the regulated application of heat, light, and moisture, we are able to hasten or to retard, to a very considerable extent, the ordinary stages of vegetable life. But to insure success in our operations, we must be careful to proportion the supply of nourishment to the state of the plant at the time. If, by the application of heat, we have stimulated it to premature growth and foliage, we must at the same time provide for it an adequate supply of food, otherwise its activity will exhaust itself, and induce premature decay. Hence the regular watering which greenhouse plants require. But if we have retarded its progress and lowered its vitality by excluding heat and light, the same copious nourishment will not only be unnecessary, but will probably do harm by inducing repletion and disease.

"In vegetables, the absorption of food is thus regulated entirely by the circumstances of heat, moisture, and light, under which the plant is placed, and by the consequent necessity which exists at the time for a larger or smaller supply of nourishment to carry on the various processes of vegetable life. According to this arrangement, nutrition is always most active when the greatest expenditure of material is taking place. When growth is going on rapidly, and the leaves are unfolding themselves, sap is sucked up from the earth in great quantity; but when these processes are completed as summer advances, and almost no fresh materials are required, except for the consolidation of the new growth and the supply of the loss by exhalation, a much smaller amount of nourishment suffices, and the sap no longer circulates in the same profusion. In autumn, again—when the fruit arrives at maturity, the leaves begin to drop off, and the activity of vegetable life suffers abatement, nutrition is reduced to its lowest ebb; and in this state it continues till the return of spring stimulates every organ to new action, and once more excites a demand for an increased supply.

"Nor is the same great principle, of supply requiring to be proportioned to demand, less strikingly apparent in animals. Wherever growth is proceeding rapidly, or the animal is undergoing much exertion and expenditure of material, an increased quantity of food is invariably required; and, on the other hand, where no new substance is forming, and where, from

bodily inactivity, little loss is sustained, a comparatively small supply will suffice. But as animals are subjected to much more rapid and violent transitions from activity to inactivity than vegetables are—and thus require to pass more immediately from one kind and quantity of nourishment to another, in order to adapt their nutrition to the ever-varying demands made upon the system—they evidently stand in need of some provision to enforce attention when nourishment is necessary, and to enable them always to proportion the supply to the real wants of the body. Not being, like vegetables, in constant connection with their aliment, they might suffer from neglect if they did not possess some contrivance to warn them in time when to seek and in what quantity to consume it."—pp. 7—9.

There is no part of physiology, to the improvement of which modern science has been so successfully directed, as the elucidation of the intimate connexion which subsists between the nerves of the brain and of every other part of the system; this close union is singularly illustrated by the sensation of hunger.

"The sensation of hunger is commonly referred to the stomach, and that of thirst to the upper part of the throat and back of the mouth; and correctly enough to this extent, that a certain condition of the stomach and throat tends to produce them. But, in reality, the sensations themselves, like all other mental affections and emotions, have their seat in the brain, to which a sense of the condition of the stomach is conveyed through the medium of the nerves. In this respect, Appetite resembles the senses of Seeing, Hearing and Feeling; and no greater difficulty attends the explanation of the one than of the others. Thus the cause which excites the sensation of colour, is certain rays of light striking upon the nerve of the eye; and the cause which excites the perception of sound, is the atmospherical vibrations striking upon the nerve of the ear: but the sensations themselves take place in the brain, to which, as the organ of the mind, the respective impressions are conveyed. In like manner, the cause which excites appetite is an impression made on the nerves of the stomach; but the feeling itself is experienced in the brain, to which that impression is conveyed. Accordingly, just as in health no sound is ever heard except when the external vibrating atmosphere has actually impressed the ear, and no colour is perceived unless an object be presented to the eye, so is appetite never felt, except where, from want of food, the stomach is in that state which forms the proper stimulus to its nerves, and where the communication between it and the brain is left free and unobstructed.

"But as, in certain morbid states of the brain and nerves, voices and sounds are heard, or colours and objects are seen, when no external cause is present to act upon the ear or the eye, so in disease, a craving is often felt when no real want of food exists, and where, consequently, indulgence in eating can be productive of nothing but mischief. Such an aberration is common in nervous and mental diseases, and not unfrequently adds greatly to their severity and obstinacy. In indolent unemployed persons, who spend their days in meditating on their own feelings, this craving is very common, and from being regarded and indulged as if it were healthy appetite, is productive of dyspeptic affections.

"If the correctness of the preceding explanation of the sensation of

hunger be thought to stand in need of confirmation, I would refer to the very conclusive experiments by Brachet of Lyons, as setting the question entirely at rest. Brachet starved a dog for twenty-four hours, till it became ravenously hungry, after which he divided the nerves which convey to the brain a sense of the condition of the stomach. He then placed food within its reach, but the animal, which a moment before was impatient to be fed, went and lay quietly down, as if hunger had never been experienced. When meat was brought close to it, it began to eat; and, apparently from having no longer any consciousness of the state of its stomach—whether it was full or empty—it continued to eat till both it and the gullet were inordinately distended. In this, however, the dog was evidently impelled solely by the *gratification of the sense of taste*; for on removing the food at the beginning of the experiment to the distance of even a few inches, it looked on with indifference, and made no attempt either to follow the dish or to prevent its removal.

"Precisely similar results ensued when the nervous communication between the stomach and brain was arrested by the administration of narcotics. A dog suffering from hunger turned listlessly from its food when a few grains of opium were introduced into its stomach. It may be said that such a result is owing to the drug being absorbed and carried to the brain through the ordinary medium of the circulation; but Brachet has proved that this is not the case, and that the influence is primarily exerted upon the nerves. To establish this point, two dogs of the same size were selected. In one the nerves of communication were left untouched, and in the other they were divided. Six grains of opium were then given to each at the same moment. The sound dog began *immediately* to feel the effects of the opium and became stupid, while the other continued lying at the fireside for a long time, without any unusual appearance except a little difficulty of breathing. In like manner, when the experiment was repeated with that powerful poison *nux vomica*, upon two dogs similarly circumstanced, the sound one fell *instantly* into convulsions, while the other continued for a long time as if nothing had happened.

"These results demonstrate, beyond the possibility of doubt, the necessity of a free nervous communication between the stomach and brain, for enabling us to experience the sensation of hunger. The connection between the two organs is indeed more widely recognised in practice than it is in theory; for it is a very common custom with the Turks to use opium for abating the pangs of hunger when food is not to be had, and sailors habitually use tobacco for the same purpose. Both substances act exclusively on the nervous system.

"The relation thus shown to subsist between the stomach and the brain, enables us in some measure to understand the influence which mental emotion, and earnest intellectual occupation, exert over the appetite. A man in perfect health, sitting down to table with an excellent appetite, receives a letter announcing an unexpected calamity, and instantly turns away with loathing from the food which, a moment before, he was prepared to eat with relish; while another, who, under the fear of some misfortune, comes to table indifferent about food, will eat with great zest on his 'mind being relieved,' as the phrase goes, by the receipt of pleasing intelligence. In such cases, no one will imagine that the calamity destroys appetite otherwise than through the medium of the brain. Sometimes the

feeling of loathing and disgust is so intense, as not only to destroy appetite, but to induce sickness and vomiting—a result which depends so closely on the state of the brain, that it is often induced even by mechanical injuries of that organ."—pp. 12—16.

Though the healthy stomach disposes most readily and effectually of solid food, of a certain specific degree of density, which may be termed its *digestive texture*, if it exceed this, it will require a greater length of time, and more active powers, to complete its chymification; and if it approaches too near to a gelatinous condition, the stomach will be equally impeded in its operations. It is, perhaps, not possible to appreciate or express the exact degree of firmness which will confer the highest order of digestibility upon food; indeed, this zero may vary in different individuals; but we are taught by experience, that no meat is so digestible as tender mutton: when well conditioned, it appears to possess that degree of consistence which is most congenial to the stomach: and in this country it is, perhaps, more universally used than any other animal food. Wedder mutton, or the flesh of the castrated animal, is in perfection at five years, and is by far the sweetest and most digestible. Ewe mutton is best at two years old. Beef appears to be not so easy of digestion; its texture is firmer, but it is equally nutritive. Much, however, will depend upon the period which has elapsed since the death of the animal, and more upon the method of cookery; in short, it is worse than useless to attempt the construction of any scale to represent the nutritive and digestive qualities of the different species of food; but we shall, nevertheless, present our readers with a portion of Dr. Combe's table of diet, which is a curious specimen of much labour wasted upon a useless theory.

"*TABLE shewing the Mean Time of Digestion of the different Articles of Diet.*

Articles of Diet.	Mode of Preparation.	Time required for Digestion. H.	M.
Rice	Boiled	1	
Milk	Do	2	
Tripe, soused	Do	1	
Venison steak	Broiled	1	35
Turkey, domestic	Roasted	2	30
Lamb, fresh	Broiled	2	30
Eggs, fresh	Hard boiled	3	30
Do. do	Soft do	3	
Oysters, fresh	Raw	2	55
Do. do	Stewed	3	30
Beef steak	Broiled	3	
Do. with salt only	Boiled	2	45
Do. with mustard, &c.	Do	3	30
Pork-steak	Broiled	3	15
Pork, fat and lean	Roasted	5	15

Articles of Diet.	Mode of Preparation.	Time required for Digestion. H.	M.
Pork, recently salted	Fried	4	15
Mutton, fresh	Roasted	3	15
Veal, fresh	Broiled	4	
Soup, barley	Boiled	1	30
Apples, sweet and mellow	Raw	1	30
Potatoes, Irish	Boiled	3	30
Do. do.	Roasted	2	30"

In relation to the effects of cookery, Dr. Combe states, that the process chemically modifies the principles of our food, and mechanically changes its texture. Boiling seems a better method of cooking vegetables than meat, as the latter, if boiled too long, or too fast, is apt to become indigestible. Mutton loses one fifth, and beef one fourth, by boiling. By roasting, meats lose about one third of their weight, and are rendered more nutritive, but less digestible. There is, therefore, a sort of balance of evils. Baked meats are injurious. Salt is said to be stimulant to the digestive organs; but salted meat is indigestible. Vinegar is healthy, as it checks the fermentation of the stomach; spices destroy its tone, and melted butter is highly pernicious. Oils with salads are useful in preventing flatulency and fermentation. The quantity of liquid to be taken depends upon the food eaten. Animal food requires more drink to assist its digestion than vegetable; roasted than boiled, and baked than roasted.

Of the conditions to be observed before and after eating, the author remarks—

"Among the circumstances which favour digestion, the observance of bodily rest and mental tranquillity for some time before and after every meal, is perhaps the most important; its influence depends on a well known law of the animal economy, already frequently alluded to, but to which, that it may be fully understood, I must again shortly refer.

"Whenever any living part is called into vivid action, an increased flow of blood and of nervous energy towards it immediately commences, to enable it to sustain the requisite degree or excitement, and continues till some time after the activity has ceased. In accordance with this law, whenever food is swallowed, the lining membrane of the stomach becomes suffused with blood, and, owing to the greater distention of its vessels, its colour changes from a pale pink to a deep red hue. After digestion is completed, and the unusual supply of blood is no longer required, the vessels again diminish, and the colour returns to its original tint. In St. Martin's stomach, these changes were so often seen by Dr. Beaumont, as to render their occurrence as fully demonstrated as any circumstance with which we are acquainted. Even had they never been seen, the simple examination of the structure of the stomach would lead us directly to the inference that it receives an additional supply of blood when engaged in digestion; for the very act of its distention by food renders the course of its blood-vessels less tortuous, and the flow of blood through them conse-

quently more easy and rapid. In the case of the stomach, indeed, the increased circulation is doubly required: not only as in other parts to enable it to act with greater vigour, but also to supply the very copious secretion of gastric and mucous fluids necessary for digestion, and which we have seen to commence the moment food touches the mucous coat. The quantity of gastric juice actually secreted at each meal cannot easily be determined; but as more than an equal weight of it is required for the solution of food out of the stomach, its amount must be very considerable. Indeed we know that, on one occasion, when St Martin dined on broiled mutton and bread without any liquids, the gastric secretion was so copious, that half an hour afterwards the 'stomach was as full of fluids as when he drank a pint immediately after eating;' and, as the whole of this must have been derived directly from the blood circulating through the vessels of the stomach, they must necessarily have received a very large supply to enable them to furnish it.

"It is obvious, however, that the great afflux of blood which takes place towards the stomach and intestines during digestion, cannot occur without a corresponding diminution in the quantity circulating on the surface and in other distant parts of the body, attended of course with a diminished power of action in them. Hence, for some time after a full meal, there is an inaptitude for vigorous thinking and bodily exertion, a depression of respiration, and, in delicate persons, a degree of coldness or chill felt over the whole body. But, under ordinary circumstances, this depression is not of long continuance. After the requisite secretions have been provided for by the solution of the food and the formation of the chyle, a reaction and change in the distribution of the blood, now partially renewed by the admixture of nutritive chyle, ensue, and, by the stimulus which they afford, soon fit the person for the active resumption of his ordinary duties.

"That this impaired activity of the other functions after a full meal is natural, and intentionally arranged by the Creator, is plain, both from its universality among all kinds of animals, and from the mode in which it is produced. Among the lower creatures, the sluggishness induced by eating increases in proportion to the degree in which they gorge themselves with food. The boa constrictor, after a plentiful repast, slumbers for a week; and the glutton of our own species, in similar circumstances, drops into a stertorous sleep of several hours. If active exertion immediately after a full meal be rendered compulsory by any external cause, such as the presence of danger urging to flight, the aliment often remains for hours in the stomach undigested. Again, the very distention of the stomach inseparable from a hearty meal, *necessarily* impairs the activity of several of the functions, by directly pressing upon the vessels which supply their organs with blood, and consequently diminishing the stimulus essential to their activity.

"The obvious practical inference to be deduced from a consideration of the principle under discussion is, that rest of body and tranquillity of mind for a short time both before and after eating are necessary, and conducive to healthy digestion. If we have been engaged in severe and fatiguing bodily exertion, or anxious meditation, just before sitting down to a meal, the blood which was flowing copiously through the vessels of the muscles or the brain to keep up their unusual action, still continues to do so, because a sufficient interval has not elapsed to allow the excitement to sub-

side, and a new distribution to take place towards the organs concerned in digestion. The consequence is, that the stomach does not receive blood enough to carry on its increased action, and furnish gastric juice with sufficient rapidity, or in sufficient quantity, to mix with the whole of the food; and that the nervous energy, already partially exhausted by over-excitement in the remoter organs, is imperfectly supplied to the stomach, the tone and action of which are thus so far impaired as to render it no longer able to carry on digestion with its usual success. Accordingly, when we are fatigued with mental or bodily exertion, we are naturally impelled to seek repose before sitting down to table; and if we yield to this instinctive prompting, and refresh ourselves by a rest, we not only enjoy better what we eat, but also digest it with an ease and comfort unattainable by swallowing our food the moment our labour is at an end—and hence the wisdom and advantage of appropriating half an hour to any light occupation, such as dressing, before sitting down to dinner. If, however, we have previously been engaged only in very moderate exercise, an interval of repose is not required, because then there is no undue excitement elsewhere to retard the necessary flow of blood and nervous energy towards the internal organs.

"The practical rule of avoiding serious exertion of mind or body immediately after eating, which is directly deducible from the physiological law above explained, has long been acted upon in our treatment of the lower animals; and no one who sets any value on the lives of his horses or dogs, ever allows it to be disregarded with respect to them. And yet the same man who would unhesitatingly dismiss his groom for feeding his horse immediately after a fatiguing chace or a gallop home, would probably think nothing of walking into the house and ordering dinner to be instantly served for himself in similar circumstances. In the army, the difficulty of managing recruits on a march, in this respect, has often been remarked. Fatigued with the day's exertions, they are impatient for food, and, when they get it, can scarcely refrain so long from devouring it as to admit of its being even moderately cooked. They consequently labour under the double disadvantage of eating before the system is in a sufficient state of repose to benefit by the supply, and of having the food itself in a condition unfit for easy digestion. The old campaigner, on the other hand, instructed by former experience, restrains his appetite, systematically kindles his fire, cooks his victuals, and makes his arrangements for the night, with a coolness of deliberation which surprises the recruit; and he is amply repaid for his temporary self-denial, by the greater enjoyment and support which he derives from the very same materials which the impatience of the other has caused him in a greater measure to waste."—pp. 273—278.

Although the matter which supplies the nutrition of the body is received into the blood by the process of digestion, it is not, however, immediately fitted for its ultimate purpose—the repair of waste in the human frame; it has to go through a long and tedious assimilation of its particles to the pre-existing portion of blood, before it is destined to afford nourishment to the system; which change is effected by respiration, somewhat in the following manner:—

The quantity of oxygen is diminished by respiration, and that of carbonic acid gas is increased. Expired air, instead of containing twenty-one parts of oxygen, like atmospheric air, has but eighteen parts, and contains four parts of carbonic acid gas, instead of one. Some physiologists are of opinion, that all the oxygen that has disappeared may be accounted for by the carbonic acid gas that is formed, while others believe that a portion has united with the blood. This point may perhaps be considered as still unsettled. We shall say more of it when treating of the changes produced in the blood by respiration.

The next point of view in which the important process of respiration is to be considered, is as to the effects which it produces on the blood that is sent to the lungs. It has been before explained, that the blood which is derived from digestion, and that which is returned by the veins from all parts of the body, is carried to the right side of the heart. It is of a dark colour, and unfit for the purposes of life. It is sent by the contraction of the right ventricle to the lungs; it passes through numberless vessels of the smallest size, and is carried to the left side of the heart, of a bright scarlet colour. How is this effected? We have seen above, that the quantity of carbonic acid is greater in expired, than in atmospheric air. But the oxygen, contained in the carbonic acid gas, does not account for all the oxygen that is lost. Some have supposed that a portion of it unites with hydrogen, and thus forms the watery vapour that is thrown from the lungs. This is not, however, the prevailing opinion. The fact seems to be, that in respiration, both the air and the blood part with something, and receive something from each other. The air loses a portion of its oxygen, part of which goes to the formation of the carbonic acid, and the remainder unites with the blood; the blood also parts with some of its carbon, which unites with the oxygen taken into the lungs, and is then thrown out in the form of carbonic acid; and another part of the oxygen is absorbed by the blood. Thus it appears that the blood parts with a portion of its carbon, and at the same time gains some oxygen.

This change in the blood in respiration has been called the oxygenation of the blood, by those who explained it on the supposition, that oxygen united with the blood in its passage through the lungs. It has also been called the decarbonization of the blood, by those physiologists who believe that the change is produced by the discharge of carbon. The truth seems to be, that the blood is both oxygenated and decarbonized by respiration; that is, that a portion of the oxygen taken into the lungs unites with it, and at the same time the blood throws off carbon in a volatile state, which unites with another portion of oxygen, while the air, at the same time, loses some oxygen and receives some carbon, and thus forms carbonic acid gas.

To whatever circumstance this change may be owing, it is certain

that it is one essential to life. If it were completely suspended, even for a moment, death would follow. The black blood, or the blood of the veins, or venous blood, as it is called, cannot support the animal functions; they require the stimulus of the red arterial blood.

If respiration be suspended, the heart will for a time continue to throw the blood to the lungs; but when all the air is exhausted in these organs, so that they return purple blood to the left side of the heart, death immediately follows. This is owing, in great measure, to the circumstance that black blood is now of course thrown into the coronary arteries, the nourishing arteries of the heart; and this organ ceases to act, when not excited by arterial blood. The action of the brain, too, cannot be continued for an instant, without the stimulus of oxygenated blood, and all the organs of the body are dependent on the brain and nervous system for their power of action.

But, as remarks and speculations on this subject might be considered travelling too far from the contents of the book under notice, we shall, as we have disposed of that portion of the work which treats of solid foods, take a glance at the rules laid down in respect to drinks.

"The quantity of fluid separated from the blood and thrown out of the system, in the course of twenty-four hours, by perspiration, exhalation from the lungs, the urinary discharge, and the various other secretions, is very great; and were not the loss as regularly supplied by the ingestion of liquid, either as food or as drink, the blood would speedily become so thick as to be unfit for circulation. This actually happens in Asiatic cholera, in which the watery portion of the blood is drained off through the bowels with frightful rapidity, and in which, consequently, the urgency of thirst is almost always excessive. In the healthy state, however, the loss of fluid is never too rapid unless under severe exertion or exposure to a very high temperature, both being circumstances in which it is well known that thirst becomes urgent in proportion to the necessities of the frame.

"In proof of the sensation of thirst being greatly dependent upon the quantity of fluid circulating in the vessels, Professor Dunglison of Maryland refers to the fact, mentioned by Dupuytren, that he 'succeeded in allaying the thirst of animals by injecting milk, whey, water, and other fluids, into their viens,' and to Orfila's statement, 'that, in his toxicological experiments, he frequently allayed, in this way, the excessive thirst of animals to which he had administered poison, and which were incapable of drinking owing to the œsophagus having been tied. He found, also, that the blood of animals was more and more deprived of its watery portions as the abstinence from liquids was more prolonged;' and hence the greater thirst naturally experienced under such circumstances.

"As a general rule, then, the desire for liquids will in itself be an indication of their propriety; but in gratifying it, we should be careful not to drink so fast as either to distend the stomach beyond proper bounds, or to disturb the progress of digestion by undue dilution too soon after eating. Many persons, from habit rather than thirst, impair the tone of the stomach

by drinking largely during or immediately after meals, and thus relaxing the mucous coat, and probably affecting the quality of its secretions. If the gastric juice be greatly diluted by extraneous fluids, it is natural to suppose that its solvent power must be diminished; but whether this explanation be sound or not, the practice of drinking frequently is certainly hurtful, and therefore we ought to avoid it.

"Experience proves that a moderate quantity of liquid during a meal is beneficial; and if we drink little at a time, the risk of exceeding the proper limit will be very small. Dyspeptics, however, ought to be on their guard against taking too much, as they are apt to be misled by uneasy sensations in the region of the stomach, which are relieved for the moment, but afterwards aggravated, by the free dilution of the food. Those, also, who live well, and are in the habit of taking wine daily whether the system requires it or not, often fall into the error of excessive indulgence in liquids to mitigate the thirst and irritability which the unnecessary use of stimulus never fails to induce, especially at night. The continual dilution, however, adds to the mischief, by increasing the debility of the stomach, and, as pointed out in the chapter on Thirst, the only effectual remedy is to adapt the diet and regimen to the real wants of the constitution. Except in disease, a continually recurring thirst must proceed from mismanagement, and it is to be satisfied by an improved and rational regimen, and not by oceans of fluid, which only weaken the stomach still more, and aggravate the craving they are meant to cure.

"The opinion is very prevalent, that mild drinks may be taken with most advantage about three or four hours after a solid meal; and, certainly, the almost universal use of tea or coffee about that time appears to sanction its soundness. Theoretically, too, we might expect this result; for digestion is then nearly over, and any food remaining in the stomach is already in a fluid state. Many objections, however, have been made to both tea and coffee as an evening beverage; but most of them seem to me to apply to their undue quantity and strength rather than to their temperate use. When made very strong, or taken in large quantity, especially late in the evening, they not only ruin the stomach, but very seriously derange the health of the brain and nervous system.

"The question of drink is of little importance as regards breakfast. During the night, the chief expenditure of the system—by perspiration, urine, and exhalation from the lungs—is of a fluid nature, and hence, there is a marked and general preference of fluids as a part of our first meal. In this country, accordingly, tea, coffee, and chocolate are in almost universal use for breakfast, and no other liquid is required merely as a drink. If, from the mode of life or other causes, thirst be excited in the forenoon, no valid objection can be urged against its moderate and reasonable gratification." —pp. 289—293.

There is still, however, one subject left untouched by us, to which we wish to direct the reader's attention, which is, the proper regulation of the bowels; relating to which, the views of Dr. Combe are both valuable and easy of practice.

"The mere fact of the bowels not being emptied so frequently as usual, is therefore, when taken by itself, no evidence that they ought to be stimulated by medicine. Before coming to this conclusion, we ought to

determine clearly, whether the diminished action results from morbid sluggishness of the intestinal canal, or is the natural result of an accidental change of diet, or temporary excess in the other excretions; because the remedy which is appropriate and efficacious in the one case, may be altogether inapplicable to the other. Where it arises entirely from the aliment leaving little residual matter to be thrown out, the health may suffer *from the diet being inappropriate*, but it will not suffer merely from the diminished action of the bowels. Whereas, when the diet is of the ordinary mixed kind, and the costiveness proceeds from morbid inaction, then general derangement of the system will be induced, unless the bowels be attended to, and their natural action restored. This distinction ought never to be lost sight of.

"Judging from the prevalent notions on the subject, from the universal reference of all kinds of bad health to derangement of the stomach and bowels as their source, and from the scarcely less universal use of purgatives as remedial agents, one would be apt to suppose that, to ensure health and long life, nothing more was required than to procure, no matter by what means, an intestinal evacuation regularly every day; and the inference would, to a certain extent, be confirmed by the acknowledged extensive utility of laxative medicines. The real state of the case, however, is not quite so simple; and as it is of importance that it should be understood, I shall attempt to explain it as clearly as I can.

"We have seen that inactivity of the intestinal canal may arise from the use of too concentrated aliment, and from excess in the other excretions. In the great majority of cases, however, the cause is very different. In general, the diet is sufficiently varied and abundant, and the balance of functions sufficiently equal to leave a considerable quantity of alimentary residue and effete matter to be thrown out by the bowels; and if it is not regularly expelled, some obstacle of a different kind must exist, which, in the first place, ought to be removed, before we can expect to succeed in restoring the natural action. To learn how we may discover what that obstacle is, let us turn our attention for a moment to the natural means by which the intestinal evacuations are effected.

"The progress of the intestinal contents along their canal, depends, first, on their affording the necessary stimulus to excite the contraction of the muscular coat; secondly, on the assistance derived from the free action of the abdominal and respiratory muscles, not only during respiration, but during every kind of bodily exercise; and thirdly, on the inner surface of the intestine being duly lubricated with the mucous secretion. If any or all of these conditions be unfulfilled, the inevitable result will be morbid sluggishness of the intestinal action, and the various consequences dependant on it; and hence when the evil exists, the first point to be determined is the nature of the cause by which it is produced.

"As already remarked, farinaceous and other concentrated aliments do not afford the requisite stimulus to the muscular fibres of the intestine; because they are in a great measure absorbed, and leave little to be thrown out. If, therefore, concentrated food be the cause of costiveness, the proper remedy is to alter the diet, and to have recourse to other means only where that proves insufficient.

Where, however, as most frequently happens, the constipation arises not so much from an inappropriate diet as from the absence of all assistance from the abdominal and respiratory muscles, the first step to be taken is again to solicit their aid—first, by removing all impediments to free respiration, such as stays, waistbands and belts; and secondly, by resorting to such active exercises as shall call the muscles into full and regular action; and the next is to proportion the quantity of food to the wants of the system, and to the condition of the digestive organs. If we employ these means systematically and perseveringly, we shall rarely fail in at last restoring the healthy action of the bowels, with little aid from medicine. But if we set these natural conditions at defiance, we may go on for years, adding pill to pill, and dose to dose, without ever attaining the end at which we aim.

"How, indeed, can it be otherwise? If the Creator has so constituted us that the free play of the lungs and muscles is indispensable to proper intestinal action, it is in vain for us to struggle against the arrangement, and expect to substitute beneficially the stimulus of purgatives for that of the natural play of the muscles. Either we must give up our own obstinate adherence to sedentary pursuits and conform to the divine laws, or we must submit to the punishment inseparable from disobedience, and merely endeavour to mitigate its severity by such partial remedies as lie within our reach.

"Where bodily weakness, or any other cause absolutely prevents us from engaging in active bodily exertion, continued kneading and rubbing over the region of the bowels, when used daily and persevered in till the strength is restored, is of great service in promoting their healthy action. Where great sluggishness of the bowels exists, and no exercise can be taken, the rubbing generally requires to be continued for an hour or more daily, or even twice a-day.

"The observance of a proper adaptation between the quantity of the food and the state of the digestive organs and mode of life, is not less essential to the proper action of the bowels than to that of the stomach. If the quantity be too great the bowels become oppressed and weakened by their load; and it is in such circumstances that purgatives afford immediate relief by the removal of the superfluity; and, by blinding the individual to the real nature of the evil, tempt him to recur too frequently to the use of medicine."—pp. 313—317.

We have not room further to prolong our remarks, and notice the other subjects of interest discussed in this little volume; nor is it necessary. Enough, we trust, has been said, to exhibit something of the character of the work, and of the able and faithful manner in which the author has executed his purpose.

ART. VII.—*Sketches of the Coasts and Islands of Scotland, and of the Isle of Man.* By LORD TEIGNMOUTH. 2 vols. London: Parker. 1836.

VERY lately, in reviewing Sir George Head's "Home Tour through the Manufacturing Districts of England," we could not but make use of the trite remark, that before a man betakes himself to foreign

travel, he ought to be well acquainted with the condition of his own country. It may be besides, that that country is in reality far better worth investigating and describing, than any other the tourist is likely to visit, and superficially to glance at; while it is necessarily the case, that he should be much better calculated to judge accurately of what is near his own door, than what is distant, and situated in an entirely different manner. Sir George Head happily succeeded in his undertaking, and to show not only how rich and fresh our domestic field really is, but to exhibit this fertility to the best advantage. Lord Teignmouth has broken quite a distinct, though not less interesting, yet much less accessible and familiar ground; and has also happily succeeded in showing, that there is no occasion for an Englishman bidding adieu to his native island and its shores, whether he be in search of the romantic and picturesque in scenery, or of social and moral phenomena; regarding which there is a more prevalent ignorance in our own country, than as regards many regions and provinces of the continent of Europe. Britain is therefore indebted to these distinguished authors, for countenancing a more healthful, because more natural and beneficial taste, than has generally been of late fashionable. At the same time, both works possess individual merits, which entitle them to be ranked far above the ordinary class of Tours and Sketches of the present age, when every traveller must needs indite a book, be he capable of observing, and putting down upon paper his observations, or not.

We do not mean that Sir George Head, and the noble author of the volumes before us, are of one school in modes of thinking or styles of writing. Far from it; but we look upon the works of both as highly interesting, and good of their distinct classes. It is only regarding the latter, however, that we have now to speak.

Lord Teignmouth is a sober, not a brilliant writer; truth is the object of his pencil, not exaggerated pictures. He is also an industrious inquirer and minute observer; but he is not remarkable for the enlargement of his views or the comprehension of his conclusions. He would far rather not write at all, than be in error; but he is not conscious that his very decided opinions on certain subjects, unfit him for being an impartial judge, or that he has stepped beyond the fields which have been most familiar to him, and which he regards with highest favour, without leaving behind him prejudices and partialities, that make us hesitate to yield complete reliance to his authority, even where we have not the means of correcting him. Nay, he falls into mistakes as respects matters of fact, and also draws unauthorised conclusions from given premises; which causes us regret, in a work really so well meant, and so abundant in good sentiment, as well as entertaining statements. Our wish, however, is to exhibit his Lordship to advantage, as the number of extracts about to be introduced, which please us, will show, compared with

those that appear to us deserving of censure, or too unguardedly uttered.

The Tours which supplied the principal materials for the present publication were, we learn, performed in the years 1827 and 1829—the author's object being to survey the scenery, and acquire information respecting the moral and social condition of the people in the regions visited. A great portion of the work has, we are also told in the Preface, already appeared in the shape of Supplements to the Saturday Magazine; and now a considerable portion of the original Journal, together with the result of the researches of other persons on various subjects, has been embodied in one connected whole. It must therefore be borne in mind, that since the periods when the author visited the coasts and islands of Scotland, as described in these pages, various features of human character or opinion, and local capabilities, have been considerably developed beyond what could be discovered at the above dates. This greater development may with justice be chiefly placed to the account of steam navigation, political reform, and the new doctrines concerning a church establishment. It may be thought that political or ecclesiastical theories of reform, which have become so rife in some parts of the empire, cannot soon reach the rugged islands that cluster along the stormy shores of the northern regions of Great Britain; and this would be true, were it not that the physical gigantic power above named, could not have been created for any more speedy and efficient workings, than to penetrate the estuaries, the lakes, and the indentations, which the ocean forms among the islands and along the coasts of Scotland, and thereby carry, even among the indolent, ignorant, and half civilized islanders and natives of the Highlands, some portion of light, whether derived from Heaven, or the glare of error, we do not at present pretend to say.

It is also to be borne in mind—nor has the fact escaped the author—that in Scotland, especially its more inaccessible provinces and islands, improvement has preceded discovery, or, in other words, Scotland began to be developed before it became a travelled country. Nor did that improvement make decided progress, till the junction of the two kingdoms in the island, under James the First of England; nay, as every one knows, even after the Union in 1714, the Highlands could scarcely be considered an integral portion under the British crown—the insurrection of 1715, and the rebellion of 1745, still virtually prolonging the difference. A number of distinct events and measures, however, since the commencement of the reign of George the Third, might be mentioned, which point out very distinctly the rapid progress that has latterly been made to a high pitch of prosperity, in that country, which we need not detail.

Still, the popular knowledge of Scotland, especially of the regions visited by the author, is but of very recent origin. It was only

after the publication of the "Lady of the Lake," that any thing in the shape of a gentleman's equipage found its way to the Trosacks. Till within these two years, the common Tourists' Guides did not reach beyond Sky, or the Caledonian Canal; nay, there has not at this moment been published any thing like a complete and comprehensive view of many of the islands visited by our author. Indeed, we are perfectly ready to accord him the honour of having in these volumes presented the public with a great deal of popular information that cannot be conveniently procured upon the same scale in any other quarter.

Lord Teignmouth's first excursion commenced at Glasgow, whence by steam he proceeded down the Clyde towards the Hebrides, to visit that net-work of islands. At Oban, he was early led to notice how rapidly the increase of intercourse, and growth of wealth, had taken place of late years among the Western Islands and Highlands. Twenty-six years before, this little town consisted of one thatched hut, containing five inhabitants. It was now a third larger than the county town, Inverary, and contained the shops of watch-makers, stationers, and booksellers; and had a good library, besides a Freemason's Hall, which was often engaged for balls and other elegant amusements. Iona, containing a population amounting to three hundred and fifty, of course comes in for a share of his Lordship's observations, more especially as its ancient and recent religious history are very remarkable. There is nothing very new to be said either of the cathedral, the nunnery, or St. Oran's chapel, which are now in ruins, in that celebrated island, where the Gospel was preached in the year 565, by St. Columba, who instituted the order of the Culdees. To excite the curiosity of those who may not be familiar with the vestiges of early piety there to be found, we quote:—

"St. Oran's chapel contains some tombs, and is surrounded by the principal remaining monuments, unfortunately, much defaced by weather and the footsteps of visiters. In this hallowed cemetery, this conventional asylum of the dead, which religion or superstition happily respected, even amid the fury of perpetual warfare, repose, according to dubious tradition, the bones of upwards of forty Scottish, besides French, Irish, and Norwegian kings; and of many lords of the isles, bishops, abbots, and chieftains; some of whom are represented in full armour, cross-legged, with their hunting-dogs at their feet; and some, the Macdonalds, a clan of Norwegian origin, indicated by their appropriate armorial bearing, the warlike galley.

"An instance of the practice of burying their favourite animals, the companions of their sports, with the dead, no less than of the verification of tradition, was mentioned to me by the minister of Glenelg, who was present at the opening of one of two mounds, in that parish, on the shore of the Sound, opposite to Sky, supposed to contain the remains of two giants who could leap across the Sound, buried together with those of their hunting-dogs. At some depth was found a large flat stone, covering many small

bones, which proved, on examination, to be those of dogs, deposited on a bedding, consisting of several layers of earth, covering a flat black stone, resting upon a stratum of the finest gravel, resembling gold dust, four inches in thickness; and underneath emerged two large bones, one of the jaw, the teeth of which were perfect, and the other of the arm. A boy, struck with the size of the jaw-bone, clapped it forthwith on the chaps of the fattest man in the parish, which it fairly encased. Awe had mingled much with the curiosity which had tempted these people to violate the sanctuary of the dead; and a thunder-storm happening, as is invariably stated to be the case on such occasions, at the moment of the sacrilegious joke, preserved the other tomb from similar profanation."—vol. i, pp. 37—39.

Yet, whatever may have been the ancient condition of the inhabitants of Iona, with respect to religious knowledge, they were a few years ago in the lowest stage of improvement. A parliamentary church has now been erected, and a minister appointed to the island. When speaking of the Roman Catholics in the Highlands and Islands of Scotland, our author has made a statement which we shall cite, but upon which we say nothing more, than that the authority of the chiefs has been long held as nearly equal to a divine doctrine or precept. This influence, whether for good or evil, is, however, on the decline, and will doubtless at some period be entirely extinguished. The feudal and aristocratic notions of the Highland gentry, their disinclination to engage in trade, and the hospitality which they consider themselves bound to uphold, in accordance with the manners of their ancestors, and the distinction conferred on them by the literature of the day, have prevented them from generally improving their fortunes, and in many instances have led to a transfer of property, when the merchants of Glasgow and other towns become purchasers, thereby introducing spirited improvements, and enlightened modes of thinking, at the same time banishing long established manners and traditions.

"The natives of these regions were swayed by different impulses than those which affected other parts of Scotland, in which, at the period of the Reformation, the Catholic clergy were in general simultaneously deserted by their flocks. And the Romish Religion is still professed by a considerable portion of them, intermingled with the Protestants in a singularly chequered manner. They abound principally in Inverness-shire: constituting in Arisaig, which may be considered the central station of their faith, in Moidart, Knoydart, and the neighbouring island of Eig, 5-6ths of the population; in Glenelg, beyond Knoydart, about one one-half: diminishing in the districts of Kintail, Loch Alsh, and Applecross, in Ross-shire, till they disappear on the borders of Cromarty and Sutherlandshire. They abound in Glengary, and in the country of Lovat; and farther eastward are still numerous on the property of the Duke of Gordon, which lies in the shires of Murray and Banff.

"In the islands of Rum and Muck, on either side of the Eig, Protestantism is universal; in Canna, Popery predominates; in the large island of Sky, Protestantism exclusively. In the Long Island, Popery prevails in

Barra, Benbecula, and South Uist, and has extended partially into North Uist; whilst in Harris and Lewis, the northern islands of this chain, the people are all Protestants. The Southern Hebrides and Highlands contain very few Catholics.

"This remarkable distribution of the two sects may be attributed to the original imperfect progress of the Reformation in these regions; to the inadequacy of the Protestant establishment and of education, and to the prompt submission of the people to the authority of their chiefs. The first of these causes must be traced not only to the cupidity of the laity, but to the error committed by the Scottish Reformers, of endeavouring to avoid the lesser evil of introducing improper persons into the ministry, by submitting to the far greater of renouncing the principle of an Established Church, that of rendering the appointment of a minister to every parish indispensable, and consequently not dependent on the character of the individual*. And in full accordance with this system and concomitant circumstances, nearly forty years afterwards there were, of the 900 parish churches in Scotland, 400 without ministers or readers.

"Dr. Macculloch considers the influence of their religious feelings on the minds of the Highlanders, too powerful to admit of the operation of the last-mentioned of these causes: and Mr Glassford, in his letter to Lord Roden on Irish education, naturally enough attributes the effect to the insufficient supply of Protestant instruction. But there is no doubt that the authority of the chiefs was almost paramount over the religious creed, as well as the civil polity of the people whom they governed; and this statement may be verified by minute attention to the actual local distribution of the Roman Catholics.

"The vast estates of Clanronald and Lord Macdonald, continental or insular are contiguous. Yet the former are peopled almost exclusively by Catholics; the latter by Protestants. The grandfather of the present Clanronald was a Catholic. Lewis and Harris, and part of Sky, which were altogether, and are still partly, the property of the Macleods, contain only Protestants. May it not be inferred that the authority of the chiefs, as well as the spirit of clanship, contributed to this result? The insulated existence of the Catholic religion upon the estates of the Duke of Gordon and Lovat, notoriously resulted from the long-continued adherence of these families to the Romish faith. The equally anomalous fact, that the religion of Rum should be Protestant, whilst that of the adjacent islands of Eig and Canna, should be chiefly Catholic, may be explained by direct reference to the exercise of authority. When Martin visited Eig, Clanronald being then a Catholic, there was but one individual in this island who was not of the same persuasion."—vol. i, pp. 59—64.

It has often, of late years, been stated, and upon well ascertained grounds, that in England there has been a very mistaken notion as to the diffusion of education over Scotland. To be sure it is spread over the Lowlands much more generally than in most other countries; but in the Highlands and Islands, where the population is

"* Better is it to have the rowme vaikand, than to have unqualifiet persons, to the sclander of the ministrie and hurt of the kirke."—*First Book of Discipline of Scottish Church*, A.D. 1560.

scanty, where the parishes are of immense extent, and where mountains, lakes, rivers, and arms of the sea are numerous and formidable, there has been a frightful waste, till within a few years, as respects parochial education and religious instruction. With regard to education, various Societies have lately been formed to remedy the deficiency, and which have already done a vast deal of good. The Gaelic language is taught to those who understand no other; for the apprehension no longer exists which was prevalent in the reign of William the Third, when acts were passed "for rooting out the Erse language, and for other *pious* uses." And here we feel pleasure in quoting another statement respecting the Roman Catholics.

"In justice to the Catholics it must be stated that they are eager for knowledge, and that in many instances, their efforts to satisfy their desire, have received the co-operation of their clergy. At Kinloch Moidart, near Arisaig, the Gaelic School Society has a seminary, respecting which it is stated in the Report of 1827, 'that though the school has been established here but a year, many evince an extensive acquaintance with the blessed truths contained in the Bible, which is peculiarly pleasing, as the prevailing religion in this quarter is the Roman Catholic. The parents seem deeply sensible of their obligations to your Society; and some employ their children in reading to them out of the Scriptures, which heretofore were to them as a sealed book.'

"In the neighbourhood of Arisaig, the British and Foreign Bible Society distributed, during this year, upwards of one hundred Bibles, gratuitously, among the Catholics on their own application. In the neighbouring islands, the Gaelic School Society received no opposition; and the following extract from the *Report of the Committee of the General Assembly, for increasing the Means of Education and Religious Instruction in Scotland by means of Schools*, is equally satisfactory. 'The Sub-Committee feel cordial gratification in reporting, that one extensive Roman Catholic proprietor has joined cheerfully in providing a portion of the required accommodations for a schoolmaster; nor can they, without injustice to the present Roman Catholic bishop in the isles, avoid recording, that he has promised to be the convener of the committee, with the most enlightened and liberal frankness; and to employ his influence, for encouraging the attendance of the children of the Catholic persuasion in the General Assembly's Schools. The venerable and benevolent Principal of the University of Edinburgh, who proposed, and has promoted, by his visits to the islands, this scheme for the education of the people of these regions, personally received from the above-mentioned bishop, and several priests in the Long Island and elsewhere, the frank and cordial offer of their co-operation."—vol. i, pp. 73—77.

Lord Teignmouth, in the course of his extensive and minute tours, necessarily treats of a great number of topics, which possess in themselves a high degree of popular interest, independent of the engaging regions and people that have called forth his observations and suggestions. Emigration, which has been extensive in many parts of the Highlands, and in the case of a race so intensely at-

tached to their native land, forms one of these interesting subjects; the chivalrous character of the loyalty of the Highlanders, especially as evinced in behalf of Prince Charles Edward—their civility, their hardihood, their superstitious notions, &c., and many other descriptive features, are noticed with becoming liberality, and a strong feeling of benevolence. We believe, for example, that the following statement, suggested by a locality in the Isle of Sky, or of "Mist," more properly, is as just and discriminative as it is kindly.

"The traveller naturally inquires in Bracadale for traces of the second sight, and may be disappointed when he is informed here, as in other parts of Scotland, in general terms, qualified not a little when investigated, that all the ancient superstitions of the country have vanished. Now this statement cannot be admitted. Serious, imaginative, indolent, solitary in the ordinary condition of their lot, though social in disposition, familiar with nature in all the changing aspects with which northern seasons invest it, and with dangers by flood or fell, the natives of these regions are peculiarly susceptible of religious impressions. And unhappily, during many ages, ignorant, or instructed only in error, they blended with the true faith which they had received from the missionaries of the Gospel, all the absurd poetical fictions derived from the stock from which they sprang, from Scandinavian invaders, from monks, or the innumerable horde of impostors, bards, minstrels, seers, and dealers in second sight, who preyed upon their credulity. Among this number must be included the criminals of all classes and conditions, to be found in all communities, but more especially in those in which, as in the ancient Highland clannish associations, certain convenient customs had superseded moral and legal obligation. These persons naturally encouraged a popular creed which furnished a ready explanation of all the mischief, whether theft, plundering of cattle, parentage, or kidnapping of children, which was constantly perpetrated, by the suggestion of demoniacal agency; in short, by multiplying into a diversity of mischievous beings ready to do an ill-turn to any one, that unknown but right well-known personage—the No-man of Homer, the No-body of domestic life.

"That the supposed prodigies which render these regions objects of superstitious awe, or of timid curiosity, should have been exaggerated by those few travellers who penetrated the veil of mystery which enwrapped them, may be attributed partly to the credulity of the times in which they lived, no less than to that of the nations from whom they received their information, and to the wilful imposition practised upon them.

"The same motive which formerly stimulated the narration of tales of wonder, now restrains it, namely, regard to the estimation of strangers. But the creed of centuries is not at once eradicated, and it is impossible to converse familiarly with the natives of the Highlands and Islands of Scotland, whether of the upper or lower classes, by their hearths, or by their torrents, on their wild moors, or on their stormy seas, in the season of peril or of repose, of sorrow or of festivity, without being convinced that they cling, in despite of education and intercourse with strangers, to the superstitious delusions, and even practices of their forefathers."—vol. i, pp. 132—137.

Nothing can be better verified by experience than that the creed of centuries is not at once eradicated; and even he who can argue

philosophically, and reason down a superstitious belief, may be very far from a real convert to his professed doctrine.

Dreams, for instance, which are so much consulted in the Highlands, are not altogether despised by many in England; nay, Lord Teignmouth himself, when he says that, "doubtless, visions of the night may be employed by Providence in the course of its ordinary operations, to produce impressions calculated to prepare us for approaching danger or calamity," though he adds, that "the consequent *ordinary* anticipation of occurrences, as the probable sequel of dreams portending them, would entangle us in the meshes of superstition," utters an opinion, even when so guarded, which seems wide enough for the purpose of any dreamer or interpreter of dreams; for who is to say what is *ordinary*, or when an *ordinary* thing occurs?

The facts stated in the following passages may not be generally known in England; but they are, nevertheless, perfectly correct. The ground of the repugnance mentioned, is, we believe, equally well pointed out.

"There is another superstitious prejudice of most serious practical inconvenience to our northern fellow-countrymen, namely, an aversion to swine. This has induced the supposition that the Highlanders have sprung from a Jewish stock, and the public have been threatened with a considerable volume, in addition to previous dissertations, on the subject. It is possible that the prejudice may have been brought from the East, but more probable that it originates in a perverted interpretation of the meaning of the Scripture-narrative of the swine being possessed by devils; for the Highlanders do not regard any of the prohibitions of the Old Testament respecting blood and unclean meats, nor do the other subdivisions of the great Celtic family show any aversion to swine's flesh: the Irish peasant, it is well known, depends on his pig for the payment of his rent. 'What, would you have me eat devil's meat!' the exclamation of an old Highland woman addressed to a Ross-shire gentleman, who presumed to offer to her some pork, literally expressed the sentiments of this people on the subject. The extent to which this prejudice prevails is little known in England: it is almost universal through the *Northern* Highlands and Hebrides, and has only within few years, partially yielded to the inroads of advancing knowledge in the southern. Many of the domestic servants in Edinburgh and Glasgow, brought from these regions, still scrupulously observe it. Well might M. Simond wonder, that 'among all the filthinesses of these good people (the Highlanders), swine were not to be seen.' The progress of education and intercourse with strangers will, doubtless, gradually extirpate this unfortunate prejudice, and provide a new staple of subsistence and of wealth to this people. Happy will it be for the Highlanders, if together with their old superstitions, they do not abandon those wholesome religious restraints which the example and influence of strangers have in some degree impaired."—vol. i, pp. 142—146.

Our author is of opinion that the natives of the Highlands and Islands of Scotland are in general a sober and chaste race of people; but admits that this seeming habitual characteristic, as respects their

deportment when carrying copious potations of *mountain dew*, is frequently deceptive; for that the Highlander will preserve the most perfect decorum under the influence of whiskey, when the same quantity would make an Irishman frantic. Always drinking, and never drunk, is therefore the maxim of the most intemperate of the former; while, according to Sir Jonah Barrington, "the Irish are drunk before dinner, and mad after it."

The noble author visited the Orkneys as well as the Hebrides. He found in these northern islands that education had become almost universal—that the people spoke the English language very purely—and that as in other parts of Scotland, where the children attend the schools in which the higher branches are taught, the rising generation possessed a vigour and accuracy of understanding that were astonishing. On one occasion, a little fellow who acted as a guide, while describing his crossing the wells of Swona in his first fishing expedition, from which he had just returned, observed that "there was no danger, only when the sea was very wroth." The Royal Mail may be seen carried in the Orkney Islands by a bare-legged boy; and on entering the town of Kirkwall, a child five years of age, who was standing at the door of a house, evinced its national curiosity by asking our tourist whence he came, and whither he was going; to which the little guide, though trotting along, thought proper to reply to the best of his judgment. Such little notices as these make us regard the author kindly, at the same time that they are highly characteristic of the people among whom he at the time sojourned. Here is another descriptive feature, which would suit Sir Andrew to a hair.

"The following conversation, characteristic of the people of this part of the country, passed between me and my guide, a boy, on the walk from Scourie to Loch Badcol. Pausing, he asked me, as the guide of yesterday had done, whether I travelled on Sunday?—and, on being interrogated as to his reason for putting this question, he replied, 'Because no one will carry your bag for you; you must carry it yourself, if you travel to-morrow. You might perhaps induce some one to do it by the offer of lucre; but he would not be permitted.' 'Who would interfere?' 'Why, Mr. Gordon, or any other minister to be sure.' 'How would he enforce his prohibition?' 'Why, by making the man who disobeyed it stand in church (*i. e.* do penance): and he would do quite right.' The tone which the boy assumed at the conclusion of the last sentence, implied a resolute submission to the authority of his minister, and surprise at my not anticipating it.

"In Sutherlandshire, especially the western part of the county, being remote, and hitherto comparatively little visited by strangers, the habits and feelings of the people retain much of their primitive simplicity, and more especially in regard to religion and to church-discipline. The authority of the Kirk is undisturbed by dissent: my guide's peremptory assertion of its right of inflicting ecclesiastical penalties for transgression affords some proof of its ascendency."—vol. ii, p. 31.

"One instance occurs to my recollection, of a breach of that golden rule of Holy Writ which enjoins 'mercy rather than sacrifice.' A large whale, whose jaw-bone adorns the garden-gate of a laird whom I visited, near Loch Linnhe, got stranded on the shore of that arm of the sea late on Saturday evening. The people of the neighbourhood all flocked to the prey; but finding that there would not be time sufficient for the destruction and subsequent spoliation of the animal before Sunday morning, they lashed their prisoner to a large tree till Monday, viewing him during the interval, tossing and bellowing in the shoal-water in which he was prolonging his miserable existence.

"The *compulsory* observance of the Sabbath day, enforced not only by ecclesiastical authority, and national or local usage, but by the arbitrary and summary jurisdiction of the people, is a practice more peculiar to Scotland. A well known Ben Nevis guide had been persuaded by two Englishmen to carry a bag for them to Inverness, on Sunday: as he was passing through Glen Urquhart, while the people were assembling at church, he was seized, and carried also thither, and heard some pointed denunciations against Sabbath-breaking, the minister having been previously apprized of the stranger's presence, and the occasion of it. From church, he was conveyed to the residence of a respectable parishioner, who entertained him very hospitably, and at midnight returned him his bag, and suffered him to pursue his journey."—vol. ii, pp. 35, 36.

We pass over his Lordship's observations respecting the success of those experiments which the Marquis of Stafford was by some so much blamed for enforcing, viz., the removing of his small tenants from their miserable abodes and precarious subsistence in the more inland parts of the country, to the coast, that they might be more profitably employed, and that his land might be more advantageously farmed; and also what is said about the indolent and loitering habits of the Highlanders, who, like the seaman, never sail well when they are off their object. On these points our own observation confirms the statements before us, as well as what is advanced regarding the preservation of the ancient language and music of the country. But we cannot, with all our desire to construe the noble author's opinions and statements candidly and liberally, overlook a long chapter devoted to a consideration of the comparative merits of the Presbyterian and Episcopalian Church Establishments as they severally exist in the sister kingdoms, and the clergy which serve in them. In these statements, there is neither a slight measure of ignorance nor of prejudice to be detected.

We might begin with the author's strictures on the system of education pursued in the Scottish Universities, and mark, amid much that is sound and good, a considerable share of special pleading sort of argument, such as might be expected from one who entertains an inordinate admiration of those seats of learning where he has received his own education, or with which he is most familiarly acquainted. But this would be to enter upon a field far too extensive, and requiring a great deal more of minute details and

precise arguments than we can at present introduce. We shall find in the other and kindred field, viz., that embracing a consideration of the character and attainments of the Scottish clergy, and the efficiency of their church establishment, forms, and institutions, a few prominent errors on the part of his Lordship, that are so manifestly gross, that little more would be necessary for their exposure, than to exhibit them in his own words.

The subjects now alluded to, fall very naturally, it must be allowed, within the sphere of a work which professedly treats in a popular form of the social, moral, and religious condition of a people. But it is strange, that after the reiterated testimonies which Lord Teignmouth volunteers in behalf of the sound and penetrating judgment of the Scotch, their habits of reflection, their morality, and their regular attention to religious duties, as well as acquaintance with the Bible, that he should think so meanly as he says he does, of the educational and religious national institutions of the country, which, surely he will not be strong-headed enough to say, have had a slight influence in the production of the excellent practical results now alluded to, and described by himself. It is a species of bigotry unworthy of his Lordship, if he supposes that because a system may work well in one country, it must do equally well in another, where the habits and feelings of the people are very different; or, that a system which in theory looks very fine, must necessarily produce excellent fruits. Here are a string of assertions that will make some people stare.

"To the defective theological education of the Scottish clergy must be attributed, as one among many other causes, their inferior ascendency as compared with that of the clergy of the Church of England, illustrated by the much greater prevalence of dissent in Scotland than in England. As the subject is of much importance, and to single out one cause of so extensive an evil, instead of regarding it in connexion with the whole chain of causes in which it forms a link, would be to assign to it undue weight, I shall at once, though the prosecution of the inquiry may involve me in a digression, take a brief view of the whole question.

"The fact of there being a far greater ratio of dissenters to members of the church in Scotland than in England, I assume. Nor must it be supposed that in the remoter parts of the country, from which poverty excludes dissent, the authority of the clergy is paramount. I have already adverted to the lay interference and dictation to which they are frequently subjected in the discharge of their duties. The church, in many of those districts, consists less of a board of well-established ministers, than of a bundle of little oligarchies; and the refractoriness of the people would speedily break out into open revolt, if they could afford to support ministers of their own seeking.

"If the authority of the church in their stronghold, among the lower classes be defective, its tenure on the upper classes is still more imperfect. The Presbyterian gentry transfer their allegiance without scruple to the Episcopalian church, when they repair to England, and usually place their

sons under the tuition of ministers of its church. While resident at Edinburgh, many of them, who are scrupulous as to the doctrine of the preacher, are indifferent respecting the church or sect to which he belongs; and go the round of the different places of worship belonging to the Church, the Baptists, Independents, and other sectaries, without any consideration of the title of the preacher to his ministerial vocation.

"In Ireland the Presbyterian church has degenerated into Arianism and Socinianism."—vol. ii, pp. 159—161.

On the subject of theological education which the clergy of the church of Scotland receive, his Lordship is not well informed. He says, "they are ostensibly required to devote four years to it; but in fact the student may receive ordination after the expiration of six sessions, provided he shall have attended to the philosophical classes the prescribed four years." If we take the plain meaning of this passage, it intimates that six years may be the whole extent of time which a young man studying for the ministry is bound to take in his academical preparation. But the truth is, he must have been four years, or sessions, a student of the ancient classics, and of philosophy, and other four years a student of theology, giving regular attendance—or six years, if that attendance is irregular; so that eight years is the shortest period to which his prescribed studies can extend. We could say a great deal more in contradiction to his Lordship's statements upon the subject of clerical education in Scotland; but, as we have already intimated, the matter would take up too much of our time. We must remark, however, that when he asserts young men are generally called to take their station as ministers soon after they have finished their college education, that the statement is a gross error in point of fact, and that perhaps not one in the hundred ever finds himself so fortunate. But, to go on to his Lordship's observations in the paragraphs above quoted: he *assumes* that dissent is more prevalent in Scotland than in England; and a most preposterous assumption it does appear to us to be. How does this agree with his former statements, that the Dissenters in Scotland, taken altogether, are greatly inferior in point of numbers to the Establishment? Surely he cannot mean that the Dissenters are a small body in England. Or how does it agree with the acknowledged fact, that the Scotch are a church-going people; that they are given to the study of religious doctrines; and that they fought and would still fight manfully for Presbyterianism? Where is the stronghold which the Church of England has over the people of England or the members of that church? Is it of opinion and regard? Let any man mingle with society in general, and then say if there be not six out of every ten, who have serious faults to find with the English establishment. Does the hold consist in the strictness of discipline? If this be said, we, at least, are at a loss to understand how, or where that discipline is enforced.

The Scotch are a church-going people, even in the large towns.

"To Scotland must certainly be assigned the pre-eminence over every other part of the kingdom, perhaps of the world, in the due adherence to the spirit as well as the letter of the sacred injunctions respecting the observance of the Sabbath. The justice of this remark may be verified by any one who chances to pass Sunday in a large town in Scotland. The streets, empty and deserted during the early hours of morning, are suddenly, as the hour of divine service approaches, thronged with vast multitudes, hastening in perfect stillness, obviously bent on the solemn purpose for which they are congregating, to their respective places of worship: As the churches fill, the town assumes once more the appearance of a city of the dead; and after the conclusion of public worship, the people return to their homes as decorously as on their repairing to the celebration of it."—vol. ii, pp. 36, 37.

Now, among these crowds of decent church-going people, the Establishment turns as well out as the Dissenters do, according to their relative numbers, which is more than can be said of England, where the Dissenters are by far the most regular in their attendance upon the ministry. But then his Lordship claims unto himself, we suppose, all who go to no church at all, and are of no religion at all, as members of the Establishment; and we make him a present of them, though in England this number be immense.

One would be led to believe, from one of the above quoted paragraphs, that the Presbyterian gentry formed the strength of Scotland, intellectually, morally, and physically. Yet the truth stands quite otherwise. But is it consistent with the history of the reign of the House of Stuart, while they sat upon the English throne, that the Scottish gentry were callous whether Episcopacy or Presbytery should be established in their country? Every one can give the answer; and let any unprejudiced person mingle with the great body of the most respectable and best informed people of that country, and we can assure him, he will find Episcopacy never was in worse odour in any nation than it is at this moment in North Britain. We do not believe that even his Lordship would advise such a change as that of the one church for the other, to be attempted in the religious establishment of Scotland. Many of the people may be calling loudly for the adoption of the Voluntary System, but we venture to say, there is not one for the substitution of the Church of England for the Kirk.

After admitting, as it seems to us inconsistently with his foregoing assertions, "that the prejudices, no less than the native disposition of the Scottish people are unquestionably favourable to an Establishment," and quoting in a note Dr. Chalmers' just observation, that "nothing but a right and conscientious patronage is required to keep the vast bulk of our (Scottish) families within the pale" of the Establishment, his Lordship goes on to say—

"I shall therefore proceed to the consideration of the causes of

dissent peculiar to Scotland. Of these, some are inherent in the constitution of the Scottish Church:—the inadequate provision made for its public services and general superintendence. Under the former of these heads is the want of an established form of prayer. In consequence of this deficiency, the prayers of the church are rendered notoriously dependent on the piety or talent of the individual minister, and are usually moulded into a form, serving as a meagre substitute for a sublime but simple liturgy, condensing the devotion of ages, and comprising supplications and thanksgivings applicable to any possible private or public emergency.

"The reading of the Holy Scriptures is much omitted in the northern and western churches, I know not whether generally. The people have thus become habituated to consider preaching as the important, and prayer as the subordinate part of the public service: nay, if we may judge of their sentiments on the subject by their language, we should infer that with them the sermon is the sole object for which they repair to a place of worship: as they call attending church, 'going to hear sermon,' and persons so employed are usually spoken of as the 'preaching folk.'

"The minister, when opposed to the adverse current, or strong wind of opposition, finds himself without the sheet-anchor of a form of prayer, the excellence of the matter of which is unimpaired by his individual deficiencies. The episcopalian is disposed to attribute partly to the attitude of standing or want of a sufficiently reverential preparation for prayer, the little importance which is attached to it."—vol. ii, pp. 163—165.

We have only to assert, in opposition to these statements, that the Scottish clergy of the Establishment have all moderate and comfortable provision made for their subsistence, and the rearing, in a suitable style, of their families; that if there be no extravagantly high livings, there are no poor ones in that Establishment; and that the clergy are enabled to maintain that enviable and most useful station in society, which is placed between the most opulent of a parish, and the trades-people, the farmers, and the peasantry.

The livings in Scotland, says the author, "fall short, on an average, of 200*l.* per annum." Our answer is, they in a great majority of cases exceed 200*l.* per annum; the lowest can only be 150*l.*; and when we remember that these are in the Highlands, and that a manse, garden, and glebe are added, what moderate-minded man would desire or require more? The average livings of the Scottish clergy, considering all things, are between 300 and 350*l.* per annum. What do the working parsons of England think of that? But to be sure there are no bishoprics, and no princely incomes in the north.

As to the reading of the Scriptures in Church, his Lordship knows that no people in the world are so well acquainted with their Bibles out of the church as the Scotch; and as to the want of an Established form of prayer, he must also feel that he has expressed himself crudely and dogmatically. He knows that the subject has en-

gaged many learned and pious men; and that, were a clergyman to rise up in the Scottish church, and read a formal prayer, he would be very soon saluted with some such interrogation as this—"Wilt thou say mass in my hearing?" at the same time, a four-legged stool might be flung at his head.

Lord Teignmouth is so bound up in his admiration of Episcopacy, that he has been incapable of estimating justly what he saw or heard in Scotland, whenever any thing fell not in with his prepossessions; for when he admits, as he more than once does, that the Scotch are far more given to family prayer than the English, he should not be so absurd as to think the mere want of what he calls "the sheet-anchor of a form," or that a sitting posture in church during the minister's address to Heaven, were matters of essential and practical import.

A great deal more is advanced against the Scottish Establishment, as well as in behalf of Episcopacy, which is equally inaccurate and illiberal with any thing now quoted. We have only space for an example or two.

"The form of its Presbyterian government is theoretically efficient, exhibiting the appearance of an unbroken series of judicatories, connected together in well-graduated subordination: the Kirk Session, composed of the clergy of a presbytery—the Synod, comprising delegates from several presbyteries subject to its authority—and the General Assembly, invested with an appelate jurisdiction to which the several synods are in their turn amenable: whilst each of these judicatories derives auxiliary strength from the admixture of a certain proportion of laymen with the clergy in their composition."—vol. ii, p. 165.

The series of judicatories is not here given correctly; the Kirk Session is not composed of the clergy of the Presbytery, but of the minister and elders of the parish; then comes the Presbytery, which consists of all the ministers of a certain district, and certain lay delegates. The truth is, his Lordship is a Tory in all that concerns State as well as Church; and this fact accounts for much that he says.

"The democratic form of church-government in Scotland has moreover a tendency to weaken its authority, by inducing a spirit of independence and insubordination*."—vol. ii, pp. 166, 167.

"* To this cause may be probably ascribed, in part, the political feeling which has lately pervaded Scotland. Till within few years the people of that country took little interest in political matters, following their own local pursuits. But when they became affected by the agitation which prevailed for some time in other parts of the kingdom previous to the Reform Bill; and more especially, when political power became placed within their reach, the principles to which they had been inured, were at once applied to the new object of popular speculation and interest; and they have shown themselves likely to exercise the rule with which they are invested, with a view rather to

Here follows an extraordinary assertion; and if it were true, what else could be inferred than that the Scottish clergy are men of quite different feelings and habits from any other class of the Scotch, whom we have ever mingled with, however much their time might be taken up with business, public or private. His Lordship says, "the Scottish ministers can enjoy little mutual intercourse; even in Edinburgh, the clergy rarely meet, sometimes not more frequently than once in the year." We thought the Edinburgh Presbytery met at least once every month, for the dispatch of ecclesiastical business. If they *cannot* have more frequent intercourse, it must be for some reason that has not been pointed out.

Lord Teignmouth regrets that the Scottish Church does not hold out enticements sufficient to induce the sons of the gentry to enter it; and that the *leisure* distributed among the ministers of the Church of England, cannot be enjoyed in the sister kingdom. We leave these statements to their own weight. But we must not overlook the following precious paragraph, even although it conveys a gross calumny upon the character of the Scottish clergy.

"Nor must it be supposed that the clergy are better fitted to discharge their pastoral duties among the lower classes, by the circumstance of their being selected from among them. Their more intimate acquaintance with the feelings and habits of their ancient associates, will prove far less valuable than that inbred ascendency of mind and manners—that more general knowledge of human nature, and that tact in adapting it to the exigencies of his flock, with which a pious, well-educated minister, taken from the upper classes, is endowed: qualifications disparaged only by those who do not possess them, but rendered by the great Head of the church eminently conducive to the promotion of His spiritual sway. The usefulness of the minister from the lower classes will be obstructed by petty jealousies and feelings, from which the minister belonging to a higher grade of society is exempted. He is also apt to bring with him into the ministry the low vices as well as low habits of early life, especially that of drinking, and even of participation in the guilt of illicit distillation. In one island, more than one minister was detected in this practice." —vol. ii, p. 170.

It comes very well from him who speaks of the Great Head of the Church, to say that the upper classes of men are likely to be most conducive to the promotion of his spiritual sway; for, who or what were the Apostles? But are the Scottish clergy as a body given to low vices as well as low habits of life? No. To be sure the stylish fox-hunting parson is no where found amongst them; they are a hard-working, learned, and highly exemplary order of men, in all that adorns private life, and therefore are low in the estimation of those who admire a system in which the hard workers are sunk in poverty, and the idle are rich, while very many of them are

---

narrow and party aggrandisement, than to general and national advantage."

not above modes of living which are in entire hostility, or altogether different from the ministers whom the Head of the Church chose for the propagation of the Gospel.

We are sorry that in a work which is of a class that is worthy of a nobleman to enlarge, should have been marred by such bigotry and ignorance, as the above specimens display. We wish, however, to part on good terms with the author, and therefore cite, in conclusion, the description of a scene and certain manners, as witnessed in Jura, which is no doubt as faithful as it is striking.

"On landing and reaching a height, in the midst of the waste howling wilderness, for wind and rain augmented the dreariness of the scene, I perceived on a distant knoll a solitary black spot, which might have been mistaken by an unpractised eye for a sign, infallible to the sportsman, of the place of his wounded quarry—a collection of crows or corbies, employed in accelerating the death or devouring the carcase of the poor animal. It proved, however, on near approach, to be a band of mourners assembled at a rustic funeral, in an ancient and perfectly sequestered cemetery, distinguished by the ruins of a chapel. A grave was digging to receive the remains of a shepherd of the laird of Jura; and beside the coffin lay two others, containing the bodies of his children, one of whom had been buried two years, and the other one year, and were now taken up to make room for their parent.

"When the grave was closed, the mourners, sixty in number, attended by their dogs, which were very numerous, sat down on the ground, now thoroughly soaked with heavy rain, which had been falling for some hours, and the brother-in-law of the deceased invited me to drink a glass of whisky, and eat some oat cake. About twenty women and girls were present, among whom were the mother and daughter, accompanied by the sons of the deceased. The mother, nearly seventy years of age, sat fixing her eyes earnestly on the grave, in which were buried her husband, and children, and grand-children, and just sipped the whisky which was first offered to her. The women seemed to dispense with this part of the ceremony, but the men and boys drank their three rounds, according to custom; and abundance of oat-cake was distributed. The repast was concluded with a prayer and thanksgiving in Gaelic, delivered by a brother-in-law of the deceased, who stood up in the midst of the circle, all present being uncovered.

"A man from Isla, whom I had asked whether prayer was ever offered on these occasions, replied with obvious suspicion as to the motives of the inquiry, and in a low tone of voice 'Yes, that is beginning: but it is Popish, and there are no Papists here;' at the same time he had no objection to the commencing and concluding with thanksgiving, which had taken place that day. He added that the brother talked all about the New Testament, which he could do very well: that they had schools, and that it was a great blessing to be able to read the Bible both in English and Gaelic.

"The mourners had assembled with the promptitude characteristic of their ancient obedience to any summons to a public occasion, for the deceased had breathed his last only the day before, at five in the morning.

Friends had been instantly despatched in all directions to different parts of Jura and Isla, inviting the mourners to the grave at three the following afternoon. The corpse had been brought half the length of the island that day: and the Isla man, with whom I had conversed, had walked thirty miles since morning, and intended returning twenty miles more to the ferry of Portaskig that evening. They had well earned the refreshment provided for them. The ceremony was conducted with perfect order and solemnity: and the mourners returned to Tarbert, where boats awaited them. The little public-house in Lagg bay, where we landed and I took up my quarters, was well thronged; and my companions soon exchanged their demure looks for smiling and merriment: those who had far to return were induced to stay, and they continued drinking and singing till past midnight, making an uproar which prevented the possibility of sleeping."—vol. ii, pp. 347—350.

ART. VIII.—*The History of Banking in Ireland.* By JAMES WILLIAM GILBART, General Manager of the London and Westminster Bank. London: Longman & Co. 1836.

PREVIOUS to entering upon the particular portion of our monetary system which is connected with the History of Banking in Ireland, we intend to offer some general observations, in regard to the extreme ignorance which prevails upon the subject; for we say it without hesitation, that if one thousand of the most busy and intelligent citizens of the great commercial metropolis of the British empire, were asked what commodity they most frequently bought and sold, we much doubt if any of them would give the right answer. It would probably never be supposed by them that that commodity was money. It is to a nonconception of this plain truth, namely, that money is as much a marketable commodity as any of those things for which it is given in exchange, that we must ascribe the ignorance that prevails concerning the laws by which its value and its distribution are regulated, and of the consequences which follow when the natural operation of these laws is disturbed. It would be deemed an unpardonable and shameful neglect in a manufacturer or merchant, if he failed to make himself acquainted with all that he could learn respecting those articles of trade which form the subject of his dealings; yet the far greater part of mankind never think of inquiring into the nature and properties of that one article in which, alone, all classes of all civilized communities deal in common. Unfortunately, too, there is a popular belief that the subject has in it something of obscurity, almost approaching to mysticism: an obscurity which we should much like to see fade away; and to assist in so doing, we do not think a few pages of our Review, or a few minutes of the reader's attention, would be wasted. We shall, therefore, detail, in as short a compass as possible, a few of the leading principles of this science; by the clear understanding of which

alone we can be saved from visitations of a similar nature to that which a few years since struck a panic among the mercantile and trading community of this country.

To commence, then, we may observe that there are two kinds of money in use in civilized nations: 1. that which consists wholly of the precious metals; 2. that which consists of written engagements. This last is called paper currency; and it exists in two ways: 1. when it is not convertible into coin or bullion; 2. when it is so convertible.

Supposing that the currencies of all countries consist of the precious metals, that the exportation of them from one country to another is perfectly free, and that coining is in every country performed at the expense of the state, and at the request of individuals; we will consider in this case what must regulate the quantity of money in any one country.

The precious metals are only to be obtained in the same way as other commodities, by labour; and their exchangeable value, though it depends at first upon their quantity, compared with the demand for them, must ultimately be settled according to the labour bestowed on their production, or in other words, according to the cost of extracting them from the mines. They are distributed among the nations of the earth, like all other commodities, by the giving of equivalents in exchange for them. Suppose England to want gold: she sends to the country which possesses it as much of her manufactures as will purchase what she requires; and the quantity and value of these manufactures will depend upon the cost at which the owners of the gold (whether they be the original miners, or those to whom the miners sold it) can bring it to the market. The expenses of carriage and the profits of all parties must be paid; and adding these to the first cost of production, the amount must be the value at which, if circumstances which we shall presently notice do not interfere, gold will be obtainable in England.

The great ease, however, with which gold and silver, owing to their containing great value in little bulk, can be transported from one country to another (even when their transit is prohibited by law), causes them to be so nearly of the same value in most nations, that for all practical purposes, where the circumstances just alluded to do not interfere, their value is considered to be in all countries actually the same.

These circumstances are, the wants or desires existing in different communities, which regulate the commerce between them, and occasion, by means of that commerce, an increased or diminished demand for the precious metals.

Take, for example, the probable increase in our importation of corn, which it is supposed will be required this year; let us consider that that importation will take place from Poland; we are at the

present time exporting there cloth, china, hardware, &c., and receiving back corn; we want more corn than usual, but they want no more of our manufactures, or perhaps find it more advantageous to purchase elsewhere, owing to the increasing price of our goods. Let us now consider what takes between the two countries; during the importation into England from Poland of corn to a greater amount than is paid for by commodities exported from England to Poland, there are of course debts due from English to Polish dealers, to a larger amount than there are debts due from Polish to English dealers. As far as the latter debts can go in discharge of the former, they may be applied to that purpose by a very simple process. The debtors to Poland have only to procure from the creditors of Poland, bills upon the Polish debtors of the latter, and the Polish creditors of the former can be satisfied, to the amount of these bills, by their transmission. If A in Poland owes 100*l.* to X in England, and Y in England owes 100*l.* to B in Poland, X may sell Y a bill upon A, which Y may send to B, and the payment of which by A will settle the transaction between all these parties.

But if the debts due from England to Poland are greater than the debts due from Poland to England, there are persons in England seeking to buy such bills as we have described, to a larger pecuniary amount than there are bills to supply their demands. Such bills, therefore, according to the law which regulates the prices of all commodities, rise in price, and a premium must be paid by those who buy them, beyond the amount of the sum which they represent. In this way, 102*l.* may be given by Y to X for a bill of 100*l.*, and exchange is then said to be 2 per cent. against England, and in favour of Poland. As soon as this premium rises so high as to be equivalent to the expense and trouble of transmitting bullion or sovereigns from England to Poland in discharge of the debt, bullion or sovereigns will be sent, and exchange will rise no higher. No one would give 6 per cent. for a bill, if, at an expense of 4 per cent., he could discharge his foreign debt in money.

The rise in the rate of exchange is, then, the consequence of larger imports into England than can be balanced by her exports, and is posterior, in point of time, to the increase of exportation.

A change in the relative quantities of the currencies of the two countries results as a consequence of the change in the proportion of exports and imports, and posterior, in point of time, to the increased importation. The two events, therefore, the rise of the exchange and the alteration of the currencies, have no farther connection than in owing their origin to one common cause. In the case, however, which we have here supposed, the excess of imports over exports begins when the currencies of the two countries are of the same relative value, and when exchange is at par. As the rise in the price of bills is gradual, and proceeds for some time before

money is transmitted, the exchanger will, in this case, be affected before the currencies are disturbed. Both are affected by, and after, the altered proportions of exports and imports; but the exchange is equalized by the exportation of the precious metals from England, leaving the currency of England exhausted to the extent of the exportation, thereby affecting the relative value of all property, as the diminished quantity of gold is the medium of exchange, and measures the price of the same amount of goods that the larger quantity previously did.

But it may be objected that this theory is framed to meet a case that cannot occur in this country, as the currency consists both of paper and coin; yet, if any one will be at the trouble to consider that this paper can be turned into gold at the option of the holder, and exported to his advantage, they will perceive that the more paper that is issued, while the exchanges are against us, the more will the case become worse, the more injurious will it be to the country.

Having made the foregoing observations on some of the causes which regulate the value of the precious metals, we shall now direct the reader's attention to the contents of the work prefixed to this article, which gives a very clever and succinct account of the history of banking in Ireland. Speaking of the early difficulties it had to contend against, the author states:—

"To be enabled to trace that progress during the period to which this section refers, I have had recourse chiefly to the Acts of the Irish Parliament. These are, I believe, the principal public documents from which authentic information can be obtained.

"1447. In this year an Act was passed against clipped money, money called O'Reyle's money, and other unlawful money, and against gilt bridles, peytrells, and other gilt harness. The following are the words of the Act. 'For that, that the clipping of the King our Sovereign Lord's coin hath caused divers men in this land of Ireland to counterfeit the same coin to the great hurt and destruction of the said land, and the making of gilt bridles and peytrells hath also wasted and consumed the gold of the said land for the more part, and is likely to do more hereafter, if it be not specially remedied. Wherefore, it is ordained and agreed by authority of this present Parliament, that no money so clipped be received in any part of the said land from the first day of May next to come, nor the money called O'Reyle's money, or any other unlawful money, so that one coyner be ready at the same day to make the coyn. And also, that no man be so hardy henceforward to use any gilt bridles, peytrells, nor any other gilt harness in no place of the said land, excepted knights and prelates of holy churches. And if any man be found with any such bridle, peytrell, or other harness, gilted from the same day, that it be lawful to every man that will to take the said man, his horse and harness, and to possess the same as his own goods.'

"In the same year an Act was passed levying a tax of twelve-pence per oun ce onall silver bullion exported. The preamble states, That 'this

land of Ireland is greatly impoverished from day to day by the great deduction and carriage out of the said land into England of the silver plate, broken silver bullion, and wedges of silver, made of the great tonsure of the money of our Sovereign Lord the King, by his Irish enemies and English rebels, and Irish money called Reyles do increase from day to day.' Lords and messengers to England upon public business were permitted to take their plate with them, 'according to their beings and estates.'

"1457. Another Act was passed to restrain the exportation of silver. It enacts, that all merchant strangers shall pay custom at the rate of forty-pence per pound on all silver exported; and inflicts a penalty of twenty shillings for every penny concealed.

"1463. An Act was passed against clipped money. After stating that the 'groat, the half-groat, and the penny, and other coins, are lost and destroyed by divers and many clippings,' it enacts, that clipped money shall not be taken in payment, nor accounted the King's coin after the feast of the Purification of our Lady next ensuing.

"1634. An Act was passed to restrain usury. It limited the rate of interest to ten per cent. per annum. Persons receiving more were made liable to a penalty of three times the amount of the principal, and the agreement was void. 'Scriveners, brokers, solicitors, and drivers of bargains for contracts,' were not allowed to take more than five shillings for the procuring a loan of one hundred pounds for a year, nor to charge more than twelve-pence for the making the bond or the bill for the loan thereof. These persons were probably at that time the only bankers in the country.

"1704. The legal interest of money reduced to eight per cent. The Act states, that at that time there was a great abatement in the value of land and of merchandize, and that the high rate of interest made men unable to pay their debts; that consequently they are forced to sell their lands and stocks at very low rates, to forsake the use of merchandize and trade, and to give over their leases and farms, and so become unprofitable members of the commonwealth.

"1709. Was passed an 'Act for the better payment of inland bills of exchange, and for making promissory notes more obligatory.' Bills of exchange of 5*l.* and upwards drawn in Ireland upon persons in Ireland, may be protested either for non-acceptance or non-payment in the same way as foreign. And notice of such protest must be given within fourteen days afterwards to the party from whom such bills were received. Promissory notes were put on the same footing as inland bills of exchange. Notes issued by any 'banker, goldsmith, merchant, or trader,' whether payable to order or bearer, were rendered assignable and indorsable over as inland bills of exchange, and the indorsee might sustain an action thereon. Previous to the passing of the Act, it was considered doubtful whether promissory notes of any kind were legally transferable by indorsement. But such transfers were now declared legal as they had been a few years before in England. I have not observed that the word 'banker' occurs in any Act of the Parliament of Ireland previous to this. Fourteen days appear a long term for notice of a protested bill, but perhaps the obstructions to a rapid communication between different parts of the island were at that time considerable."—pp. 6—8.

In 1721 was passed an Act that reduced the rate of interest to 7 per cent., and shortly after another, for better securing the payment of bankers' notes, as at that time many frauds were committed by the manufacturers of notes. A few years after this, forging bills of exchange, and notes above the value of five pounds, was declared felony.

The year 1731 was memorable in the history of Irish banking, for the last reduction in the legal rate of interest, which made it 6 per cent.

There appears to have been a panic as great, or nearly so, as that which took place here in 1825, seventy years before, among the bankers in Dublin, as is evidenced by the following answer of an Irish banker before a parliamentary committee.

"I remember perfectly well, that in 1753, the circulation of paper in Dublin from the private bankers was so general and extensive, that in receiving 1,000*l.*, there was not 10*l.* of it in gold at that time. I remember that exchange was near three per cent. above par; the consequence of which was, that the bankers of Dublin, of whom there were as many as at present, if not more, were in competition with one another to send their specie over to London, and to get bank bills at four per cent. above par, bringing a clear profit to that extent. The consequence of this shewed itself in the succeeding year; all the banks failed except Messrs. Latouche's house, and Sir William Newcomen's, under the name at that time of Gleadowe and Co.; and these two banks paid off their entire paper: there followed a total annihilation of bank paper in Ireland at that time, and I remember it was said with triumph, that Ulster, the great seat of our linen manufactory, was safe, because she had no such thing as bank paper in that province. The consequences were, that exchange fell two or three per cent. under par, and the whole circulation of Ireland was turned from paper into gold; but the result was, that multitudes of people were ruined; the convulsion was exceedingly severe, many tenants threw up their lands, and there was no person connected with the three Southern provinces of Ireland that did not suffer either immediately or remotely."—pp. 11, 12.

It would appear that about the middle of the last century, the banking business in Dublin possessed among themselves several fraudulent members, as we constantly meet with acts of parliament made to remedy special cases of fraud, till at last an act was passed called the Bankers' Act, which contains very rigorous provisions, as will appear from the following extract.

"1759. The Bankers' Act passed, 33 Geo. II. c. 14. This Act is preeminently styled 'the Bankers' Act,' being the principal Act passed for the regulation of bankers in Ireland. The chief objects appear to be to prevent fraud on the part of the banks, and to fix the mode of winding up their affairs when they stop payment. All deeds of conveyances executed by bankers are declared void, unless registered within one month after execution, or within three months, if executed out of Ireland, except leases not exceeding three lives or thirty-one years, made at the full improved rent

without fine. All grants of real estate, or leasehold interest made by bankers to children or grand-children, are void against creditors, although made for valuable considerations; and although such creditors were not creditors at the time such grants were made. After stopping payment, their receipts are no discharge; and after absconding, their conveyances are void, and their estates and effects are subject to debts without regard to priority, except debts contracted before they became bankers, or those duly registered, and their persons are protected only in case they are Members of Parliament. Within three months after stopping payment, a banker may invest his estates, &c. in trustees, to be approved by the majority of the creditors, or by the Lord Chancellor. No person entrusted with the public money was allowed to be a banker. No banker was allowed to issue notes bearing interest; but if their notes were not paid on demand, the holder could demand interest until the time of payment. All demands upon bankers must be made within three years after they have stopped payment or have retired from business, and in failure of making such demand the creditor shall be barred from suing in law or equity, and the defendant in such cases may plead payment and give this Act in evidence.

"Mr. Pierce Mahony delivered the following evidence before a committee of the House of Commons in 1826, respecting the provisions of this act.

"'In what respect does the law of Ireland with regard to banking differ from the law of England?—The Act of 33 George II. c. 14, is what is called the Irish Bankers' Act. There are several objectionable clauses in that, which, if the Committee wish, I will point out. It provides that conveyances, leases, &c. by bankers, except leases for three lives or thirty-one years at a full improved rent without fine, should be void, unless registered within one month, and three months if executed out of the kingdom; and conveyances, leases, and other dispositions made to children or grand-children, even for valuable consideration, are void, not only against existing but against subsequent creditors.

"'But not void if made to other parties?—No, if duly registered pursuant to that Act; but even duly registered, they are absolutely void though for a valuable consideration, if made to children or grand-children, though from the imperfect wording of the Act, those conveyances for valuable consideration, when duly registered, would be valid, if made to a brother, a son-in-law, daughter-in-law, or any other person, the Act being confined in its operation to a son or grandson, daughter or grand-daughter.

"'Though the person is solvent at the time of executing the conveyance?—Certainly, by the fourth section, notes and receipts expressed to be payable with interest are void; there is no penalty upon the banker for issuing them, and the penalty, which amounts to a forfeiture of the money lodged, is upon the creditor who should happen to take them.

"'Is there any other provision of the Irish law that differs from the English?—The whole of this Act is confined to Ireland, and there is no similar Act in England. I have mentioned the leading objections, and I think there is nothing so injurious to Ireland, as not to allow of a legal enactment by bankers by their ordinary receipts, &c. issued in business to

pay interest, because I think if that was allowed by law, it would encourage deposits with bankers, and it would operate as a savings bank to persons of a better quality, tending to encourage the growth of capital and frugal habits, as in Scotland.

"'At the time the Act you have referred to was passed there was no bankrupt law in Ireland at all?—None.

"'And it was in consequence of that, that that bankers' Act was passed?—It was.

"'When the bankrupt laws were passed in Ireland were not bankers included in it as well as other traders?—Yes.

"'Then is it not the fact that in several instances proceedings have been taken against insolvent bankers in some instances under the bankrupt laws, and in others under the Bankers' Act?—Certainly.

"'Do you consider that to be a desirable course of proceeding?—A most injurious one; I scarcely know an instance of a banker's estate being wound up under this 33 George II. c. 14, unless through the intervention of the Court of Chancery. The case of Cotter and Kellett, of Cork, is a most melancholy instance of it, and Warren's also of Cork.

"'How long ago is it since the failure of Cotter and Kellett?—They failed in 1807, and the estate is not wound up yet. Warren's failed in 1784, and the notes were only paid in last June; the parties were litigating in the Court of Chancery the whole of the intervening time.

"'Were those proceedings attended with very heavy expense to the parties?—Ruinous expense.

"'Did a large portion of the property liable to the payment of the debts become useless for that purpose?—In that case of Cotter and Kellett, I recollect pefectly well at the time of the failure, it was calculated, and stated publicly that they had property equal to 40*s.* in the pound; the last dividend is now about to be made, and I believe it will make the whole dividend 9*s.* 6*d.* or 10*s.*

"'Is it your opinion that if the bankers' law in Ireland had been similar to that in England, those delays would not have happened?—Certainly.'"—pp. 13—15.

In 1782 an alteration took place in the system of banking in Ireland, by the establishment of the first chartered bank, called the "Bank of Ireland," with privileges similar to the Bank of England. The following are a few of the provisions of the Act establishing it:—

"The capital was 600,000*l.*, which was lent to government at four per cent. No one person was permitted to subscribe more than 10,000*l.* If the bank incurred debts to a greater amount than their capital, the subscribers were answerable in their private capacity to the creditors in proportion to their subscriptions. The bank were not either to borrow or to lend money at a higher interest than five per cent., nor to engage in any business but banking. The stock to be transferable, and deemed personal estate, and as such to go to the executors of the holders and not to their heirs. No transfer of bank stock to be valid, unless registered in the bank books, in seven days from the contract, and actually transferred in

fourteen days: the charter to expire at twelve months' notice after the first day of January, 1794, and repayment of all sums due by the government to the bank.

"The charter is dated May 15, 1783, and contains as follows:—Such persons as should subscribe before January 1, 1784, the sum of 600,000*l.*, were to be formed into a corporation, to be styled the Governor and Company of the Bank of Ireland: the corporation were to have a governor, deputy governor, and fifteen directors, which governor, deputy governor, and directors, or any eight or more of them, shall be called a court of directors, for the management of the affairs of the corporation. The following are the directors nominated in the charter.

"*Governor*—David Latouche, Jun. Esq.; *Deputy Governor*—Theophilus Thompson, Esq.; *Directors*—Alexander Jaffray, Esq.; Travers Hartley, Esq.; Sir Nicholas Lawless, Bart.; Amos Strettle, Esq.; Jeremiah Vickers, Esq.; John Latouche, Esq.; Abraham Wilkinson, Esq.; George Godfrey Hoffman, Esq.; William Colville, Esq.; Peter Latouche, Esq.; Samuel Dick, Esq.; Jeremiah D'Olier, Esq.; Alexander Armstrong, Esq.; George Palmer, Esq.; John Allen, Esq.

"The above to continue in office until March 25, 1784.

"Fifteen directors shall be chosen annually between March 25 and April 25, in each year, and not above two-thirds of the directors of the preceding year to be re-elected.

"The notice for the meeting of general courts of proprietors, to be affixed upon the Royal Exchange in Dublin, at least two days before the time of meeting. The qualification for a voter at a general court shall be 500*l.* stock, to be held for six months preceding, unless it came by will, marriage, &c. The qualification for governor shall be 4000*l.* stock, and for deputy governor 3000*l.*, and for director 2000*l.*"—pp. 19—21.

"No dividend shall at any time be made by the said governor and company, save only out of the interest, profit, or produce, arising by or out of the said capital, stock or fund, or by such dealing, buying, or selling as is allowed by the said Act of Parliament. Nor without the consent of the members of the said corporation, in a general court qualified to vote as aforesaid.

"The governor, or deputy governor, shall summon four general courts at least in every year. One in the month of September, one in December, one in April, and another in July.

"The governor or deputy governor shall also summon a general court, whenever requested to do so by nine members, each holding 500*l.* stock.

"If governor and deputy governor be absent one hour after the usual time of proceeding, at any general court or court of directors, a chairman shall be chosen for that time only, who shall have like privileges as the governor or deputy governor.

"Governor, deputy governor, or chairman, not to vote in general courts, or court of directors, save when there shall happen to be an equal number of votes on each side.

"The Bank of Ireland appears to be empowered to act as a loan bank. The following are the words of the charter:—

"'The said governor or deputy governor and directors, or the major part of them, shall and may direct and manage all the affairs and business

of the said corporation, in the borrowing and receiving of monies, and giving securities for the same, under the common seal of the said corporation, and in their dealings in bills of exchange, or the buying and selling of bullion, gold, or silver, or in selling any goods, wares, or merchandize whatsoever, which shall really and *bona fide* be left or deposited with the said corporation for money lent or advanced thereon, and which shall not be redeemed at the time agreed, or within three months after; or in selling such goods as shall or may be the produce of lands purchased by the said corporation; or in lending or advancing any of the monies of the said corporation, and taking pawns, or other securities for the same.'"—pp. 22, 23.

Another great event in Irish banking occurred very recently, by the establishment of the Provincial Bank, which was followed by many others of a similar kind, though upon a much smaller scale; among which we may mention the Agricultural and Commercial Bank of Ireland, whose prospectus exhibits a novelty in the mode of purchasing shares, that is likely to be of much benefit to the less wealthy classes:—

"'1. That this establishment be called 'The Agricultural and Commercial Bank of Ireland.'

"'2. That the capital of this bank shall consist of one million of shares, on each of which the sum of one pound sterling (exclusive of one shilling for defraying the expenses of outfit), shall be paid, and no further call be made, without the sanction of a meeting of proprietors duly convened for the purpose; nor in larger instalments than ten shillings per share; the consulting committee to have the power, from time to time, of appropriating one-third of the clear profits to the increase of the capital stock—not to exceed five millions in the whole.

"'3. That should 25 per cent. of the capital so paid be ever lost, the company shall by such loss be dissolved—unless a majority of three-fourths of the votes, at any meeting to be duly convened for that purpose, shall decide to the contrary—the engagements of the company discharged in full—its affairs wound up, and the residue divided amongst the shareholders, in proportion to the number of shares held by them respectively. Shareholders in the country not being able to attend at such meeting, to have the power of voting by proxy on this question, under proper regulations.

"'4. That the cities and towns in which branches shall be established, shall be divided into first, second, and third classes, as may be expedient for the interests of the company.

"'5. That residents within a due distance of each of said cities and towns, shall be considered as belonging to such city or town.

"'6. That no individual shall hold more than five hundred shares in his or her name, without the consent of the consulting committee for the time being.

"'7. That in every question submitted to the shareholders, every holder of five shares shall possess one vote—of twenty shares, two votes—of fifty shares, three votes—and for each fifty shares above that number, one vote additional; no holder of shares to possess more than ten votes; all votes to be given by ballot.

"'8. That the affairs of the company shall be under the direction of a consulting committee, consisting of not more than twenty-one members, each of whom shall be possessed of at least three hundred shares, to be annually elected by the shareholders by ballot; one third of such consulting committee to go out of office each year; such consulting committee to sit at such place as may be deemed expedient.

"'9. That no person shall be allowed to vote at the public meeting for the appointment of the first consulting committee, unless he or she shall have been possessed of the requisite number of shares, for one month previous to such public meeting, nor shall the right of voting be allowed at any subsequent meeting of the shareholders, unless to those who have possessed such qualifications for six months previous to such meeting.

"'10. That no person shall be eligible to be a member of the first consulting committee, who shall not be possessed of three hundred shares for one month previous to the election of such committee; and that no person shall be eligible to be a member of any future consulting committee, who shall not be possessed of the like number of three hundred shares for six months previous to the election of such future consulting committee.

"'11. That so soon as a competent number of shares shall have been subscribed for and paid up in any town and neighbouring district, a branch bank shall be established in such town, as one of the first, second, or third class (as the case may be), to be placed under the direction of a resident management; three hundred shares to be the qualification for any individual selected for such management.

"'12. That the secretaries or managers shall give their constant attention to the affairs of the company. All officers employed, to give adequate security.

"'13. That experienced accountants be employed by the company, who shall from time to time visit and examine the several branches.

"'14. The proprietor of the stock of any other banking company may be, according to the foregoing and following conditions, a proprietor of the shares of this company, and receive its profits and dividends; but no director or officer of any other bank, shall be capable of being a director or member of the consulting committee. And any director of, or member of the consulting committee, who shall become a director or officer of any other bank, shall thereupon cease to be a director or member of the said committee, and a new director or member shall be elected in his stead.

"'15. That fifty thousand provident shares, over and above, and exclusive of the paid-up capital of One Million, may be subscribed for in weekly or monthly instalments of sums not less than one shilling; that such instalments be received at the branch bank, on banking days, by the directors, managers, or proper officer, one or two of whom shall sign a script-book or other acknowledgment to the party subscribing. That as soon as the full amount of such share shall have been paid up, then such provident shareholder shall be registered in the company's books, and be to all intents and purposes a shareholder from that day.

"'16. That if any such subscriber to the provident shares, being a labourer, servant, or working tradesman, or if a female, being in a corresponding situation, within the district, shall continue his or her subscrip-

tions, without intermission, as above required, for five years (with certain exceptions as to sickness intervening), he or she shall at the end of such term be considered deserving the protection of the bank, and provided his or her general character be good in the opinion of the existing directors or managers, he or she shall, on application, if about to commence any branch of industry or calling requiring accommodation, be entitled to a cash credit, at their discretion, which advanced sum will be charged the usual bank interest, and the principal may be liquidated by gradual subscriptions back again to the provident shares of the bank.

"'17. That to give additional solidity to this institution in the minds of the less informed of its shareholders and subscribers, the superintending management may invest the surplus capital of the company on mortgage upon well-circumstanced landed estates.

"'18. That with a view to the above, every proper opportunity shall be taken to ascertain a safe mode of investment.

"'19. That the shares of this company, except the provident shares, shall be paid up when required, by two instalments of ten shillings each.

"'20. That the clear profits of the company shall be divided half-yearly, and be paid at the respective branches, or in Dublin, subject only to such necessary drawback as may be deemed expedient, of such profit, which shall be kept and detained to form a reserve fund, or increase of capital.

"'21. That the laws constituting the company cannot be altered unless by the vote of two meetings specially called for that purpose, on notice of not less than ten days, or more than twenty-one.

"'22. That periodical reports (yearly or half-yearly, as may be agreed upon), of the proceedings shall be published, giving full and satisfactory statements of the affairs of the company.

"'23. That the above be the leading principles of the company, subject to such review and revision as may be found proper, at a meeting to be duly convened, when the first instalment of 10*s.* is paid up.'"—pp. 117—120.

This bank commenced business towards the latter end of 1834, and has successively opened branches in the following places:—

"Ballina, Ballinasloe, Bandon, Castlebar, Cork, Ennis, Enniscorthy, Fermoy, Galway, Kilkenny, Killarney, Kilrush, Limerick, Longford, Mallow, Nenagh, New Ross, Roscrea, Skibbereen, Sligo, Strabane, Strokestown, Tipperary, Tuam."—pp. 127, 128.

A still more recent undertaking of this kind is the National Bank of Ireland. It allows interest on deposits to the extent of two per cent. per annum, for money lodged on current accounts, and two and a half for money lodged on deposit receipts. Its court of directors in London are—

"W. H. Calvert, Esq.; John R. Elmore, Esq.; C. Fitzsimon, Esq. M.P.; Edmund F. Green, Esq.; Henry Kinscote, Esq.; T. L. Murray, Esq.; Daniel O'Connell, Esq. M.P.; M. O'Connell, Esq. M.P.; John Rawson, Esq.; J. Roskell, Esq.; J. Clement Ruding, Esq.; Isaac Solly, Jun. Esq.; The Hon. Leicester Stanhope; Robert Sutton, Esq.; Thomas Vigne, Esq."—p. 129.

We shall conclude our extracts by a recent parliamentary return of the number of joint-stock banking companies in Ireland, excluding the chartered Bank of Ireland, with the dates when established, &c.

"'1. The Hibernian Joint Stock Company, established by special act 5 Geo. IV., cap. 159, at Dublin—two hundred and twenty-five partners.

"'2. The Northern Banking Company, established under general act, 31st December, 1824, at Belfast, Ballymena, Lisburne, Coleraine, Newtownlimavady, Magherafelt, Lurgan, Armagh, Downpatrick, Londonderry—two hundred and eighty partners.

"'3. The Provincial Bank of Ireland, established 31st August, 1825, at Armagh, Athlone, Ballina, Ballymena, Ballyshannon, Banbridge, Bandon, Belfast, Cavan, Clonmel, Coleraine, Cork, Downpatrick, Dungannon, Dungarvan, Ennis, Enniskillen, Galway, Kilkenny, Limerick, Londonderry, Lurgan, Mallow, Monaghan, Moneymore, Omagh, Parsonstown, Sligo, Strabane, Tralee, Waterford, Wexford, Youghal—six hundred and forty-four persons.

"'4. The Belfast Banking Company, established 1826, at Belfast, Coleraine, Ballymoney, Londonderry, Ballymena, Lurgan, Dungannon, Cookstown, Armagh, Banbridge—two hundred and ninety-two partners.

"'5. The Agricultural and Commercial Bank of Ireland, established 28th October, 1834, at Nenagh, Ennis, Bandon, Castlebar, New Ross, Enniscorthy, Limerick, Tuam, Roscrea, Skibbereen, Killarney, Strabane, Mallow, Kilkenny, Cork, Longford, Ballina, Galway, Strokestown, Kilrush, Ballinasloe, Tipperary, Fermoy, Boyle, Parsonstown, Londonderry —two thousand one hundred and seventy partners.

"'6. The National Bank of Ireland, established 24th January, 1835, at Carrick-on-Suir, Clonmel, Thurles, Cashel, Cork, Enniscorthy, Kilkenny, Longford, Tipperary, Fermoy, Mitchelstown, Roscrea, Tralee, Cahirciveen, Dingle, Killarney, Listowel, Waterford, Dungannon, New Ross, —two hundred and fifty partners.

"'7. The Limerick National Bank of Ireland, established 17th Aug., 1835, at Limerick, Kilrush, Charleville—five hundred and twenty-three partners.

"'8. The Ulster Banking Company, established 15th April, 1836, at Belfast—one hundred and seventeen partners."—pp. 131, 132.

Having now gone over the entire history of banking in Ireland, we must say, that from the details given in Mr. Gilbart's work, of the great improvements that have of late been effected in this branch of business there, we are led to suppose that a corresponding increase of the domestic and foreign trade of that portion of the empire has also taken place, and that now at least, the sister kingdom has commenced her career of prosperity, of which we hope soon to see the results, in the increase and extension of domestic comforts to the great mass of her people.

Art. IX.

1. *Remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.* By Amariah Brigham, M. D. London: Whittaker & Co. 1836.
2. *Observations on the Influence of Religion upon the Health and Physical Welfare of Mankind.* By Amariah Brigham, M. D. Boston. 1835.

We shall, we think, be allowed to assert without contradiction, that there is no business or art that administers to the necessities or conveniences of mankind, which has not from time to time been beset with empiricism. Of this, we fear, education has had more than its full share. It may be doubted whether medicine itself has exhibited among its professors and practitioners a greater amount of quackery. After reading innumerable treatises to show the necessity of early mental cultivation, we have arrived at a knowledge that such early forcing of the intellect is dangerous to the health of the individual, and oftentimes destructive to the beneficial action of the organs so engaged; and that such is the case few will now question, who have advanced any degree towards a knowledge of the close connexion which subsists between the mental operations and the material medium of their manifestation. And we have no doubt it will strike the most insensible—after a consideration of the delicate structure of some of the organs most essential to life, and of their easy susceptibility, especially in childhood, to impressions unfavourable to health—and that they will see the danger of confining children to the school-room five or six hours at a sitting, daily, for years, on an uneasy bench, in a constrained posture, and often with such rigour, that to stoop and pick up a pin is marked as a misdemeanour, which counts, at the end of the year, in the estimate of character, and exerts an influence in the annual distribution of prizes. A mere glance at that wonderful organ, the brain —that mysterious medium of communication between the immaterial mind and the material body, so curiously wrought, so delicate as scarcely to admit of examination, furnished with an immense supply of blood-vessels, which are excited to increased action by every motion—the slightest hint of all this were enough, one would think, to give warning of the imminent risk with which children, at an age when bodily constitution and mental character both peculiarly expose them to injury, are forced, by hot-bed excitements, to studies proper only to maturer years. The successive developments of the different powers of the mind are disregarded; and at an age when little more than perception and memory are fully developed in the young mind, exercises are required, which can be properly performed only by calling into action the riper faculties of a much later

period of life. Infants almost, and sometimes even in Sunday schools, are taught to reason, and *to write their reasonings*, when they should be storing up facts for future use; and the sciences are taught to babes, who scarcely know their alphabet.

Though it is true, that most of these only learn to borrow the reasonings of others, while they are supposed to learn thus prematurely to think, and to substitute high-sounding names of technical science for the unpretending words of every-day life, still the evil is the same. To the many, indeed, only self-conceit is taught instead of real knowledge; and this is comparatively a small matter. A few years more of life may correct it, and give them a juster view of the extent and value of their acquirements. But the few—had they been spared, they would have formed the very *élite* of society, they would in the coming generation have taken the lead in whatever is excellent in our institutions, and have raised the standard of meritorious attainment in them; the few, who really enter into the spirit of these precocious exercises, are often stimulated into disease and death. The premature exercise and excitement of faculties, which are yet in their infancy, either exhaust the powers of the mind, and leave the child in subsequent mediocrity or inferiority, or else they become the cause of inflammation or dropsy in the brain. That delicate organ cannot bear a long-continued and overstrained excitement, without great danger of permanent injury: and this injury may be exhibited either in impaired faculties of mind, or in the early death of its victim.

Such being a view of this momentous inquiry, we have taken the opportunity of the issue of another edition of the small work of Dr. Brigham, On the Influence of Mental Cultivation on Health, which we noticed slightly before, to call the attention of our readers to the subject; for which purpose we shall notice in succession the various opinions brought forward by the author in support of the views he entertains: and in the first place, speaking of the design and use of the brain, he says:—

"The brain is one of the largest organs in the body: it is better supplied with blood than any other, and is better protected. These facts show that nature designed it to answer very important purposes; and unless it is the organ by which mental operations are performed, there is but little for it to do, and that little comparatively trifling. That it is, however, the 'material organ of all the mental faculties, scarcely, at this period of science, requires to be proved.' To 'discipline the mind,' means, therefore, to call into regular and repeated action certain portions of the brain, and to enable them to manifest easily and powerfully certain mental operations. This process is like that of exercising other organs of the body, thus giving them increased facility in the performance of their respective functions.

"There is much proof that the brain consists of a congeries of organs, each of which, in a healthy state, manifests a particular faculty of the mind, and that the power of each faculty chiefly depends on the size of its appropriate

organ. I allude to these facts, however, only for the purpose of directing the inquiries of others to them. My present aim is simply to show that the brain, considered as a whole, is the instrument by which the mind operates; and I hope to impress this fact deeply upon the minds of all those who are engaged in the education of youth.

"As a first proof, I will refer to that belief in the dependence of the mind upon a sound state of the body, which is forced upon us by almost daily occurrences. We see that severe blows upon the head are followed by an entire deprivation of intellect; sensation and volition are destroyed, at the same time no part of the system is injured but the brain, and the action of other organs goes on as usual. When a person is thus, by a blow or by a fall, deprived of his reason, the bystanders, by an instinctive impulse, look to the head to find the injury. No one ever supposes that an injury of the hand or foot will affect the mind and derange its operations, but all uniformly expect such a result when the brain is wounded; and this general expectation is founded upon observed facts.

"Insanity furnishes further evidence that the brain is the organ by which the mind acts; for this is not a disease of the immaterial mind itself, but of the brain, and often resulting from some injury. Such a diseased state of the organ of the mind, of the very instrument of thought or of some part of it, deranges the intellectual faculties, just as a diseased state of the stomach deranges digestion. The immortal and immaterial mind is, in itself, surely incapable of disease, of decay and derangement; but being allied to a material organ, upon which it is entirely dependent for its manifestations upon earth, these manifestations are suspended or disordered when this organ is diseased.

"If the mind could be deranged, independently of any bodily disease, such a possibility would tend to destroy the hope of its immortality, which we gain from reason; for that which is capable of disease and decay may die. Besides, it would be natural to expect that mere mental derangement might be cured by reasoning, and by appeals to the understanding. But attempts to restore the mind in this manner generally prove useless, and are often injurious; for insane persons feel that their understandings are insulted, whenever opposition is made to their own hallucinations, and to the evidence of their senses. It is fortunate for them, that the true nature of mental derangement has of late been acknowledged in practice, and that in all attempts to benefit and cure this unfortunate class of beings, they have been assigned to the physician, and treated for corporeal disease.

"The phrase, *derangement of mind*, conveys an erroneous idea; for such derangement is only a symptom of disease in the head, and is not the primary affection. It is true that moral and mental causes may produce insanity, but they produce it by first occasioning either functional or organic disease of the brain. On examining the heads of those who die insane, some disease of the brain or its appendages is generally found. I am aware of the statement by many writers, that they have examined heads of the insane, and found no trace of organic disease. But, until late years, there has not usually been great accuracy in such examinations, and slight organic diseases might have been overlooked. Even admitting that there was no organic disease in the cases described by these writers, there was undoubtedly functional disease inappreciable by the senses; just as there is

often great disorder of the stomach and derangement of digestion which cannot be discovered by dissection. There are, in fact, no diseases which are independent of affected organs, although the affection may not always be evident to the senses."—pp. 7—10.

This is not all; for after enumerating many other forms of disease, the consequence of over-excitement of the brain previously to its being properly developed, he also describes the condition of the brain in early life, shows its comparative increase in bulk at different periods of existence, and sums up the consequences of too much mental exertion in early childhood in the following terms—

"Mental excitement, as has been shown, increases the flow of blood to the head, and augments the size and power of the brain, just as exercise of the limbs enlarges and strengthens the muscles of the limbs exercised. The wonderful powers of the mind which an infant or child sometimes manifests, and by which he surpasses ordinary children, do not arise from better capacity in the mind itself of the child, but, in fact, from a greater enlargement than usual of some portion or the whole of the brain, by which the mind is sooner enabled to manifest its powers. This enlargement takes place whether the mental precocity arises from too early and frequent exercise of the mind, or from disease, and it must arise in one of these two ways. But in my opinion, mental precocity is generally a symptom of disease; and hence those who exhibit it, very frequently die young. This fact ought to be specially remembered by parents, some of whom regard precocity, unless accompanied by *visible* disease, as a most gratifying indication; and, on account of it, task the memory and intellect of the child. Sometimes, however, it is accompanied by visible deformity of the head, and then the fears of parents are greatly awakened. Take, for instance, the disease known by the name of rickets. Every person understands that this is a disease of childhood, and, according to the best medical authorities, it arises from the irritation or inflammation of some organ, and frequently of the brain. Its most characteristic symptoms, when it affects the brain, are an enlargement of the head, and premature development of the intellectual faculties. On examining the heads of those who have died of this disease, the brain is found very voluminous, but ordinarily healthy. Meckel observes that its mass is increased in rickets; an effect gradually produced, without disorganization of the brain, by increased action in its blood-vessels, and the consequent transmission to it of more blood than usual. Being thus augmented in size, increased mental power is the consequence of this augmentation."—pp. 27—30.

So little, however, appears to be understood of the close connection of the mind and brain, that instances are constantly occurring, even among the most educated, of the health of the nervous system being ruined without the sufferer having any suspicion of the cause of his ailments. This fact is well exemplified in the pages before us, and many instances are given of the method by which prodigies are produced, with the evil consequences of this forcing system. Take for example the following:—

"The activity of most of the organs of the body can be very greatly increased: they can be made to perform their functions for a while with un-

usual facility and power. I will dwell upon this fact a little. A child, for instance, may be gradually accustomed to eat and digest large quantities of stimulating animal food. I have seen an instance of this kind, and when I remonstrated with the parents on the impropriety and danger of allowing a child but two years old such diet constantly, I was told that he was uncommonly robust, and, indeed, he appeared to be in vigorous health; but soon after this he had a long inflammatory fever, of an unusual character for children, which I attributed at the time, to the stimulating diet allowed him. This diet appeared also to have an effect upon his disposition, and confirmed the observation of Hufeland, that 'infants who are accustomed to eat much animal food become robust, but at the same time passionate, violent, and brutal. A child may also be made to execute surprising muscular movements, such as walking on a rope, and other feats; but these are learned only by long practice, which greatly developes the muscles by which the movements are executed. From frequent and powerful action, the muscles of the arms of blacksmiths, and boxers, and boatmen, those of the lower limbs of dancers, and those of the faces of buffoons, become strikingly enlarged when compared with the muscles in other parts of the body. Every employment in which men engage, brings into relatively greater action particular parts of the system; some organs are constantly and actively exercised, while others are condemned to inactivity. To make, therefore, one organ superior to another in power, it is necessary not only to exercise it frequently, but to render other organs inactive, so as not to draw away from it that vital energy which it requires in order to be made perfect.

"The important truth resulting from these facts, that *the more any part of the human system is exercised, the more it is enlarged and its powers increased,* applies equally to all organs of the body; it applies to the brain as well as the muscles. The heads of great thinkers, as has been stated, are wonderfully large; and it has been ascertained by admeasurement, that they frequently continue to increase until the subjects are fifty years of age, and long after the other portions of the system have ceased to enlarge. 'This phenomenon,' says M. Itard, 'is not very rare, even in the adult, especially among men given to study, or profound meditation, or who devote themselves, without relaxation, to the agitations of an unquiet and enterprising spirit. The head of *Bonaparte*, for instance, was small in youth, but acquired, in after life, a development nearly enormous.'

"I would have the parent, therefore, understand that his child may be made to excel in almost any thing; that by increasing the power of certain organs through exercise, he can be made a prodigy of early mental or muscular activity. But I would have him at the same time, understand the conditions upon which this can be effected, and its consequences. I would have him fully aware, that in each case, unusual activity and power are produced by extraordinary development of an organ; and especially that in early life, no one organ of the body can be disproportionately exercised, without the risk of most injurious consequences. Either the over-excited and overtasked organ itself will be injured for life, or the development of other and essential parts of the system will be arrested for ever.

"From what has been said hitherto, we gather the following facts, which should be made the basis of all instruction; facts which I wish often to re-

peat. *The brain is the material organ by which all the mental faculties are manifested; it is exceedingly delicate and but partially developed in childhood; over-excitement of it when in this state, is extremely hazardous.*"—pp. 43—46.

The instructors of youth appear to think, that in exciting the mind, they are exercising a thing totally independent of the body. They should know that the mind acts upon the material organ of its communication with the outer world of sense, during the process of thought, as positively as the stomach acts during the process of digestion, and that this material medium of communication becomes deranged in its functions, and its proper development is retarded by the constant excitement of the mind in early life. The want of this knowledge, or inattention to the injunctions it conveys, is plainly palpable in the number of sickly and delicate youths who crowd our colleges and schools, no less than in the number of children of the other sex, who may be seen in our boarding schools and other places of education, all exhibiting the terrible effects of this system. Dr. Brigham's caution and advice to parents upon this subject, we shall present to our readers.

"I beseech parents, therefore, to pause before they attempt to make prodigies of their own children. Though they may not destroy them by the measures they adopt to effect this purpose, yet they will surely enfeeble their bodies, and greatly dispose them to nervous affections. Early mental excitement will serve only to bring forth beautiful, but premature flowers, which are destined soon to wither away, without producing fruit.

"Let parents not lament because their children do not exhibit uncommon powers of mind in early life, or because, compared with some other children, they are deficient in knowledge derived from books. Let them rather rejoice if their children reach the age of six or seven with well-formed bodies, good health, and no vicious tendencies, though they be at the same time ignorant of every letter of the alphabet. If they are in this condition, it is not to be inferred that their minds are inferior to those of children who have been constantly instructed. It is a great mistake to suppose that children acquire no knowledge while engaged in voluntary play and amusements.

"They thus do acquire knowledge as important as is ever acquired at school, and acquire it with equal rapidity. Many think that the child who has spent the day in constructing his little dam and his mill, in the brook or the stream that runs in the gutter, or in rearing his house of clods or of snow, or in making himself a sled or cart, has been but idle, and deserves censure for a waste of his time and a failure to learn anything. But this is a great error of judgment; for while he has thus followed the dictates of nature, both his mind and body have been active, and thereby improved. To him any thing which he sees, and hears, and feels, is new, and nature teaches him to examine the causes of his various sensations, and of the phenomena which he witnesses. For him the Book of Nature is the *best book*, and if he is permitted to go forth among

the wonders of creation, he will gather instruction by the eye, the ear, and by all his senses.

"He is for a while just as ignorant that stones are hard, that snow will melt, that ice is cold, that a fall from a tree will hurt him, and a thousand other common facts, as he is of a 'parallelogram,' or 'perimeter,' or the diameter of the sun,' or the 'pericarpium of flowers,' or of many other similar things, which some think important for infants to know. If his time is constantly occupied in learning the last, he will grow up ignorant of many common truths, and fail in the best of learning, *common sense.*

"The child, when left to himself, manifests a true philosophical spirit of inquiry. The story related of the celebrated Schiller, who, when a boy, was found in a tree during a thunder storm, trying to find where the thunder and the lightning came from, is an instance of the natural tendency of every child to self-education. This tendency it is highly important to encourage, for it involves the cultivation of that spirit of inquiry, 'which is far more valuable than limited acquirements in knowledge; a spirit which teaches us to distinguish what is just in itself, from what is merely accredited by illustrious names; to adopt a truth which no one has sanctioned, and to reject an error of which all approve, with the same calmness as if no judgment was opposed to our own.' But this spirit will never be acquired, when the child is taught from his infancy to depend upon others for all he knows, to learn all he does learn as a task, and not from the desire of ascertaining the truth and gratifying his curiosity.

"Let not the parent, therefore, regret that his child has passed his early hours out of school; for in all probability the knowledge he has gained while running and exercising in the open air at play, is more valuable than any he would have gained at school. At all events, he has gained what is far, very far more valuable than any mental acquirements which a child may make, viz. a sound body, well-developed organs, senses that have all been perfected by exercise, and stamina which will enable him in future life to study or labour with energy and without injury."—pp. 52—55.

"The injurious and sometimes fatal effects of such treatment have been already mentioned. But I cannot forbear again to state that I have myself seen many children who were supposed to possess almost miraculous mental powers, experiencing these effects and sinking under them. Some of them died early, when but six or eight years of age, but manifested, to the last, a maturity of understanding which only increased the agony of a separation. Their minds, like some of the fairest flowers, were 'no sooner blown than blasted.' Others have grown up to manhood, but with feeble bodies and a disordered nervous system, which subjected them to hypochondriasis, dyspepsia, and all the Protean forms of nervous disease. Their minds, in some cases, remained active, but their earthly tenements were frail indeed. Others of the class of early prodigies, and I believe the most numerous portion, exhibit in manhood but small mental powers, and are the mere passive instruments of those who in early life were accounted far their inferiors. Of this fact I am assured, not only by the authority of books, and my own observation, but by the testimony of several celebrated teachers of youth.

"The history of the most distinguished men will, I believe, lead us to the conclusion, that early mental culture is not necessary, in order to produce the highest powers of mind. There is scarcely an instance of a great man, one who has *accomplished* great results, and has obtained the gratitude of mankind, who in early life received an education in reference to the wonderful labours which he afterwards performed. The greatest philosophers, warriors, and poets, those men who have stamped their own characters upon the age in which they lived, or who, as Cousin says, have been the 'true representatives of the spirit and ideas of their time,' have received no better education, when young, than their associates who were never known beyond their own neighbourhood. In general their education was but small in early life. *Self-education*, in after life, made them great, so far as education had any effect. For their elevation they were indebted to no early *hot-house culture*, but, like the towering oak, they grew up amid the storm and the tempest raging around. Parents, nurses, and early acquaintances, to be sure, relate many anecdotes of the childhood of distinguished men, and they are published as credited. But when the truth is known, it is ascertained that many, like Sir Isaac Newton, who, according to his own statement, was 'inattentive to study, and ranked very low in the school until the age of twelve;' or like Napoleon, who is described, by those who knew him intimately when a child, as 'having *good health*, and in other respects was like other boys,' do not owe their greatness to any early mental application or discipline. On the contrary, it often appears, that those who are kept from school by ill-health or some other cause in early life, and left to follow their own inclination as respects study, manifest in after life, powers of mind which make them the admiration of the world."—pp. 57—59.

In the fourth section of the work which appears first on our list, and which is now under notice, Dr. Brigham adduces, in support of his views respecting early mental cultivation, the opinions of a great number of celebrated men, physicians and others, both ancient and modern. The generality of modern authors are French, as in that country, it appears, that the physical education of children has begun to excite the attention it deserves. Among the numerous works lately published in France, is one by M. Friedlander, in which we find a table of the hours of rest and labour, which he says is adopted by many teachers of youth. It is as follows:—

Age.	Hours of sleep.	Hours of exercise.	Hours of occupation.	Hours of repose.
7 ..	9 to 10 ..	10 ..	1 ..	4
8 ..	9 ..	9 ..	2 ..	4
9 ..	9 ..	8 ..	3 ..	4
10 ..	8 to 9 ..	8 ..	4 ..	4
11 ..	8 ..	7 ..	5 ..	4
12 ..	8 ..	6 ..	6 ..	4
13 ..	8 ..	5 ..	7 ..	4
14 ..	7 ..	5 ..	8 ..	4
15 ..	7 ..	4 ..	9 ..	4

After having given numerous examples of the tendency of too

early cultivation of the mind to cause injury to the brain, the material organ of its communication, Dr. Brigham, in the sixth section of his work, goes on to prove that this cultivation of the mental faculties at a proper time of life, is not only not injurious, but beneficial to health: we quote his observations on this and a few other subjects in immediate connection with it.

"This is evident, first from theory. In order to have good health, it is necessary that every organ of the body should not only be well developed, but should also be exercised. We know that if the muscles of the body are not exercised, they not only cease to grow, but that they shrink, and their power, energy, and activity are diminished. This is also the case with the brain, and every other organ of the body. If the functions of the brain are not exercised, the brain diminishes in size. Hence idiots usually have a diminished, *atrophied* brain. When any organ diminishes for want of proper exercise, the whole system symphathizes, and thus the health becomes impaired. From this view of the subject, I cannot doubt but that the exercise of the intellect tends to procure and perpetuate sound health.

"But this is also proved by facts. Literary men, says M. Brunaud, in his *Hygiene des gens des lettres*, have in all countries usually been long-lived. The class of learned men who have lived more than *seventy years*, includes the most distinguished that have ever existed. Of one hundred and fifty-two *savans* taken at hazard, one half from the Academy of Belles Lettres, the other from that of Sciences at Paris, it was found that the sum of years lived among them was 10,511, or above *sixty-nine* years to each man. Many of the most learned men now living are very aged.

"The general increase of knowledge and civilization, has greatly increased good health, and prolonged human life. The discovery of the *kine pock* by Jenner, the invention of the *safety lamp* by Sir H. Davy, and other scientific discoveries, undoubtedly save tens of thousands of human lives yearly. The increase of knowledge has also led men, in modern times, to build hospitals and charitable institutions for the sick, the young, and the aged; and thus life has been preserved and prolonged. The march of mind has also dispelled numerous superstitions, which destroyed, in one way and another, an immense number of human beings.

"Intellectual cultivation has contributed to the preservation of the lives of men, by giving a predominance to the reasoning powers over the sensual. Thus, we find that the inhabitants of the most civilized countries live the longest. Savages are usually more feeble than civilized nations. 'Le Pere Faque, who lived much among them, says he scarcely saw an old man; Raynal asserts the same of the savages of Canada; Cooke and La Perouse of those of the north-west coast of America; Mungo Park of the Negroes; and Bruce of the Abyssinians.'

"In all countries the mortality has lessened in proportion to the advance of civilization, and is now the greatest in those regions where the inhabitants approach the nearest to the barbarous state. 'At Geneva good mortuary tables have been preserved since 1560. From these it appears, that, in the seventeenth century, the probability of life was about eleven and a half years; in the eighteenth century it increased to above twenty-

seven years. In the space of about three hundred years, the probability of life to a citizen of Geneva, at his birth, has become five times greater. The *mean life*, in one century, was eighteen years; in the next it grew to twenty-three; and, finally, during the present century, from 1815 to 1826, it amounts to thirty-six years.' The expectation, or mean term of life of a Roman citizen, from the time of Servius Tullius to Justinian, was *thirty years;* but, according to Mr. Finlaison, the expectation of life for the easy classes of England is 1 in 50, and for the whole mass of the population, 1 in 45.

"England is superior in salubrity to any other country in Europe. The average mortality throughout the whole of England and Wales has been, of late years, about 1 in 60; but in 1810, it was 1 in 50; in 1800, it was 1 in 47; and in 1780, the ratio of death was 1 in 40. In London, the annual mortality in the middle of the last century was 1 in 20; it is now 1 in 40. That of Glasgow is 1 in 44. In the first half of the 18th century, the proportion of deaths to births in London, was as 3 to 2; but since 1800, the number of deaths is less than of births, as 12 to 15. Other countries and cities in Europe have likewise improved in the ratio of mortality. In *France*, in 1780, the deaths annually were 1 in 30; but during the eight years previous to 1824, 1 in 40, or one-fourth less. From the census of the population in 1817, it appears that the average annual difference between the deaths and the births for the eight following years, is nearly 200,000 in favour of the latter.

"Much of this decrease of mortality is no doubt owing to the increase of wealth, which has supplied all classes with the necessaries of life better than formerly; but as much, I apprehend, is owing to the increase of knowledge, and to the abandonment of vicious habits—to the predominance which education has given to the rational over the sensual man.

"Notwithstanding the still greater prevalence of sensuality in civilized countries, history shows that formerly it was far greater, and more general, and has decreased as civilization has advanced. For proof of this, examine historically the prevalence of almost any sensual and vicious propensity, the indulgence of which tends to shorten life, and it will be found to have been formerly far greater than now. Take the vice of drunkenness, which, as every one knows, has destroyed innumerable human beings, and history will show, that in proportion as men and nations have become enlightened, they have regarded this vice as more odious. Savages are generally prone to intoxication. They regard drunkenness as bliss, and will part with anything they have for rum."—pp. 95—100.

"On the revival of literature after the dark ages, intemperance in drinking was exceedingly prevalent; but, as men became more enlightened, they had recourse to measures calculated to prevent it. And it is a curious fact, that in the fifteenth and sixteenth centuries, *Temperance Societies* were formed by the most intelligent and influential men, for the purpose of stopping intemperance in drinking. One was called the Society of St. Christopher; others were called Temperance Societies, and the members of one took the appropriate name of the *Golden Band.* These Societies were productive of great good; they augmented industry, and contributed to the improvement of manners, and the establishment of good order.

"As respects intemperance in England, if we go back but one hundred years, we shall find it far more general than at present. One hundred years ago there was scarcely a store in London where intoxicating liquors were not kept for sale. The physicians of London at that time stated to Parliament, that the victims of intemperance were exceedingly numerous; and this caused the number of dram-shops to be limited by law. The French were once exceedingly addicted to intoxication; their rulers enacted many and severe laws to repress the habit; destroying all the vines of the country—imprisonment—whipping—cutting off the ears of those found intoxicated, were successively resorted to, but with little effect towards arresting the evil. The age of Louis XIV., by creating a taste for intellectual and refined pleasure, did more to arrest intemperance in France, than all the laws of former rulers.

"It is to the influence which a taste for intellectual pursuits exerts, that we must look, to effect and perpetuate a deliverance from sensuality. It was, in fact, increased intelligence, and a growing love for intellectual enjoyment, that enabled the people of this country to effect the reformation which they have produced, in the use of intoxicating drink. Temperance Societies, to be sure, did much good; but they were an *effect* themselves of the more general diffusion and love of knowledge, and could not have been sustained thirty years ago, nor by a people less intelligent.

"The cultivation of a taste for intellectual amusements is a matter of national importance, and deserves all encouragement. Madame De Staël has said, that when the amusements of a people become not only harmless but useful, they will be in the right way to attain all the perfection of which they are capable; and we know, that on the kind of amusements which young people seek, often depends their future destiny in life. Let, therefore, great attention be given to render the amusements of youth such as will be conducive to mental improvement. They should be seduced, if I may so say, from the haunts of the sensual by judicious books, pleasing and instructive conversation, well-regulated lyceums and literary associations; and made to prefer the acquisition of knowledge to the gratification of their appetites. It is thus that I believe the cultivation of the mind, at a proper time of life, contributes to produce good health, not only by duly exercising one of the most important organs of the body, but by placing reason and conscience on the throne. Hitherto the conduct of many people, in all countries, has been regulated more by their appetites and passions, than by their deliberate opinions of what was right; but the cultivation of the mind will give men more power to lessen the influence of their sensual propensities.

"But to give this power to men, it is not necessary nor proper to commence with the infant, and task his feeble powers of mind, and injure his physical development.

"It is in fact, lamentable to see the labour of a *steam engine*, as regards the improvement of the mind, put upon young and delicate children for a number of years; and when they become young men and women, but little or no attention given to their further improvement. It is not uncommon to see those whose early years were almost wholly devoted to study, pass weeks and months in after life, without attempting to improve

their minds by reading or reflection. They do not attempt *self-education*, that education which is the best of all, and the only education that is generally of much use, and which every person, by the aid of books, can now obtain. The schoolmaster is abroad, and does much good, but our youth should not suppose that they can learn nothing without his aid. To greater effect at the present time, is the book-publisher abroad, and tenders to all education, amusement, knowledge, and power.

"The history of the most distinguished men teaches us that not to early school education, but to *self-education* in after life, were they indebted for the development of their great powers. It is surprising, considering the number of such instances, that men have not attached more importance to the last, and less to the former than they have. A late writer of superior capacity, has thus alluded to this subject in her remarks on the *Genius of Sir Walter Scott*.

"In speaking of his early education, she says:— 'Here is a boy lying about in the fields, when he should have been at his Latin grammar; reading novels when he should have been entering college; spearing salmon instead of embellishing a peroration. Yet this personage came out of this wild kind of discipline, graced with the rarest combination of qualifications for enjoying existence, achieving fame, and blessing society. Deeply learned, though neither the languages nor the philosophy of the schools made part of his acquisition; *robust* as a ploughman; able to walk like a pedlar; industrious as a handicraftsman; intrepid as the bravest hero of his own immortal works. Here is enough to put us on inquiring, not whether learning and even school discipline be good things, but whether the knowledge usually thought most essential, the school discipline which is commonly esteemed indispensable, be in fact either the one or the other.'

"I hope that the view I have taken of mental cultivation, while it may tend to suppress an inordinate desire for acquiring knowledge from books and schools during infancy and childhood, may serve to stimulate all those who have passed their youth and possess good health, to apply themselves with great vigour to mental labour and improvement. Although they may have had but little early education, yet they should be encouraged to persevere in the acquisition of knowledge, by the reflection, that the men most celebrated in all departments of learning had but little education in early life. This is strikingly true of the great and useful men of this country, both of the past and present time.

"A taste for reading is one of the most desirable that we ever form, and could we believe with Montesquieu, that 'reading is a never-failing remedy for all the ills of life;' or with our illustrious Jefferson, that 'but for books life would scarcely be worth having,' we should none of us neglect cultivating this taste, and urging others to do likewise."—pp. 101—106.

The author's observations are next on the influence of mental cultivation in producing dyspepsia; in which he states that irritation of the brain is a most frequent cause of this teazing malady. We think, with the doctor, that indigestion is more frequently caused by nervous excitement than anything else; that it is primarily a disease of the brain and nervous system, and often caused by too great mental exertion: for proofs of this position we cite the following:—

"First, A blow or other injury of the head, or a tumour in the brain, frequently produces sickness, irritation of the stomach, and all the symptoms of dyspepsia.

"Second, Dyspepsia 'may be produced by mental affections,' says Dr. Parry, and in this opinion he is supported by numerous observers. Who is there that has not felt the influence of bad news, or mental agitation, in destroying the appetite and deranging digestion, and thus producing dyspepsia for a short time?

"Third, Insanity, or disease of the brain, is usually preceded by the symptoms of dyspepsia, and recovery from mental derangement is often marked by a return of these symptoms.

"During the paroxysm or continuance of insanity, the brain alone appears affected: but at other times when the brain is relieved, the stomach is affected. I am aware that Broussais and others say, that in such cases the disorder of the stomach is the primary affection, and is truly chronic inflammation of the stomach; which, after continuing a considerable time, stimulates the brain until madness is produced. But the same able observer says, that the insanity is preceded by long continued hypochondriasis, and other nervous affections, which I suppose to arise from disease of the brain, and not of the stomach, as he affirms. He refers to instances of melancholy, from nostalgia, unrequited love, loss of fortune, mortified pride, &c. but which did not amount to insanity until after long-continued disorder of the stomach. He supposes that in such cases the violence of the re-action from the disease of the stomach produces insanity; but to me it appears more rational to suppose, that the irritation of the brain, produced by the *moral* cause, not only caused the disorder of the digestive organs, but by its continuance increased the disease of the brain to such a degree as to cause mental derangement: just as we see a blow on the head produce at first only slight sickness of the stomach and vomiting, but followed by violent delirium. From the cases which Broussais has given, it evidently appears that slight irritation of the brain from mental or other causes, gives rise to derangement of the stomach, and produces the ordinary symptoms of dyspepsia."—pp. 108—110.

"M. Bayle has published, in the *Revue Médicale*, several cases, exhibiting the connexion between disease of the brain and disorder of the stomach. He endeavours to show that disease of the stomach often produces insanity; but he mentions that many of his patients were remarkable for violent temper, or were melancholy, or exhibited some symptoms of nervous irritation, before they were much unwell; then the stomach became disordered, and finally derangement of the mind ensued. On dissection, the brain and its membranes were found diseased; and here I apprehend was the original seat of the complaint, (produced probably by some moral cause), which first manifested itself in change of temper, or slight nervous affections; then, as it increased, disordered the stomach by sympathy, and finally produced so much disease of the brain as to cause insanity.

"Dr. Burrows relates the case of a lady, who had been unwell for several years. She referred all her suffering to the stomach, and often said, that when she was dead, *there* would be found the seat of her disorder. She died rather suddenly with fever and delirium, after exposure in a very

hot day; and on examining the body no trace of disease appeared in the stomach or bowels, but the brain exhibited marks of *long standing disease*."—pp. 114, 115.

We have often observed, among different classes of the community, the effect that relaxation from mental labour or excitement, freedom from inquietude, and the banishment of care and anxiety, by a renewal of hope, produced upon the dyspeptic; proving it to be oftentimes only a disease of the head. For further examples that such is frequently the fact, we extract from the pages before us.

"In fact, dyspepsia prevails, according to my experience, altogether the most among the very temperate and careful—among those who are temperate and careful as regards what they eat and drink, and the labour they put upon the stomach, but exceedingly careless how much labour they put upon that more delicate organ, the brain. Such people often eat nothing but by the advice of the doctor, or some treatise on dyspepsia, or by weight; nor drink anything that is not certainly harmless; they chew every mouthful until they are confident, on mature reflection, that it cannot hurt the stomach. Why, then, are they dyspeptics? Because with all their carefulness, they pay no regard to the excitation of the brain. They continue to write two or three sermons or essays in a week, besides reading a volume or two, and magazines, reviews, newspapers &c., and attending to much other business calculated to excite the mind.

"To me it is not strange that such persons have nervous and stomachic affections. The constant excitement of the brain sends an excess of blood to the head, and therefore other organs become weakened, and morbid sensibility is produced, which renders the stomach liable to derangement from very slight causes. 'I tell you honestly what I think, (says Mr. Abernethy), is the cause of the complicated maladies of the human race; it is the gormandizing and stuffing, and stimulating their organs (the digestive), to excess, thereby producing nervous disorders and irritations. The state of their minds is another grand cause—the fidgeting and discontenting yourselves about what cannot be helped—passions of all kinds—malignant passions pressing upon the mind, disturb the cerebral action and do much harm.'

"This statement should be reversed I think—it is the *fidgeting and discontenting* ourselves that makes the gormandizing so dangerous. I do not mean, however, to approve of gormandizing; and I know that people in this country generally eat more than is necessary; still, I do not believe that good nourishment, and abundance of it, cause many of the diseases that flesh is heir to. Nations that are best supplied with food, are the most healthy, live the longest, and have most vigour of body and mind. Children especially should be well nourished. Good diet is an essential part of good education. The method of *rearing* children which some propose, and which I fear some adopt, of restricting them to very light food that contains but little nourishment, is very reprehensible. Every farmer knows that such a course would stint and ruin his cattle, and it will as assuredly have such an effect on children. The way to make children thrive and do well, is to give them plenty of good food, and keep their minds free from anxiety and chagrin.

"Insufficient nutriment weakens the mind as well as the body. Many writers place poor diet at the head of the causes that weaken attention and debilitate all the faculties of the mind. Thus, we often see that disease which wastes the body, enfeebles the mind also, though this is not always the case; for sometimes the brain does not diminish as the other parts of the body do.

"But to return to the cause of dyspepsia. We do not find this disease prevalent in countries where the people eat most enormously. Travellers in Sibera say that the people there often eat forty pounds of food in one day. Admiral Saritchaff saw a Siberian eat immediately *after breakfast*, twenty-five pounds of boiled rice, with three pounds of butter. But dyspepsia is not a common disease in Siberia. We do not learn from Captain Parry or Captain Lyon, that their friends, the Esquimaux, are very nervous and dyspeptic, though they individually eat ten or twelve pounds of solid food in a day, washing it down with a gallon or so of train oil. Captain Lyon was to be sure a little concerned for a delicate young lady Esquimaux, who eat his candles, wicks and all, yet he does not allude to her inability to digest them.

"The influence of the mind in producing disease appears to be but little regarded in practice, though there are few who will not acknowledge that this influence is great. Plutarch says in one of his Essays, 'Should the body sue the *mind* before the court of judicature for damages, it would be found that the mind would prove to have been a ruinous tenant to its landlord.' The truth of this mankind will the more realize as they become more intellectual, unless great care is taken to develop and exercise the organs of the body equally and properly."—pp.122—126.

There is every where exhibited, throughout the works of modern medical writers, numerous proofs that indigestion is seldom a disease simply of the stomach; for if it was, why is it not more frequently cured by attention to diet than it is? why are those afflicted with this complaint, so little benefited by mere attention to regimen? To illustrate further this view of the case, we give our author's final conclusions upon this part of his subject.

"The most instances of cure which I recollect, have been in those individuals whose minds have been permitted to rest from accustomed labours, or have been directed to new pursuits, or relieved from anxiety and care. Some have travelled far and have recovered; voyages have restored others. Some have become husbands and forgotten their stomach complaints; some have succeeded in business and are well; some are in, or out of office, and thus their minds are freed from long-continued anxiety, while others remain as they were several years since, having just discovered, for the twentieth time, some new, and, as they believe, effectual remedy for their indigestion, but which will assuredly disappoint them, if they do not cease from mental toil, and for a while let the excited brain be quiet.

"These views respecting stomach affections so common among the students of this country, will to many appear strange, perhaps absurd; but to some, I trust, they will be useful. I feel confident they will be, if they induce those who are worn down by mental labour and anxiety,

connected with long-continued disorder of the digestive organs, to throw aside their *bitters, blue pills, mustard seed, bran bread, &c. &c.*, and seek bodily health and future mental vigour, in judicious exertion of the body, innocent amusements, cheerful company, ordinary diet, and *mental* relaxation."—pp. 128, 129.

Who does not see, from these quotations, the value and excellency of the views and suggestions of Dr. Brigham? and that every one is interested, in a remarkable degree, in the contents of his book.

The ameliorations he points out as respects early education, speak home to the bosoms of all; we hope he will continue his exertions in the work of enlightened love, which he has so well commenced; nor can it be that his labour shall be in vain: philanthropists are not rare, but it is the clear-headed, the sound-thinking, that are scarce.

Upon the whole, it must be said, that no better book could be given to the teachers of youth, and to British parents, in this our day of high intellectual excitement, than the little unassuming volume before us.

The second work of our author, is a sensible and judicious production, but we fear, in exposing the delusions to which the human mind is subject, he has encroached upon the prejudices of so many sects, that he incurs the hazard of a nest of hornets about his ears. Any one, however, who may attempt to contest his views will, we think, find it much easier to deny than refute them.

Let it be understood, that Dr. Brigham writes in the spirit of one who entertains a profound respect for the religious sentiment, and whose only object is to examine with candour and honesty such customs as appear absurd in the eye of reason, and productive of evil effects of a moral or physical character. The first portion of the work treats of religions, and forms of religious worship that have long since passed from observance among civilized communities—a view which leads to the interesting conclusion, that customs and institutions are changeable and progressive, and have constantly improved, and been rendered more useful to mankind, as civilization and knowledge have increased.

We like the strain of his reasoning upon the force exerted by the moral powers in correcting depraved habits; a correction which cannot take place to any considerable extent, or with permanent effects, unless the intellectual and moral powers have attained a certain degree of cultivation. Preach temperance and the government of the animal passions to savage tribes, and what would be the result? Not much more gratifying than if you preached to brutes. But educate them, call forth and strengthen by exercise the moral powers inherent in their nature, and then they will hearken to your instruction—many will strive to obey you, and succeed.

Hence all great reforms in the moral world are not the result of

the sudden efforts of one or more leaders, but are the result of long and previous instruction of the mass of the people; and the friends of the *temperance cause*, as it is called in this country, would have toiled in vain half a century before the present age. Now, their success is the result, not wholly of their labours, as some suppose, but of the improved state of society.

We have always been of the opinion, that the Temperance Societies in our country have ascribed rather more efficacy to their labours than they were actually entitled to, and have been sorry to observe so good a cause injured, as we think, by the introduction of fanatical notions. Time was within our own recollection, and that refers to no very distant period, when it was considered among the ordinances of common hospitality on the one side, and good fellowship on the other, that each gentleman at a feast should be tasked with the "punishment" of at least one bottle, it being the duty of the host to insist, and of his guests to drink. And why is it not so in the present day, when each guest is permitted to drink or not drink, as he pleases; and when it is regarded as *contra bonos mores*, for the host to insist or press his company to drink. Is this, we would candidly inquire, solely attributable to the efforts made in the temperance cause? By no means; for the favourable change in manners commenced, to our certain knowledge, before a Temperance Society was instituted in England, and was the result of what is tritely denominated, "the march of intellect," and the healing agency of good sense. It is this last, which when untrammelled and brought into fair play, leads, by a little reflection, to the conviction that the pleasures of intellect highly transcend those of the grosser senses. The mind being once cultivated to a degree which enables it to appreciate the valuable resources of science and literature, or estimate the pleasures of refined social intercourse, will acquire a distaste for every animal indulgence which clouds its faculties, and thus interferes with its enjoyments. These observations are of course chiefly applicable to the more respectable classes of society. In the humbler walks of life, rules and restrictions are doubtless of more consequence and greater efficacy, and it is for reform accomplished among these that we are willing to accord the full meed of praise to the advocates of temperance, so long as they adhere to the letter, and are not *forced* by *indiscreet* zeal beyond the bounds of reason. We may say of this cause and of the cause of sound religion and morality, that it hurts us to see them suffer and lose ground from the intemperate spirit, fanatical delusion, bigotry, and intolerance, so often manifested by their professed advocates.

In regard to religious fanaticism, we may observe that it is greatly on the increase in the United States; and as a curious illustration of it, we may instance a case that occurred recently there. The chief actor in this delusion, Robert Matthews, an ordinary, illiterate

creature, without natural talent, without attainments, without any extraordinary sagacity, or much low cunning; without fervid enthusiasm, or even the show of it; without courage; without a prepossessing exterior, appears in the first city of the United States, and announces himself to be the Supreme Being. No very great publicity is given to his pretensions, but there is no affectation of mystery or concealment about them; and he finds persons who receive and reverence him, in the character which he thus impiously assumes. These his disciples are not the needy and dependant, flattered by a little worthless notoriety; nor the stupidly ignorant, easily overwhelmed by a parade of Scripture argumentation; nor the mere fanatic, hovering on the verge of insanity, and easily driven over the line which separates an overwrought imagination from a diseased understanding. His dupes are among men of good common education, of fortune, and of the most respectable standing in society.

Touching further this subject, we find an admirable analogical illustration, furnished by clerical authority. It is in the following quotation from an Essay upon "The Influence of the Imagination on the Nervous System, contributing to a false hope in Religion," by an American clergyman, the Rev. Grant Powers, A. M., Pastor of the Congregational Church, Haverhill, N. H. After referring to the phenomena produced by animal magnetism, Mr. Grant observes—

"Now, in view of what has been adduced to show the astonishing influence of the imagination over the human system, let us suppose that Mesmer and Delson had been ecclesiastics; that they had inculcated the idea on this class of persons, that religion in a high degree produced similar effects upon the human body; and that without religion they must be damned;—suppose they had endeavoured by all possible means to excite their apprehensions, to raise the animal feelings, and by hurried, boisterous, and long addresses, they had kept their minds strained intensely for hours in succession, yea, whole days and nights; and have we not reason to believe that similar effects would have followed? and when one had exhibited these symptoms, another, and another, would do the same? Such a result would be natural, as in the case of animal magnetism: especially, if when one arose from the paroxysm, he was taught by those whom he considered his superiors, to believe that he emerged from a state of endless condemnation to a state of justification, life, and peace; and should hear his conversation proclaimed by a multitude of voices, and should join his own, also, to the quire, in a song of praise for his deliverance. And as these affections would be involuntary and real effects, the subjects of them would ascribe them to the supernatural influence of the spirit of God, and the deception might be fatal."

But, thanks to the progress of mental cultivation and the influence of good sense, the subjects of religious delusion and monomania are every year becoming fewer; and as to animal magnetism, its age has evidently gone by. Witness the attempt lately made in London by a German physician, who, among the ignorant and weak subjects

which crowd this metropolis, could not find one silly creature whose nervous system was not proof against the effect of his ridiculous operations. He found—thanks to our general intelligence—that he could not impose upon the imagination, and thus promote a flow of blood to the brain sufficient to produce a propensity to drowsiness or somnambulism, and that consequently the trade in animal magnetism would not thrive in this part of the world; whereupon, like a shrewd observer and man of business, he took to another branch of the healing art; but how he gets on in that we have not heard. Though the state of mental culture in this city is such as to resist a few of the numerous deceptions attempted upon the mind, there are, alas! too many empirics among us.

The writings of Dr. Brigham and others, who have treated of the deceptions and delusions practised upon individuals or communities, seldom or never reach those for whose good they are mainly intended. Such as have a thirst after knowledge sufficient to lead them to the attentive perusal of books, are rarely the subjects of serious delusions; and, for ourselves, we might inveigh against quackery till doomsday, all to no purpose, so long as the human mind remains to a certain degree in an uninformed state. This is rather a melancholy view of the subject, but it is, we are convinced, the true one. Empiricism must flourish until the mass of the people are educated to a point or stage above it.

It is undoubtedly "a great evil under the sun," that so few of the clerical profession are acquainted with the just relations subsisting between the physical organization and intellectual manifestations. Were they endowed with more knowledge upon this subject, they would be able to comprehend how certain conditions of the body and mind, now traced by them to celestial visitations, can be readily referred to the ordinary operations of well known moral and physical agencies. They would also be better qualified to judge how far they might push their zealous efforts without endangering the health of the delicate and excitable nervous textures upon which their impressions are primarily directed. To these we would especially recommend the following passage from Dr. Brigham's Treatise:—

"That the clergy, very generally, are actuated by a sincere desire to do good to their fellow men, I do not intend to question. From my own observation, I believe this is the case. But, 'so essential is *knowledge* if not to virtue, at least to all the ends of virtue, that, without it, benevolence itself, when accompanied by power, may be as destructive and desolating as intentional tyranny.'

"Owing, therefore, to a want of knowledge of the brain and nervous system, and of their intimate connexion with all the operations of the mind, the clergy have often done great harm; though I believe they have been actuated by the very best intentions—with an ardent desire to do good to their fellow men. They do not appear to have known, or to any practical extent believed, that when they strongly excite the feelings of

their hearers, they excite and increase the action of one of the most delicate and important organs of the body—one on which all the manifestations of mind are dependent—and one exceedingly liable to be injured by excitement, I cannot believe—when I have witnessed the anxiety which they have exhibited about the evils which intemperance in eating and drinking may entail upon the body—they were conscious that *they themselves* were often exciting, stimulating, and exposing to injury, the brain—the very organ of the intellect, and one of extreme delicacy. I cannot believe, when they publish to the world accounts of *revivals*, and describe the mental distress, the intense sorrow, the groans and tears of their hearers at such times, and tell us that the 'agony they then witnessed can never be told'—that they are conscious of furnishing evidence of a dangerous excitement of the organic systems of their hearers, and one that may cause the most pitiable suffering for life, and be transmitted to succeeding generations.

"But such is the fact. *The brain acts as really when impressions are transmitted to it, as the stomach does when aliments are received into it.*"

We cannot pretend, within our present limits, to notice even in a superficial manner all the interesting physiological topics treated of by Dr. Brigham, to whose little book we therefore refer all those interested in such subjects.

ART. X.—*Travels and Adventures in Eastern Africa, descriptive of the Zoolus, their Manners, Customs, &c., with a Sketch of Natal.* By NATHANIEL ISAACS. 2 vols. London: Churton. 1836.

We deem it but justice to the author, to tell him—previously to any examination of the interesting details of his volumes—that he has manifestly entered upon the composition of it, not as a book-maker, but conscientiously; and although some portions of it are not very clearly arranged, and others are borrowed literally from preceding travellers in the same regions, the whole collation constitutes, nevertheless, as valuable an account of the Zoolus, as any which has yet been given to the world. There is also a good deal of information in it regarding the present condition of our settlements in the colony of the Cape, the neighbouring Hottentots, and other tribes, the progress of civilization and Christianity among these people, and other incidental subjects of no little interest. We propose, in the following pages, to present our readers with a brief view of the whole ground surveyed by this traveller, deriving our information as well from all the previous authorities on the subject, which have come under our notice, as from the last of the kind, which is the volume now before us.

The accounts heretofore furnished us of the people comprehended under the title of Caffers, Zoolus, &c., have presented a great want of definitiveness. Mr. Isaacs confines the title of Zoolus to those

tribes who occupy the country to the north-east of Port Natal. They are admitted, by most travellers, to be a well-formed, good-featured, and comely people. Their countenances are more European than African, although their hair is rather woolly, and their colour dark brown. From their physical traits, some travellers have drawn the inference of an Arabic origin for them. They appear not to have the smallest resemblance to the negroes, in either conformation or features, and they differ from the Arab superficially in nothing but a deeper shade of complexion; and this is somewhat confirmed by their nomadic habits, their hospitality, the shape of their habitations, and especially their scrupulous observance of the rite of circumcision. There is nothing incredible, or even improbable in this, especially since it is well known that the wandering Bedouins have penetrated into almost every section of the continent, and have even planted themselves on the South African islands.

Some philosophers think that the degradation of the female sex is characteristic of the savage in all countries. If the degree of it fairly indicate that of the grossness of his barbarism, the Zoolus must be low indeed in the human scale. No where are women, such perfect slaves; no where are they so much used as mere chattels. Even the building devolves on them, as well as the digging, sowing, planting, and reaping. The common price of a bride is a few head of cattle. After marriage comes endless drudgery, till the woman is fortunate enough either to be worn out with her slavery, or to be left a widow. Indeed, the tyranny of custom follows her even beyond that of her husband; for not only is she compelled, on his decease, to retire alone into the wilderness for a considerable time, under pretext of mourning—whatever the season or her condition may be—but, the only dowery allotted her from his property being a new garment from the hide of one of his oxen, she thenceforth sinks under an intolerable burthen of constant and unremitted drudgery.

The wives of the king—for polygamy is universal—do not appear to be exempted from these or any other of the sufferings of other women. Even the husband's hut is destroyed; so that the first care of the widow, on her return, must be to erect a new one, as usual, with her own hands. That the Zoolu women, under all these circumstances, are able to maintain a reputation rather superior to that of savages generally, for vivacity of manners, is a marvel worthy of study. The triumph of nature, however, over man, does not last through life. Even the personal beauty of the young is here pretty soon changed into even "disgusting ugliness."

But, to return to the work before us—It appears that Mr. Nathaniel Isaacs, during a voyage on the eastern coast of Africa, was compelled, by shipwreck, to land at Port Natal. We give his description of the situation of the vessel.

"The crew were unanimous for making the port. Our commander with great coolness and intrepidity, for which he was remarkable, gave the command to put the vessel about. Every man promptly obeyed, and took his station with alacrity. Our little bark soon faced the bar, which had an awful and even terrific aspect. The surf beat over it with a prodigiously overwhelming force; the foaming of the sea gave it an appearance that would have unnerved any but an experienced seaman; the wind whistling through the rigging, seemed as the knell of our approaching destruction. * * We began rapidly to approach the rocks, and every moment was one of immediate peril. I never contemplated witnessing such a scene. On one side, a beautiful and picturesque country presented itself, on the other, the agitated sea bubbling like a cauldron overspread with sparkling foam, from the dashing of its billows on the rugged rocks. It was a scene for the pencil of the painter and the pen of the poet. The ship rolled frightfully; our commander, with an unfaltering voice, 'ever and anon' gave the words, 'steady,' 'hard a port,' 'starboard,' 'meet her, meet her,' 'keep her steady,' then by way of encouragement to his men he would occasionally cry 'all's right, my lads;' but a terrific sea came foaming and rushing on our quarter with irresistible force; the vessel gave a heavy lurch, and sank into the hollow of the sea, then rose again buoyantly on the foaming wave—the sailors vociferating, 'she is going,' 'she is going!'—and struck on the bank eastward of the bar. Lieutenant King, commanding silence and cheering the men, ordered all sail to be set. His voice was heard above the storm—'press her over, my hearties,' 'now she goes,' 'all's right;' but at this moment another sea struck her, and brought her broadside to the waves, when all hopes to save her became ineffectual."

The crew, and all on board the vessel, escaped in the boats, and landed upon the coast of this country, among these singular people, who, together with the trading adventurers who roam this territory, form as remarkable a class as are any where to be found.

For a sketch of one of these adventurers take the following:—

"In the afternoon, Mr. Fynn arrived from the country of the Amampoatoes, (Amapondas), a tribe inhabiting the banks of the St. John's River, a distance of about 200 miles from Natal. This gentleman had been trading with the natives, and had collected a great quantity of ivory. For eight months he had separated himself from his solitary companion Mr. Farewell, and had associated solely with the people with whom he sojourned. We sat attentively to hear him detail his adventures—the many vicissitudes he had endured, and the obstacles with which he had contended, not only in having been often without food, and ignorant where to seek it, but in daily terror of being destroyed by wild animals, or massacred by the savage natives. He had from necessity assumed the costume of the latter while with them, but resumed his own on his return to his habitation. It is almost impossible to convey a correct idea of the singular appearance of this individual when he first presented himself. Mr. Fynn is in stature somewhat tall, with a prepossessing countenance. From necessity his face was disfigured with hair, not having had an opportunity of shaving himself for a considerable time. His head was

partly covered with a crownless straw hat, and a tattered blanket, fastened round his neck by means of stripes of hide, served to cover his body, while his hands performed the office of keeping it round his 'nether man;' his shoes he had discarded for some months, whilst every other habiliment had imperceptibly worn away, so 'that there was nothing of a piece about him."

Mr. Isaacs having heard that there was that fabled animal, the Unicorn, actually alive in this country, and that one was in the possession of a chief called Magie, was rather anxious to possess this curiosity of nature, and for procured an interview with the owner, which is thus related :—

"Having heard that Magie possessed a unicorn, or, as the natives described it to me, 'In yar mogoss imponte moonya,' An animal with one horn,' I had a great desire to see it. From my imperfect knowledge of the language, and not wishing Holstead to hear of it, lest he should purchase it, I misunderstood the nature of the animal; but being unusually eager to obtain so great a natural curiosity, I set out early to another of Magie's kraals, to see the chief; here I met him and communicated to him the object of my journey. He confirmed what I had heard, and by singular gesticulations and attempts at description, he led me to comprehend that it was about three feet high, and, from his taking my hair and pointing to it, I understood that it had a flowing mane, he at the same time exclaiming, 'mooshly gercoola,' which I knew meant very handsome'—[it means 'with large eyes']. The more he particularized this animal, the more my desire to possess it increased, conceiving that I might attain some celebrity among naturalists, if I should be enabled to produce the wonderful creature known only, like the mermaid, to have existed in fable. To be the owner of the 'In yar mogoss,' was an advantage not to be lost, and I evinced an eager desire to see it; the chief however told me it was at another kraal, some distance in the interior, but that he would order it to be brought up for me to see it some other time."

It afterwards turns out that the information was incorrect.

"As we retraced our steps, nothing worth recording occurred, except that a messenger came to announce the unicorn had arrived. I went unhesitatingly to see it, when lo! this wonderful production of nature, from which I was to derive fame and renown, turned out to be a he goat with the loss of one of its horns!"

If in connexion with the view which has been given, imperfect as it is, of some of the traits of the Zoolus, we take into consideration certain circumstances of their geographical situation and condition, which have but an indirect bearing upon the former, we shall be prepared for forming some opinion on the prospect of success which a teacher of European arts and religion might safely entertain among such a people, and of course on the degree of success which probably may be ultimately attained by such labourers.

But there is another, and equally as great an obstacle, in the degraded lives of the white settlers who live in the immediate neighbourhood.

Being emphatically a grazing people, they must regard primarily the thrift of their flocks and herds, rather than personal comfort, social enjoyment, or an attachment to particular situations. Water and pasturage are requisites of the first degree, and these are matters not to be calculated upon in Eastern Africa. The whole face of the landscape may change from month to month. Streamlets, for instance, which are indispensable to the herdsman, are often lost, either by evaporation during severe droughts, or by absorption in a sandy soil. Such failure might trouble our graziers, but the Zoolu has only to remove, with his family and herds, to another station, where the elements are more propitious. There he can erect his hut and his fold in a few days.

Nor ought an opinion to be formed on the prospects of civilization in this quarter of the globe, or elsewhere, without some reference to the personal hardships which must be undergone by those who act as its almoners. These are likely to be, in any case of the kind, severe enough to try both the physical and mental powers of endurance and perseverance which most men possess, independently of the obstacles heretofore referred to; but in Eastern Africa they are aggravated by the peculiar character of the country as well as of the people. The latter are so ignorant, improvident, destitute, and filthy, that when the missionary is among them, whatever is done for his personal comfort, even the building of his hut, must be done with his own hands; and perhaps, by the time his shelter is fairly set up, his congregation will be migrating to another district, leaving him to shift for himself again. Then, the population is so scattered, and so much of the territory between the settlements a scarcely traversable desert, as to add still further to the difficulties of communication—not to make mention of the hazard of encountering belligerent tribes or marauding parties, or an abundance, such as scarcely any other region of the world produces, of highly dangerous reptiles and beasts of prey.

The inhuman practices connected with witchcraft, reign in all their primitive glory among the uninformed savages of this part of the world; which we earnestly hope may soon be abolished by the labours of the numerous missions that are now established among them.

Of a trial for witchcraft Mr. Isaacs gives the following sketch:—

"The prisoner sat quite unconcerned, taking prodigious quantities of snuff, and forcing a smile when called upon to state what he had to offer in his defence. His reply was short.—'I deny the whole.' But his manner and appearance betrayed his guilt. A great deal was afterwards elicited about the cat, which is too frivolous to detail. * *

"The senators having paid great attention to the testimony of the witnesses, retired to deliberate on their verdict, and on returning declared it to be their opinion that Mattantarny was guilty of having kept a cat, or imparker; and likewise of having used poisonous roots to intimidate

and affect the people. They then passed sentence of death, and that he should be forthwith executed. The people appointed to be his executioners were directed to take him from William's kraal, to pass Mount Pleasant to the flat, and there execute him in the customary manner. This was done in the presence of his two wives. The young one could not smother her grief, but the elder seemed indifferent to the scene, and evinced no emotions either of sorrow or apprehension. The senate began to question her, when she, without hesitation, requesting they would kill her, some were for complying with her wishes, others for having her put to the torture until she confessed. After a short debate they came to the determination that she should die. She was immediately taken away and executed.

We have, in this short review, briefly attempted to glance at the difficulties which must attend the missionary in his labours in this quarter of the globe; but we feel that the subject requires a more laboured investigation than we can presume to confer upon it, in the small space allotted us, under the form of a review of a book of travels to those regions.

ART. XI.—*A Tour round Ireland, through the Sea-coast Counties, in the Autumn of* 1835. By JOHN BARROW, Esq. London: Murray. 1836.

THE prospects of Ireland appear to be brightening, through the exertions of one of her sons, who, amid many dreary and disheartening years of toil, has untiringly laboured for her advancement, and now, we hope, is about to see the result of his unceasing application to her welfare, in the dawn of a better career for her people, and a more kindly regard to her interests, by the legislature as well as the public of England. We can hardly bring ourselves to think that the opposition of the House of Peers to those ameliorative measures, consisting principally of a remodelling of the corporations, and a proper and equitable adjustment of the tithe question, which have been brought forward by the present ministry, can be of any long continuance; but if they should, after all the warnings which have been given them, persist in a course so detrimental to the best interests of a vast portion of the empire, means will no doubt be found to effect those and other beneficial alterations, which their ill-judged opposition is attempting to obstruct. All they can hope to effect by this course, is merely a temporary delay, and they will purchase this at an expense of popularity which they can ill afford to part with at the present moment.

But we trust that the Peers will not again doggedly set themselves against every other improvement, with so much pertinacity as we have recently been grieved to see exhibited by them, in a manner which touches so intimately upon the peculiar and individual exercise of the privileges of the people, in the management of their

own local affairs, and in the assessment of those burdens which they are willing to bear, so long as they themselves are permitted to have a voice in their administration. Their recent votes have so interfered with a long established and much cherished principle of the British constitution, which is in fact more decidedly popular in its tendency than any other branch of it. We allude to municipal control and civic government; and it has become a question with a great majority, whether any possible interference with their Lordships' privileges, could be a greater violation of the constitution, than what has received the sanction of their lordships, and what they by their votes seem to offer as an example.

This being our opinion regarding the present state of the question between Ireland and the House of Lords, or more properly speaking, between the whole British people and the upper branch of the legislature, we are prepared to assert, that the delay that is now taking place in respect to the alteration of the municipal corporations in Ireland, is rather advantageous than otherwise to that country, as it will give time to prepare her people for the event, which cannot be stayed; and, in the meanwhile, it will serve to exhibit the enemies of Irish municipal government, as the general foes of freedom. We are sorry to find, in the volume before us, a party spirit prevailing through its pages; which, unhappily for the country spoken of, has always been the bane of its prosperity. It is not our intention to become the advocate of either faction, but simply to look to the result of each of their efforts for the welfare of their common country, and judge them accordingly. Keeping this in view, we observed, upon opening the very first page of the work before us, the evidence of that silly malignity with which the party styled Orangemen attempt to irritate the feelings of a great mass of their countrymen, by their ostentatious display of religious rancour, on what they call the annual commemoration of "The Glorious Memory."

"It was not long after our return to this city before Captain Skinner proved to me, from an event that had recently taken place, and in which, as a magistrate, he had a very unpleasant part to act, that Belfast was not altogether exempt from the lamentable effects produced by the demons of discord, which, in other parts of Ireland, are perpetually disturbing the public peace. It appears that some four or five thousand raw, uneducated Catholic labourers from the south had, within a few years, poured into the city, to supply the demand for labour, which the emigrations to America, and the flourishing state of its commerce and manufactures, called for; a call that was soon answered from that inexhaustible hive, which is also pouring, in a constant succession, its swarms into the commercial and manufacturing cities of Great Britain; a supply which, at the same time, produces a mixture of good and evil, a benefit and a nuisance.

"As it is very likely that you may have heard of the disturbances to which I allude, and which took place at Belfast on the 12th July, when

Captain Skinner was under the painful necessity of ordering the military, who had acted with the utmost forbearance, to fire upon the people, as the only means of suppressing a prolonged and dangerous riot, it may not be uninteresting to you to know something of the particulars of this affair.

"It occurred on the Sabbath day, which was the 12th of July, the anniversary of the 'Glorious Memory.' An arch had been erected by the Orange party on the previous evening, without the authority, as far as I can learn, of any of the Orange lodges. Of course the '*Romans*,' as they are familiarly called in Ireland by those of the opposite party, were not idle. A green arch was thrown across Sandy-row, which, in a severe conflict, had been torn down by the Orangemen, who had taken up their position in the vicinity of Christ Church. The usual ammunition, so plentifully supplied by Mr. M'Adam, was brought into play on the present occasion. Many of the military were severely injured, and Captain Skinner, shortly after reading the Riot Act, was knocked from his horse to the ground by a stone, which struck him on the side of his head, and was carried away senseless.

"In this present instance there is no doubt that the Orange party were greatly to blame. The Catholics were willing to take down their arch; indeed they actually did so, but it was with the understanding that their opponents should do the same. Every persuasion was made use of to induce the Orangemen to follow the good example set by the Catholics, but all to no purpose. The disturbances had commenced at an early hour, and night closing in, it became necessary to take effectual means to disperse the mob, which filled the streets.

"As generally happens on similar occasions, a poor woman lost her life under the fire of the military. An inquest was held on the body, which, being taken up as a party affair, lasted three or four days, and all the particulars of the affray were carefully inquired into. One of the most respectable witnesses stated his conviction, that Captain Skinner and the military acted with the greatest and most exemplary forbearance; and that to such a degree was it carried on the part of the Captain, that it had almost the appearance of timidity. The Jury returned a verdict, that 'Ann Moore came to her death, in consequence of a gun-shot wound inflicted by one of the military whilst in the execution of his duty, in quelling a dangerous riot, under the orders of the civil magistrate at Belfast, on the 12th of July.'

"Though riots of this kinds are not of unusual occurrence in the great towns of Ireland, and happen but too frequently in some of those of Great Britain; yet here, in Belfast, where every one is too much engaged in his own business, and where neither religion nor politics have interfered to disturb the harmony of society, it could not fail to create a great and uneasy sensation."—pp. 33—36.

It is pleasing to observe the great improvements that are now evidently making in many parts of Ireland; houses and cottages are arising in many places, of a very neat description, where before the people were satisfied with mud hovels; and we are also much gratified to know, that the moral wants of the people are rapidly

being supplied by the erection of schools, and the general dissemination of education among the rising generation; and we cannot forbear to mention, that the Roman Catholic clergy of Ireland evince a more laudable desire to sow the seeds of information around them, than the great dignitaries of the Established Church, with the vast means which are at their command;—a proof of which is singularly afforded by the total neglect of education generally, until it was taken in hand by the Roman Catholic clergy.

The author, in the course of his tour from Belfast to Bally Castle, visited the far-famed promontary of Fairhead, which is described by him in the following manner:—

"The desire to see this celebrated spot was irresistible: I therefore left the car at Ballyvoy, and walked to the point, among large enclosures that were walled in, and partly under cultivation with wheat, barley, oats, and potatoes, but chiefly in pasture for sheep and cattle. I may observe, that each parish has the land marked out, and enclosed with ditches or walls, generally consisting of several hundred acres, which are called *town lands*; not that there is any town near them, that word signifying in Ireland, not a collection of houses, but enclosed ground: *tuin* is the Dutch word for a garden; and I found the same word used in the same sense in Iceland; *toon*, a piece of enclosed ground near the house.

"As I jogged along and alone on foot, the reflection crossed my mind, that there are certain spots in the globe, some nearer home than others, that every person, according to his respective fancy, must have felt a desire to visit, and a hope that, at some time or another, that desire might be gratified; at least it is so with me. I saw this bold Headland the preceding year from the Flower of Yarrow yacht, when driven by a storm to take shelter under Rachlin Island; and there the thought came across me, that I should contrive some time or other, to have a nearer view of Fairhead;—indeed, I can trace this kind of feeling to a very early period of my life. Well do I remember when, as a boy, amusing myself with copying the engravings of the cathedral at Tronyem (Drontheim), and of the Kremlin at Moscow, I was wont to indulge in the hope of some day seeing both these places; that hope has already been realized—more than realized, for I have twice visited the most northern city of Europe.

"But Fairhead took possession of a corner of my mind at a later period; and it was with feelings of no ordinary satisfaction that I was now approaching the brink of this noble headland, which, according to the measurement of Professor Playfair and Mr. Jardin, rises to the height of six hundred and thirty one feet above the level of the sea; of which height the columnar or, more properly, the prismatic shafts, are not less than two hundred and seventy feet, without joint or articulation. Having procured a guide, my first object was to proceed to the highest summit, a small projecting part of the headland, where I took a nervous peep over the precipice while on my hands and knees.

"From this point the prospect is very extensive. The island of Rachlin, or, as it is usually called, Raghery, a short distance from the coast, lies stretched immediately under the eye; and the distant Mull of Cantyre, a fine bold headland, is seen to rise in the horizon. Here, too, the vast

expanse of the northern sea lies open to the right and to the left—an object to me at all times the most impressive, as affording one of the noblest views in nature. The view alone was a source of satisfaction; but to examine more nearly the wonderful formation of the promontory was a subject of the deepest interest.

"For this purpose I descended through an extraordinary cleft in the rock, which is termed the *Greyman's Path*, at the foot of which I was told would be obtained a full view of the huge prisms of basalt immediately overhead. In descending this gap, an opportunity is afforded of examining the formation of this gigantic prismatic structure. The irregular and jagged surfaces of the prisms, which protruded on either side of the narrow passage, seemed so exactly to fit and match each other, as if they had been torn asunder by some convulsion. This Greyman's Path is so called, as my guide informed me, from the circumstance of an old hermit having for many years lived in a small cave at the foot of the headland, who, either for pleasure or penance, was daily in the habit of ascending this path.

"The descent was rugged and precipitous, and required some caution, on account of the numerous loose stones that roll from under the feet; but rough as it was, my guide prevented me from complaining, by assuring me that he had conducted many ladies down the path, and that they acquitted themselves quite as well as the gentlemen. Of this I doubt not, for I recollect hearing you say that you once took a lady (Lady Ann Barnard) up the gap in the mural precipice of the Table Mountain, which, I believe, is between three and four thousand feet high, she being the first female that had ever ascended that mountain; after which the Greyman's Path deserves not to be mentioned.

"I cannot say that the view of the perpendicular precipice, as seen from below, fully answered the expectation I had formed of it. Perhaps this is generally the case when the imagination has been strongly excited by exaggerated accounts of previous visiters. Be that as it may, I freely confess I was disappointed. I could not bring myself to think that 'the columnar range of Fairhead is by far the most magnificent basaltic façade yet discovered;' but I am most ready to admit that Fairhead, or, as it is usually called, Benmore, is a promontory that can never fail to arrest the attention and admiration of the spectator, though it can scarcely lay claim to the character of sublimity. It presents a bold and singularly marked face of rock of two hundred and seventy feet in height, supported, as it were, by a rugged buttress or sloping glacis of three hundred and thirty-one feet; but this very division into two unequal and dissimilar parts, a pyramidical façade rising out of a sloping mass of huge fragments, renders the unity defective, and ceases to impress on the mind a feeling of the sublime, which the vastness of an uninterrupted precipice could not fail to inspire. The façade, though not strictly columnar, consists of a succession of basaltic prisms, so clustered together as to give the appearance of that combination of columns which one often meets with in Gothic cathedrals. With these are intermixed large tabular masses, heaped on each other, and rising from the same sloping base to the summit. It would appear, however, from some of the enormous prismatic fragments that had been broken off, and fallen down from the rocky pre-

cipice, and which constitute a considerable part of the base sloping down to the sea, that there is a tendency in them to articulation, the fragments being generally broken into lengths, and the fractures conchoidal. Among them, too, are found pieces that have taken the forms of polygons."—pp. 63—67.

In speaking of Coleraine and Derry, Mr. Barrow alludes to the grants of land in that part of Ireland, which were made by James the First to the Irish Society, and the twelve great companies of the city of London; and declares that their management of this property exhibited the very worst species of absenteeism that could be imagined. There is a slight sketch of Coleraine and Derry, which we shall transfer to our pages, for the information of those who may be unacquainted with the character of these strongholds of party in the north of Ireland.

"The town of Coleraine is divided into two parts by the River Bann, the chief portion being on the right bank, and a wooden bridge across the river connecting it with the opposite part, or suburbs, which are not considerable. This small town, once the capital of Derry, still wears marks of its antiquity in the buildings, many of which are in the Elizabethan style of architecture; others have recently, as it would appear, been pulled down and modernized; and a few, though but a few, are new. The best and most tasteful building about Coleraine is a new Catholic Chapel. There is one tolerably good street, leading directly into the square, or, as it is here called, the Diamond, in the centre of which is the Town Hall. The same street continues beyond it down to the bridge.

"There is a new and an old church at Coleraine, and several chapels of different persuasions, from the Presbyterians downwards; a free-school erected by the London Irish Society, and others supported by private contributions. There is a reading-room, and two or three booksellers' shops. The population, I was told, was betwen 5000 and 6000 souls.

"Coleraine, has long been celebrated for its fabrics of all kinds of linen; but I neither saw nor heard of any large manufactures, and I should think that the establishment of those at Belfast has superseded the necessity of them at Coleraine. It is, however, a good market for all that is manufactured in the surrounding country, to a considerable distance from it, by hand-looms. In the immediate neighbourhood I observed only two bleach-greens. The superior quality of the fabric is said to have induced the manufacturers and agents of other places to mark their pieces as *Coleraines*. The port is a very indifferent one for trade; the rapid course of the Bann, and the swell setting in from the sea, have caused a dangerous bar at the mouth of the river. I saw but one vessel, a small cutter, moored to the bridge. The chief trade, I understand, is with Liverpool, which supplies them with colonial produce, barilla, flax-seed, coals, and other articles, in return for linen, salmon, both fresh and salt, salt butter, eggs, and grain.

"I passed the night at Coleraine, in a tolerably good inn, at a corner of the square, and on the following morning started for Londonderry in one of the *public* cars—not Binconi's, of whom you have no doubt heard, whose celebrated vehicles are chiefly confined to the south—but one of

those self-same *outside* cars, drawn by a single horse, that carried me to Belfast, and in which I have hitherto travelled since parting with my friends at Cushendall, the same being adapted for the conveyance of four passengers. Now, as this was to me a new mode of travelling in public, though not a new conveyance, I determined to try it, particularly as the distance was not very great, and we had the whole day before us. The fare was very low, and the conveyance bad in the same proportion. At first starting there was but one other passenger, and we got on tolerably well, but before long we took up two in addition. We had now not proceeded many paces, when snap went the spring, and down went the car, the seat resting on the wheel, and throwing off the passengers on that side, leaving myself and another perched up, on the opposite side, with our heels dangling in the air. It happened, unluckily, to give way just as we were passing a parcel of boys on the road, and we were of course fair subjects for their amusement and ridicule. My companion whispered to me that as Pat is seldom at a loss on a pinch, we should somehow or other soon get right again; and, sure enough, our driver procured, I know not how, a log of wood, and fastening it under the broken spring, raised the car from off the wheel, so as to enable us to proceed. The little boys *hurraed* us along, and in a few minutes, greatly to their delight, bump went the car again, owing to the slipping of the wood. Again it was replaced, and again we jogged on slowly, until the harness gave way, and a third time we came to a full stop. Add to all this, the horse took it into his head to make several occasional halts, and all the swearing, and whipping, and coaxing, could hardly prevail on the animal to move. Indeed, several times I thought we should never reach Derry this day.

"From hence the greater part of the land, as we approached Derry, belongs to the different London companies; while the London Society has all within the walls and for three miles round them, which are called the Liberties. We passed a large portion of this property, called Green's Hall, and I was much struck with the handsome buildings—good houses, schools, churches, all substantially built with brick, and so easily distinguished from the common run of houses, as the Ordnance buildings are in England. After a beautiful drive close to the shores of Lough Foyle, a turn in the road on the left, brought us in sight of Londonderry.

"The situation of this city is beautiful. In descending towards the town, the first object that catches the eye is the tall and elegant spire of the Cathedral, which stands upon the very summit of the hill, on which the town is built. Advancing nearer, the whole extent of the town, sloping down to the river Foyle, which sweeps round it, opens to the view, presenting a curious and picturesque appearance, such as is not usually met with in England. It is another Edinburgh on a small scale. The streets are so very steep that I should suppose them not accessible by a carriage; very irregular, with the exception of four main streets, which open into the Diamond, or square, in the centre of which is the Corporation Hall. Each of these streets is terminated by an arched gateway through the old city wall. There are some good shops in Derry. One in particular, kept by a fashionable milliner, with its large plate-glass windows, would not disgrace our Regent Street. There are, also, several

booksellers' shops and two reading-rooms. Altogether Derry is a clean and a pretty town. A beautiful broad walk is carried round the ramparts, which is the public promenade, and from it is an extensive and splendid view both of the Lough and the River Foyle. The suburbs are rather extensive, especially on the south-west side, where a continuation of Bishop's-street is carried beyond the wall to the distance of nearly a mile, passing a piece of ground prettily laid out, called the Bishop's Garden.

"The public buildings are all of the best order. Those within the walls are the Cathedral, or St. Columb's Church, the Bishop's Palace, the Chapel of Ease and Diocesan School, the Linen Hall, and the Exchange. Without the walls are numerous chapels of all denominations of Christians—one Roman Catholic and three Methodist chapels, four seceding meeting-houses, and two schools. The Infirmary, the Lunatic Asylum, the Jail, and a Free-school with its grounds, the latter built and kept up at the expense of the London Society, who, as I have said, have extensive property in and about Derry. The Lunatic Asylum stands in the midst of eighty-nine acres, and will contain one hundred and fifty patients. It is appropriated for the reception of the unfortunates whose name it bears of the three counties of Derry, Tyrone, and Donegal. About this time, there were seventy-two male and seventy-five female patients. The place is kept exceedingly clean, and appears to be well conducted; kind treatment is alone adopted. Great use is made of baths, which are said to have proved of benefit in restoring patients, and also of affording facilities in restraining them. The medical men object to their reading religious books, or receiving religious instruction.

"The Cathedral is a handsome structure, without decoration, and fitted up just as a parish church should be. The lower part of the steeple is perhaps rather too large for the body of the building; but, on the whole, this edifice appears to be suitable to its situation. The spire is one hundred and seventy-eight feet from the ground, of which the tower is ninety feet. The Court-house is a regular piece of architecture. The façade is enriched with a portico of the Ionic order, said to be after that of the Temple of Erechtheus at Athens."—pp. 91—98.

Alluding to the increasing prosperity of the city of Cork, our tourist states, that you cannot walk through its streets without perceiving manifest indications of its progress towards a station which will soon rank it as second to few, in point of wealth, of the towns or cities of England.

"I took up my quarters at the 'Imperial'—the grand hotel of Cork, and perhaps the Clarendon of all Ireland—in which are numerous suites of elegant apartments, a noble ball-room, and a large saloon or reading-room. To be alone in this great city, amidst a crowd, without an acquaintance, was but a gloomy thought; and as I had a letter of introduction to Mr. Sainthill, with whose brother, a captain in the navy, I was already acquainted, I called to deliver it, and had the good fortune to find him at home. Mr. Sainthill informed me that Mr. Andrew Spearing, the mayor of Cork, was to give a grand dinner that evening at the Mansion-house, to the officers of his Majesty's 90th light infantry, who were on the eve of embarking for Ceylon, and said he would guarantee me a

hearty welcome from his worship, if I would go with him. There was no resisting such an invitation, affording so good an opportunity of seeing something of how they manage matters of this kind at the Mansion-house of Cork. I therefore trudged back to the Imperial to dress for dinner. The Sainthills called for me, and we rattled through the streets in a jingle to the door of the Mansion-house. On entering the room where the company was assembled, I was duly presented to Mr. Mayor, and most cordially welcomed. The room was full of red coats, with a few green, stragglers from the rifles, and a fair proportion of 'blacks and blues.' On dinner being announced, we proceeded into a long, narrow apartment, well calculated for a public dining-room, at one end of which was a statue of the great and good King William. The dinner was good and well served, and I think not at all inferior to some of those *snug little* parties of forty or fifty which you and I have sometimes enjoyed at the London Mansion-house. The toasts were most loyal and conservative. Sir Robert Peel's health was received with thundering applause, and followed by the appropriate air of the 'Fine old English Gentleman, all of the olden time.'

"You may suppose how kindly attentive his worship was to me, when I tell you that, on proposing the 'wooden walls of old England,' he was pleased to couple with it my name (or rather yours), which compelled me to rise (with no small embarrassment, you may be assured), and return, as the reporter would say, 'a neat and appropriate speech.' It was a jovial evening, and long after midnight before I could make my escape.

"The canals which intersected Cork have nearly disappeared by being arched over, having thus all the advantages of drains, without the inconvenience and probably unwholesomeness of open stagnant water. In consequence of this change, great improvements were made in the buildings, both public and private. In these, however, there is less uniformity than perhaps in any other city. Scarcely any two contiguous houses are of the same height, or size, or plan; some are of brown and some are of grey stone; some of red brick, and others covered with weather slates, blue or purple; some washed white, and others yellow. Mr. Croker quotes a humourous little satire he once met with, in which Cork is thus described:—

> ——— 'Here you may see
> New houses proudly eminent o'er old,
> Confusedly interspersed: the old are clad
> In sober slate—the new are gay with brick,
> Like new red buttons on an old blue coat.'

"With all this, Cork is a splendid city, and well deserving to be considered as the second in the kingdom, and its noble harbour the first. The principal streets are broad, the houses good, and the shops abundant and well stocked. The quays are solid and extensive, and frequented by a multitude of shipping. The public buildings are not numerous, nor very ornamental, but a new Roman Catholic chapel, building by penny subscriptions, on a very ill-chosen site, was just finishing, in a style of handsome Gothic; and a new Court-house recently completed, the latter a remarkably elegant building, reflecting great credit upon Mr. Pain, the architect. In the outskirts of the city is a handsome and substantial

county jail, to which I paid a visit. It is kept in the most cleanly and neat order; not a speck of dirt to be seen anywhere, and the walls beautifully white throughout, owing to the constant application of the brush. The internal arrangements are admirable. They are mostly after the plan, and are executed under the superintendence, of Captain Hoare, of the navy, who has devoted much time and attention in bringing the establishment to its present state of perfection. Great care is bestowed in promoting the health and comfort of the prisoners. Three are allowed to sleep in one cell, with a good-sized window to admit light and air. They are all provided with mattresses and comfortable blankets, and sleep on wooden bedsteads; but those in the House of Correction, which is within the walls of the jail, swing in hammocks. I have scarcely ever seen the rooms of a barrack so clean and comfortable as those of this jail. At the first view I was almost inclined to think that the prisoners were too comfortable; but on looking round at the high walls, and the massive iron doors, I could not withhold a sincere wish, that every possible comfort which prudence would admit might be extended to all thus circumstanced. The allowance of provisions to one and all of the prisoners is a pound of bread and a pint of milk at breakfast, and the same at dinner; and on Christmas day two pounds of beef are allowed to each. There were a great number of females in the jail, who were all looking well and cheerful; and, judging from their appearance, I should say that a bread and milk diet agreed well with them. All are kept in constant employment; some were mending clothes, some washing; and I was rather amused with the plan which is here adopted, of rubbing the clothes over a number of rollers placed close together in regular succession in a wooden frame: certainly a preferable mode to that in general use in Ireland, of beating them on a stone with a flat piece of wood.

"The tread-mill was hard at work, and there were numerous hands, and legs too, employed upon it. They are kept at it, by turns, eight hours out of the twelve, and it seemed to be fatiguing work. Within the jail is a small chapel, and in the aisle is a seat, inclosed with lofty iron rails, where criminals, sentenced to suffer death, are placed to hear the last words of consolation which can be offered to them before they are hurried into eternity.

"Opposite to the county jail, on the side of a hill, stands the city jail, a handsome building, also said to be kept in high order, but I did not visit it.

"On the right bank of the river below Cork is a little village called Blackrock, which may in fact be called a continuation of the city. As I happened to pass a Sunday at Cork, I walked to this place to attend divine service, wishing afterwards to see Crofton Croker's mother, who has long resided here, but she was unfortunately ill. The little church of Blackrock boasts of a very beautiful tapering spire, which forms a pleasing object from various points of view. Blackrock Castle is built on a projecting mass of rock, completely commanding this part of the river, as vessels are obliged to pass close under its walls, in order to keep within the channel. This was the ancient court in which the Admiralty exercised jurisdiction. The present building is of recent date, having been erected by Mr. Pain on the foundations of the old castle. It is a structure of imposing appearance, and, in my opinion, a clever piece of architecture. The tower of the castle

is used as a lighthouse, and from the top of it is an excellent view, both up and down the river."—pp. 320—327.

The state of Ireland has now, we believe, become familiar to most people; and the anarchy and misrule which has so long been her portion, is, we hope, fast fading away before the more enlightened policy of her present rulers, and the more just conceptions of her inhabitants, who have perhaps an excuse for the turbulence which has for so many generations characterised them, in the system of government which has prevailed there, until recently, ever since it became a portion of the British Empire. The present state of public sentiment seems to point to Ireland as a theme for the orator to descant upon; and while dwelling on her wrongs, he appears at this moment to be touching a chord of sympathy, which will find a response throughout the entire country. Such being the case, we think the opposition of a small majority of the House of Lords to certain measures for her improvement, very unwise on their part, even taking it as a question of popularity between themselves and the English people; much less, when we consider that their foolish attempt to stay the progress of these measures, may have results which we, as the best friends of their Lordships' House, cannot anticipate without fearful forebodings.

NOTICES.

ART. XII.—*Laocoon; or, the Limits of Poetry and Painting. Translated from the German of G. E. Lessing.* By WILLIAM ROSS. London: Ridgway and Sons. 1836.

IN this learned, ingenious, and philosophic treatise, Lessing has adopted the Laocoon for the name of his title-page; because it forms, as it were, the starting point of his reasoning, to which he also repeatedly recurs for the sake of illustration. The same story having furnished a subject for a sculptor, who executed the masterpiece in question, and for the muse of Virgil, but which the two have handled differently, becomes a suitable ground for facilitating the author's reasoning and exhibiting his views on the respective principles and spheres of poetry and painting, meaning by the term painting, the arts of design in all their departments, and which deal with means consisting in images, whereas poetry makes use of descriptions. We believe that this work is justly considered to have been Lessing's *coup d'essai*; and certainly, as translated by Mr. Ross, it is one of the most graceful and elegant pieces we ever perused. Its canons of criticism too, we cannot but feel, are the result of the profoundest reflection and most refined taste, being admirably calculated to enlighten the critic, and to facilitate the studies of the artist. We have felt, however, in going through the work, the force of a remark made use of by the author himself, that "to attempt to philosophize on art from mere general ideas, can only lead to the adoption of fancies of our

own, which, sooner or later, may be found, to our confusion, contradicted by the authority of works of art;" and we might add, contradicted by the most unsophisticated, yet finest sentiments of our nature.

We quote one paragraph as a specimen of the author's style and ingenuity, and of the flowing gracefulness of the translation. Lessing has been laying it down as a principle, that beauty was the supreme law of the arts of design, among the ancients, and that therefore in the matter of expression, since there are degress of passion which throw the countenance into frightful contortions, the masters of old employed a modified style, so as not to be incompatible with a certain proportion of beauty. Thus, anger was softened into severity. "In like manner lamentation was tempered into grief; and in a case which would not admit of this softening, and where yet the expression of anguish would have been both derogatory to dignity and destructive of beauty, what course did the artist pursue? In his picture of the sacrifice of Iphigenia, after apportioning to each of the by-standers a suitable share in the scale of grief, Timanthes threw a veil over the countenance of the father, which otherwise must have exhibited that emotion in its uttermost extent. The story of this picture is well known, and many fine things have been said of it. One writer supposes that the artist had so exhausted his talents in delineating the various shades of grief in other parts of his picture, that he despaired of being able to give a still stronger expression of anguish to the countenance of the father. Another takes the incident to amount to a confession on the part of Timanthes, that to pourtray a father's agony under such distressing circumstances, is beyond the reach of art. For my own part, I can perceive, in the artifice alluded to, neither the inability of the artist, nor the insufficiency of art. It is plain, that the more violent the degree of any mental emotion, the stronger and more decided must be the lineaments which express it in the countenance, and consequently, the easier will be the task of imitation. But Timanthes was acquainted with the boundary-line within which the graces have encircled his art. He knew that the affliction which would become Agamemnon as a father, expresses itself in distortions, which are always disagreeable to the sight. As far as beauty and dignity might be combined with expression, to that extent he did not scruple to carry it. The hideousness of anguish he would fain have modified, if not altogether omitted; but since his subject admitted of neither of these expedients, what else remained for him to do but to conceal it? What he dared not exhibit, he left to the imagination to supply. In short, the stratagem of the veil was a sacrifice made by the artist to beauty."

Now, this looks to us as another of the very fine spun things that have been said of the picture in question, and the pressing into the service of a theory, a principle which the artist, perhaps, never dreamt of. We like the opinion better that is expressed by the translator, in a note on the subject, where he says, "two very good reasons may be given for the action of Agamemnon; the first, that it is perfectly natural, and the second, that it is admirably effective. Either of these reasons is sufficient to justify Timanthes."

ART. XIII.—*Switzerland.* By WILLIAM BEATTIE, M. D. *Illustrated*, by W. H. BARTLETT, Esq. Part XXIII. London: G. Virtue. 1836.

THIS splendidly illustrated Guide through the Swiss and Italian Cantons is now drawing near to a completion. It is unnecessary, however, to say much more of a work which is as popular as it is beautiful, and which has already established a name for the artists employed on it—the author of its literary portion, its publisher, and proprietors—that cannot fail of commanding the patronage of the public in behalf of any similar undertaking with which they may connect themselves; as their illustrated history of Scotland already proves, and as that of the Valdenses, or Protestant Valleys of Piedmont and Dauphiny, now about to appear, will, no doubt, equally support. Regarding this new undertaking, we cannot do better, in recommendation of the field which it is to occupy, than quote a few sentences from the prospectus which accompanies the present part of Switzerland. "With respect to the scenery of these valleys, it is confidently hoped that the drawings, made expressly for the work, will more than confirm the reader's anticipations. They range in their subjects between the wild sublimity of the Alps, and the grace and beauty of Italian landscape; between the winter of Fressinière and Dormeilleuse, and the summer valleys of Lucerne and the Po." "But, were Nature even less auspicious to the painter—were the scenery less sublime or beautiful than it is—the very actions of which for so many centuries it has been the theatre, would stamp its bleakest rock with an interest far superior to all that mere beauty of landscape could inspire." "Here the coincidence between natnral scenes and historical records is peculiarly striking—so much so, that it would be difficult to fix on any single point of Valdensian landscape, which, in the almost incredible series of *thirty years' wars*, has not played its part in that fearful drama—as the vantage ground of religious freedom." Indeed, we should be glad to have such delightful guides as Mr. Bartlett's delicate but masterly pencil, and Dr. Beattie's poetic pen, to any region; but where the materials are so numerous and rich as those with which the valleys of Piedmont and Dauphiny abound, we are sure that they will produce a work in every respect a worthy companion to their Switzerland.

ART. XIV.—*The Popular Encyclopedia; being a General Dictionary of Arts, Sciences, Literature, &c.* Part VII. Glasgow: Blackie and Son. 1836.

THIS is a reprint, with corrections and additions, from the American edition of what the *Edinburgh Review* has termed, "The World-renowned Conversations Lexicon." It is a work which confers great honour upon the bibliopoles of Glasgow. Indeed, we have observed that the additions and corrections, in so far merely as Scotland is concerned, deserve the patronage of that country in an eminent degree. There is generally to be found in topographical works, for example, a most culpable system of copying or abridging, and that carelessly too, the mistakes, and leaving unsupplied the deficiencies of the old Gazetteers and Encyclopædias from which the pretended new articles are taken. We have tried the present

work on this score, respecting certain localities with which we are well acquainted, and find that in these it is remarkably correct and carefully conducted. From this fact we fairly argue, that all the additions which have been made to the "Conversations Lexicon," are not unworthy of the companionship which they have sought.

The present volume goes from Hunter to Ledyard inclusive; to which is prefixed a lengthened Dissertation on the Rise and Progress of the Fine Arts, by Allan Cunningham. This is a department with which the author is very familiar; and he has in the treatise before us, acquitted himself as was to be expected from such a quarter. In going over the volume, we have been disappointed at not meeting with the name of Latreille, who, no inappropriately, can be spoken of in connexion with that of Cuvier.

ART. XV.—*Observations on Lord John Russell's Bill for Registering Births, Deaths, and Marriages in England, with an Outline for Registering the same in Great Britain and Ireland.* By JAMES YATES, M.A. London: Hunter. 1836.

THE provision for recording and ascertaining the births, marriages, and deaths of British subjects has almost universally been admitted to be exceedingly defective; and hence the avidity, our author thinks, on the part of the public, to seize the plans hitherto brought forward to remedy the evil, however imperfect these plans may be. He even looks upon the scheme proposed by the present administration as falling very far short of the proper and entire end which such a measure should contemplate, viz. "the provision of an easy, certain, and uniform method by which it may at any time and in any place be proved, when, where, and of whom any British subject was born; when and to whom any was married; and, lastly, when and where any British subject died." He views the matter not as the redress of a particular grievance, such as that under which dissenters at present lay, but as a great question in legislation, which should have a certain and universal application, extending not to England alone, but to the whole of the British empire, and supplying everywhere the means of tracing genealogies and family connexions.

In the discussions that have taken place upon this important subject, it has been taken for granted that instead of establishing new machinery for the registration of births, deaths, and marriages, it is necessary to attach the system to some of the existing institutions of the country. Mr. William Brougham proposed to combine his measure with the apparatus for collecting the assessed taxes, and Lord John Russell names that for the administration of the Poor Laws. But the machinery suggested by Mr. Yates is that which the post-office establishment throughout the empire furnishes. It has appeared to us, from the hasty consideration which we have been enabled to bestow upon this scheme, that it is simple, comprehensive, and efficient, though embracing a much wider sphere than England; and that even as respects England itself, it holds out superior advantages to those within the grasp of the previous proposals. The pamphlet before us, with its details, is certainly entitled to the careful consideration of the government and the members of the legislature; nor can we doubt of its receiving from them the attention due to its merits.

ART. XVI. — *Memorials of Oxford. Historical and Descriptive Accounts of the Colleges, Halls, Churches, and other Public Buildings.* No. XLI. London: Tilt. 1836.

THIS work is so well known that it is unnecessary for us now to say more than that it continues to maintain its former character in every particular. The present number contains views of Pembroke College—the plates by J. Le Keux, from drawings by F. Mackenzie; and clearer, softer, yet more faithful representations of architectural subjects we have never beheld. The editor, the Rev. James Ingram, D.D., President of Trinity College, deserves much credit for his descriptions, for their concise but perspicuous beauties. When complete, these Memorials will have few rivals in respect of chaste elegance, and historical accuracy.

ART. XVII.—*Illustrations of the Botany and other Branches of the Natural History of the Himalayan Mountains, and of the Flora of Cashmere.* Part IX. By J. F. ROYLE, Esq. London: Wm. H. Alden and Co. 1836.

THIS magnificent work, we believe is already well known to almost every botanist in this country, and many more, wherever science is courted. If there be any who are ignorant of the riches of description and illustration which it contains, we can assure them, that a treasure is in reserve, which is most covetable. Mr. Royle's deep and extensive research is not more apparent than the fertility of his suggestions, and the practical direction of his knowledge. Altogether, this work leaves a grand impression upon the mind, of the command which natural science enjoys, and of the magnitude of the dominions over which one branch of her rule bears sway.

ART. XVIII.—*A Dissertation on Philosophy and Theology, Politics, and Religion, Private Opinion and Ecclesiastical Communion.* By D. CHAPMAN. London: Hamilton and Co. 1836.

ONE would not expect, from such a title to a book, that its contents should be remarkable for precision of language or closeness of argument. And in the present instance, such a presumption would not be found far wide of the truth. Mr. Chapman is a minister of the gospel, and, we doubt not, an excellent man, pious and orthodox; but he must forgive us for saying that he is not fitted for the task he has here undertaken, if his purpose be to throw new light on abstruse subjects, or increase the power and the pointedness of that which has been shed by others before him. Vapid declamation, strenuous averments, and tiresome strings of noisy interrogatories, in which not a single striking thought is to be discovered, are the prominent features of this Dissertation. We do not wonder that he should be ready to give to the world five or six volumes more of the same sort of matter, as he tells us, "if the public required." A volume per month, for any length of years, might be produced such as the present one, by any man who had a mouthful of words and a ready running pen. For example, eleven pages are devoted to the definition of the terms philosophy and theology. The harangue commences thus—"What is

philosophy, what is that celebrated science which has been so extravagantly eulogized by some, so malignantly anathematized by others—extolled by its advocates as divine, degraded, detested by its opponents, as scarcely entitled to claim any other origin and epithet than infernal?" Mr. Chapman has not told us where he has heard all this, but thus he runs on, page after page, without communicating one useful idea; and of definition, he has not a single word more than the following most *original* expressions—philosophy is "the science of ethics and physics; the former deduced by enlightened reason, the latter by correct observation and real experiment." Theology, on the other hand is, "that system of faith, obedience, and devotion, which the Scriptures of the Old and New Testaments inculcate, and which exhibits all the attributes and resources of Deity in a state of most wonderful and glorious, mediatorially compassionate, and morally regenerative adaptation to all the circumstances and existence of man, of fallen and depraved, guilty and condemned, penitent and believing, obedient and devoted man." Let Mr. Chapman betake himself to some other calling than that of book-making, if he wishes to be serviceable to the community, in his day and generation.

Art. XIX.—*The Magazine of Health.* Conducted by a Practising Physician. No. IV. May. London: Tilt. 1836.

We begin to like this periodical better than at first; perhaps, because we have a fuller conception of its scope, plan, and the materials which the conductor of it has within his command. But we also think that there is an improvement in the manner with which these materials are put together. In the present number, it is gratifying to see, besides the usual subjects handled in former portions of the work, a department afforded to extracts from the older authors on the Elements of Health, Maynwaring's "Tutela Sanitatis" being the first that is taken up. In every branch of literature and science, it is no doubt true that a great deal of trash, as well as that which is rendered obsolete by the advances since made, will be found in the older writers. But there is also golden grain among the chaff, which will repay winnowing. This is to be done in the Magazine of Health, to a certain extent, and will, we venture to say, be not the least entertaining and useful section of it.

Art. XX.—*The Rationale of Religious Enquiry; or the Question stated of Reason, the Bible, and the Church; in Six Lectures.* By James Martineau. London: Whittaker. 1836.

The author thinks, that in English theological literature there is a great deficiency in such works as should bring philosophy and religion into cordial agreement. In this respect he is of opinion that we are behind the Germans; nor need we wonder at this opinion, seeing that he is an admirer of the system of theology which passes under the name of German rationalism. We are not going, however, into the thorny questions which he discusses, although we need not hesitate to affirm that he deals pretty largely in statements and assertions which must startle every one who believes that the Bible is an inspired book. We have, for example,

such sentences as these, when speaking of the New Testament:—"Let me say, that, (excluding the Book of Revelations, which I do not pretend to understand) from the beginning to the end, I can find no claim put forth to inspired composition or sentiment for any one of its writings." When characterizing the writings of the Evangelists and Apostles he says, "they have inconclusive appeals to the Old Testament; they have partial misconceptions of fact; they have evident misrepresentations of miracle; they have strong traces of the peculiarities of the minds from which they spring—the confused, yet technical order of Mathew—the exaggerations of Mark—the distinctness of Luke—the tenderness and Orientalism of John—the impetuosity of Paul, with thought at the bottom, and confusion and genius on the surface," &c. Yet the author professes faith in Christ, and endeavours to prove that his method of interpreting Scripture, and bringing philosophy and religion into friendly union, is necessary to a firm and enlightened view of Christianity. For ourselves, we confess that his reasoning is inconclusive, and if carried to its legitimate consequences, would be much more injurious to the cause he professes to prop, than favourable. We think also, that he is as crude and opinionative as he is erroneous; and that he has done anything but settle the enquiry, "What is Christianity?" the logical preliminaries to which settlement he sets out with the design of unfolding.

ART. XXI.—*Ion; a Tragedy in Five Acts.* By THOMAS N. TALFOURD. London: Moxon. 1836.

AN age of refinement, when mankind are softened and smoothed down to a general uniformity of sentiment, manners, and action, is not likely to be one favourable to the cherishing of dramatic talent; nor can Serjeant Talfourd's "Ion" be quoted as an exception to the presumed rule. Perhaps the utmost that can be said in its praise is, that it abounds with sweet and tender poetry, expressed most gracefully. But the plot is not cunningly or arrestingly devised; the characters are not strongly contrasted; nor does the dialogue strike the reader with those rapid turns and flashes of passion which instantly set the heart on fire, and unexpectedly arouse admiration and wonder. The following is a fair specimen of the mind and style that pervades the tragedy. Ion, with an unsurpassed share of charity and humanity, endangers his life by frequently ministering comforts to the multitudes who are hourly dying of the pestilence in the city of Argos, and Clemanthe, his beloved, tenderly expresses her fear lest he may fall a victim to his benevolent, but fruitless efforts, saying—

"And thou, forsaking all within thy home,
Wilt risk thy life with strangers, in whose aid
Even thou canst do but little?

ION.

It is little:
But in these sharp extremities of fortune,
The blessings which the weak and poor can scatter,
Have their own season. 'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drain'd by fever'd lips,

May give a shock of pleasure to the frame,
More exquisite than when nectarean juice
Renews the life of joy in happiest hours.
It is a little thing to speak a phrase
Of common comfort which by daily use
Has almost lost its sense; yet on the ear
Of him who thought to die unmourn'd 'twill fall
Like choicest music; fill the glazing eye
With gentle tears; relax the knotted hand
To know the bonds of fellowship again;
And shed on the departing soul a sense
More precious than the benison of friends
About the honour'd death-bed of the rich,
To him who else were lonely, that another
Of the great family is near and feels.

CLEMANTHE.

O thou canst never bear these mournful offices!
So blithe, so merry once! Will not the sight
Of frenzied agonies unfix thy reason,
Or the dumb woe congeal thee?

ION.

No, Clemanthe;
They are the patient sorrows that touch nearest!
If thou hadst seen the warrior when he writhed
In the last grapple of his sinewy frame
With conquering anguish, strive to cast a smile
(And not in vain) upon his fragile wife,
Waning beside him,— and, his limbs composed,
The widow of the moment fix her gaze
Of longing, speechless love, upon the babe,
The only living thing which yet was hers,
Spreading its arms for its own resting-place,
Yet with attenuated hand wave off
The unstricken child, and so embraceless die,
Stifling the mighty hunger of the heart,
Thou couldst endure the sight of selfish grief
In sullenness or frenzy."

Now, this is fine and touching. We cannot, however, say of the drama, that it is anywhere less laboured or more powerful.

ART. XXII.—*Syria, the Holy Land, Asia Minor, &c. Illustrated in a Series of Views Drawn from Nature.* By W. H. BARTLETT, WILLIAM PURSER, &c. *With Descriptions of the Plates.* By JOHN CARNE, Esq., Author of "Letters from the East," &c. Part I. London: Fisher, Son and Co. 1836.

THIS is one of the most charming things we ever beheld, belonging to the same class of publications—a class that has of late years included an unprecedented number of beautiful and enticing works. It contains five plates, viz. "Hadgi or Mecca Pilgrims encamped near Antioch, on the Banks of the Orontes; Damascus from above Salahyeh; Fall of the River Cydnus, near Tarsus; Ruins of Balbec; and a Turkish Divan,

Damascus." Surely Mr. Bartlett never was more felicitous than in the drawings from which the present plates have all been taken. With Mr. Carne's glowing enthusiastic descriptions, these views carry the imagination most forcibly to lands which inspiration has consecrated—where the most imposing images of the days of old are presented, and where the noblest monuments of early civilization are profusely strewn, though in ruins.

At all times, the countries about to be illustrated in this work, have possessed a surpassing interest to Christian travellers and readers. But from the facilities of conveyance to them, already existing, and others under experiment or in contemplation, a new consideration has arisen that must confer on such a publication an additional value. Who can tell what steam-navigation and rail-roads are about to accomplish in behalf of lands that are desolate or benighted, or peopled by tribes sunk in apathy and barbarism; but which, if brought within the influence of European intelligence and enterprize, may soon afford the most gratifying spectacle this world has in store—that of regeneration—the regeneration, physical, moral, and religious, of Palestine and the neighbouring regions, with which the history of the salvation of mankind is so indissolubly associated? We look upon this work, therefore, as one eminently happy as regards design and speculation, as well as execution, in so far as the first part goes; nor, from the pledges given by the publishers, can we for a moment suppose that the succeeding portions will in any particular fall short even of such a fine specimen. The only wonder with us is, how, for two shillings, each part can be brought out in the lovely and perfect style of the present one. It would appear, however, that the proprietors entertain sanguine hopes of the work becoming popular, both in America and France; and we are confident that their hopes are not misplaced. The only marvel is, that countries so rich in the most splendid scenes of nature's monuments of art, historical associations, and promise as to the future, should not long ago have been ransacked for similar purposes as those entertained by the parties interested in these Illustrations and Descriptions.

ART. XXIII.—*Opinions of the European Press on the Eastern Question. Translated and Extracted from Turkish, German, French, and English Papers and Reviews.* Edited by DAVID ROSS, of Bladenburg, Esq. London: Ridgway. 1836.

THESE translations and extracts consist of some of the best essays and papers that have been written since the commencement of the year 1833, on the designs of Russia, the condition and prospects of Turkey, and the power, as well as duties, belonging to certain of the great European kingdoms—England especially—to check the encroachments of the northern autocrat. The editor, from his preface and notes, seems to have been a resident in Turkey for a considerable time, and to possess a thorough acquaintance with the Eastern question. He maintains, that down to 1835, the leading reviews and journals in this country, and the public in general, were ignorant and entirely mistaken as to the bearings of the subject; that England neglected the small commencements of events till they reached an alarming

magnitude, and hence our actual difficulties; that when England began to stir herself, even her energy was in accordance with the views of Russia; that "in fact, Russia, like a strong man fighting with an invisible antagonist, presented to the perplexed spectator, attitudes and movements of which he could neither comprehend the cause, nor calculate the effects." A light, however, has at length broken in upon the subject, throughout this country, France, and Germany, viz. that Turkey is not yet defunct, and that our case is not yet desperate. Russia has perhaps, in consequence, been prevented from planting her standard on the shores of the Mediterranean, while Turkey feels that she begins to be understood, and, consequently, the revival of a strong spirit of nationality is now to be witnessed throughout that empire. We believe that the works which have been given to the world, on the Eastern question, by the publishers of the present volume, have greatly, nay mainly, contributed to the dissemination of sound views on this great subject; nor can we doubt of these collected translations and extracts, so well chosen and edited as they are, tending still farther to enlighten the mind and invigorate the arm of England in behalf of freedom and justice, and to the effectual checking of the despot's ambition.

ART. XXIV.—*A Defence of the Church of England.* By Dr. SAMUEL JOHNSON. London: Wilson. 1836.

We do not well know what the author, Mr. Johnson, who styles himself "A Non-Sectarian," would be at; but we know that he writes forcibly and cuttingly. To go farther into his views, which are extremely hostile to Church Establishments, to the Episcopal Church as established in England and Ireland, and to what he considers to be priest-craft in general, is beside our province.

ART. XXV.—*A Guide to St. Petersburg and Moscow, by Hamburg, Lubeck, Travemunde, and by Steam-packet across the Baltic, to Cronstadt, &c.* By FRANCIS COGHLAN. London: Published by the Author.

MR. COGHLAN is determined, that whilst there is a new route to be found, the public shall not want a complete Guide to it. The path he has taken upon the present occasion is really a new one. Paris, Brussels, the Rhine, Italy, and Switzerland, have by him, and by many others, been made as familiar to us as Wales or Scotland are. But here we have much of a most interesting as well as untrodden field laid open, as far as tourists are concerned, to which such rapid and easy access is now obtained, that in this age of travelling and adventure, the most timid and the most fragile will think nothing of it, after becoming possessed of the Guide before us.

Mr. Coghlan takes an admirable way for arriving at all that he wishes to know and to detail: he at once sets his foot on board of a steamer at London Bridge, for the "City of Palaces," and enters into his note-book, in a plain, unpretending, but succinct yet comprehensive manner, every item regarding expense, judicious methods of procedure, places of en-

tertainment, sights to be seen, &c. In short, there can be no doubt of numbers being tempted to take this Guide in hand, and follow his steps to the proud cities of Russia, before this summer ends; for his transit was most pleasurable to St. Petersburg, and accomplished in seven days. The plans which illustrate this entertaining and useful little volume add greatly to its value. It requires only to be seen to be properly appreciated.

ART. XXVI.—*Meetings for Amusing Knowledge; or, the Happy Valley.* By Miss H. J. Wood. With Engravings. London: Wilson.

A CHARMING volume for juvenile readers; full of variety and talent; of entertainment and lessons that cannot fail to arrest the reader's mind, be he young or old. There are lectures on shells and their inhabitants, descriptions of curiosities fit for a museum; tales, dramatic sketches, tours, essays, conversations, &c. The Happy Valley is placed in Derbyshire, and the freshness, vigour, and accuracy of the composition, both as to conception and style of writing, is worthy of the scenery pictured. We recommend this as a superior production, of the juvenile class.

ART. XXVII.—*Inklings of Adventure.* By the Author of "Pencillings by the Way." 3 vols. London: Saunders and Otley. 1836.

THESE tales and sketches first appeared in the New Monthly, where they deservedly attracted many admirers. In their present form they are sure to captivate many more. If Mr. Willis has not the graceful taste and gentle humour of his compatriot, Washington Irving, nor the sustained dignity of another celebrated American, Cooper, he is not a whit behind them as respects truth-giving and spirited pictures of character, adventure, or scenery. He is humorous, elegant, and pathetic by turns. His taste may not always be equal or consistent, and he is grotesque and exaggerated sometimes, instead of being natural. But take his sketches, altogether, they must be pronounced capital; and the best proof of this wholesale character will be found to consist in the reader's regret at finding them come so soon to an end, and the desire to meet the author again on similar ground, or any ground he may choose to occupy.

ART. XXVIII.—*Lord Roldan; a Romance.* By ALLAN CUNNINGHAM. 3 vols. London: Macrone. 1836.

THE author's best field, in so far as his peculiar powers and tastes are concerned, is to be found among the glens, and upon the mountains of "Auld Scotland;" we feel inclined, indeed, to confine him to that country, and to one district of it—his native one. For, however gracefully and poetically he may write, wherever he goes, or whatever it may be that he handles, he is so peculiarly at home, within the sphere now indicated, that we are unwilling to accompany him beyond it, and continually long to have him back again. Allan Cunningham is literally steeped to the lips in all the affecting and romantic traditions and sentiments that are popular in the part of Scotland to which he belongs. We must again declare, however, that wherever he goes he delineates scenes and characters beautifully

and gracefully, as Lord Roldan unquestionably proves; and we hesitate not to declare that there are pictures and passages in these volumes which are equal to the best things the gifted and esteemed author ever published; and that, as a whole, the work will add to Allan Cunningham's fame.

ART. XXIX.—*Progressive Exercises in German Writing.* By WILHELM KLAUER-KLATTOWSKY, Author of "The German Manual for Self-Tuition," &c. London: Simpkin and Marshall. 1836.

THIS gives us, certainly, one of the clearest and most satisfactory elementary views we have ever examined of the grammatical structure of the German language. Of elementary educational works, to be sure, there is no end, whether the language be German, French, or English; and most of them possess peculiar merits, such as their authors, or compilers, have very generally found to have been practically useful, while, after all, there may be no essential difference amongst them. In the present case, however, there is more novelty than usual, as well as an uncommon degree of clearness and simplicity in the Introduction to the Exercises. To the student, and to the foreign tourist in Germany, we can confidently recommend the work. A very slight glance into it will, indeed, be its best recommendation.

ART. XXX.—*Report on the Commerce of the Ports of New Russia, Moldavia, and Wallachia, made to the Russian Government, in 1835.* By JULIUS DE HAGEMEISTER. Translated by T. F. Triebner. London: Wilson. 1836.

THE author was an attaché to the Government of New Russia, &c., the local authorities of which provinces were expressly commanded to facilitate his inquiries to the utmost extent, and in the most efficient manner. He has accordingly been enabled to produce a work full of detailed information of the most interesting and valuable character to the merchants of Great Britain. This Report of the commerce of the ports on the shores of the Black Sea presents, indeed, a highly gratifying theme to every subject of the British crown, inasmuch as it places in a striking light the rapid increase of a trade which is but of recent origin. The limits of a notice, such as we can only afford room for introducing, does not allow us to enter into any summary of the details of the volume; but while we assure our mercantile readers that it will gratify their curiosity and stimulate their enterprise, it also exhibits to the legislator, in a forcible manner, how the commerce of this country may become a point whence great influence and power may be exercised over Russia.

ART. XXXI.—*A Collection of English Sonnets, from the Reign of Henry VIII. to the present Day, inclusive; with an Introduction and copious Notes.* By R. F. HOUSMAN. London: Whittaker. 1836.

HERE are three hundred sonnets, taken from Shakespeare, Spenser, Milton, Wordsworth, and all the most celebrated sonnetteers who have written in the language. Amongst these not a few are to be found, which to the

majority of readers will be new, having been drawn from rich but obscure quarters. We must say, that Mr. Housman has not only brought into his collection the best compositions of the kind in the language, but that he has introduced none which are not choice and worthy of being set off to advantage. This *setting off*, the editor has admirably executed in a Preface and Notes becoming the gems he encases. Indeed, in that Preface and these Notes, he proves himself to be possessed of a kindred genius and taste to those sweet singers whose bursts of emotion, and exquisite breathinge, he has so judiciously arranged. In short, he possesses a scholarship and capacity for appreciating the excellencies of the purest and highest styles of poetry, and therefore he has been enabled to give to the world a collection which will have an enduring existence, and along with which his name will ever be gratefully remembered.

ART. XXXII.—*The Art of Reading Greek according to Accent as well as according to Quantity; or, a Second Companion to the Eton Greek Grammar.* By the Rev. ROBERT COLE, Andover. London: Rivington. 1836.

THERE are proofs of ripe scholarship in this little work, which forms one of a series upon a plan admirably calculated, in the absence of an Eton Grammar, and a tutor to teach that Grammar, to advance the attainment of proficiency and taste in the knowledge of the Greek language. The "First Companion" was intended to afford assistance to those who would be observant of the rules pertaining to quantity; the object of the "Second" is to afford assistance to those who would be observant not of quantity only, but of quantity and accent; points of great concernment to those who would desire to be possessed of a refined and poetical relish for that honied tongue.

ART. XXIII.—*The Lakes of England.* By GEORGE TATTERSALL. 8vo. with Plates. London: Sherwood and Co. 1836.

THIS is a very delightful volume for the tourist to the pleasant Lakes of the North of England; it is full of the most interesting particulars regarding their topography, and the beauties of scenery which embellish the surrounding country. These exquisite and picturesque spots are not easily described by the pen, but they are brought more vividly before us by the pencil of the author. We promise Mr. Tattersall the thanks of all future pilgrims to the far-famed Lakes of Cumberland.

ART. XXIV.—*The Remains, Religious and Literary, of Samuel Drew, A.M., comprising Sermons, Controversial Pieces, Essays, and Letters.* Edited by his Eldest Son. London: Fisher and Co. 1836.

THESE are some of the various religious and literary productions which employed the leisure of a truly pious divine; there is much merit in many of the pieces, even in a literary point of view, and the whole of them breathe a spirit of Christian morality and feeling, which will endear them to those whose minds can reciprocate to such ennobling sentiments as are scattered through these pages.

ART. XXXV.—*The History of the Ancient Palace and late Houses of Parliament at Westminster, &c. &c.* By EDWARD WEDLAKE BRAYLEY and JOHN BRITTON. London: John Weale. 1836.

THANKS to the untiring perseverance of Mr. Britton, the splendid architectural relics of former eras are rescued from the fate which they were destined otherwise shortly to undergo, from the mouldering influence of time. The thanks of all, we again repeat, are justly due to Mr. Britton for snatching these truly celebrated works, in which may be traced the ingenuity and skill of our ancestors, from oblivion, and making them again fresh and vivid, by the pencil of the artist and the labour of the engraver; he has, by this means, given them an existence that will endure as long as a taste for the elegant and magnificent in architecture shall exist. These are the founts to which all future architects must go for a knowledge of the sublime principles of their art. In conclusion, we have to lament and grieve at the apathetic indifference of Englishmen to the great and lasting benefits which Mr. Britton has, by his sacrifices of time and money, conferred upon their country, by giving it a name among the nations of Europe, for the beauty of its architectural monuments, which the present volume will not detach from—sacrifices, we are sure, which nothing they could offer him could too well repay.

ART. XXXVI.—*Symptoms of an Austrio French Alliance: or, How is England affected by the Dissolution of the Late Ministry of France?* By G. Cox, M.A. London: Ridgway. 1836.

THIS pamphlet is written with the fervour and the flourish of a young man, but a young man of mind and powerful diction. He is suspicious, and offers warnings with respect to M. Thiers, M. de Talleyrand, Louis Philippe, &c., and urges, plausibly and patriotically, certain views which we hope are not unfamiliar to Lord Palmerston, and the whole of the British Cabinet. The pamphlet is an able one, and, though short, places particular matters connected with our foreign relationships, in a forcible light. It is a production, in short, that will well reward the reader's perusal of it, and gives promise that the author is capable of superior efforts, even to the one now before us.

ART. XXXVII.—*A Glossary of Terms used in Grecian, Roman, Italian, and Gothic Architecture. Exemplified by One Hundred and Fifty Wood Cuts.* London: C. Tilt. 1836.

THIS is a very useful and valuable compilation, and will be of the greatest advantage to every student of architecture. In a country like England, possessed of so many splendid remnants of the archæological magnificence of former ages, embracing the fortified palaces of her monarchs, the castles of her steel-clad barons, the spacious and gorgeous monasteries and cathedrals of her monks and prelates, and the country mansions and town houses of her gentry and merchants, it must attract that attention which its subject demands.

THE

MONTHLY REVIEW.

AUGUST, 1836.

ART. I.—*Souvenirs d'Espagne.* Par HENRI CORNILLE, Auteur des "Souvenirs de l'Orient." 2 tom. Bertrand, Paris: Baliere, London. 1836.

Reminiscences of Spain. By HENRY CORNILLE, Author of "Reminiscences of the East." 2 vols.

HENRI CORNILLE is a name which has acquired some temporary celebrity in the literary world, by appearing on the title-page of a very fairly executed volume of "Travels in the East," published last year. The favourable reception accorded to his first production, has induced M. Cornille to redouble his travelling activity, and his letter-press. Having seen the regions of the Levant, he is naturally led to take a peep at Spain; for, as he says, "Spain was to me the completion of the Eastern world; it closed before my steps the basin of the Mediterranean; it was the last stone of the monument, chiseled after the same model; disposed after the same design; it was necessary to complete the edifice without altering its regularity." Spain may not inappropriately be likened to one of those ancient castles, to which the occupants of each successive age have lent their peculiar and characteristic additions. The predominant idea, the *animus*, the spirit of the time, is sculptured and embodied in the contributions of its architects. Each column has its state, its character, its school; each wave of time bears with it its deposit; each successive race adds a story to the monument; each individual brings his stone; the huge and incongruous mass is the heaping together of ages, the residue of the successive evaporations of the human race; almost all the different tribes of the West have swept over the Peninsula, and Africa has poured forth its Mussulman hordes to revel in the deliciousness of the valleys of Andalusia.

This blending of epochs, this fusion of languages, customs, and laws; this diversity of character, temperament, and social proximity; the amalgamation of elements so conflicting and incongruous, will long continue to be a subject of curious speculation to the European

states, and will forcibly rivet their attention on the enigma of the West. In contemplating Spain, we feel as in the presence of one of those edifices we have just mentioned; a poetical solemnity, a reverential awe, for which we are unable to account, stealing over the mind—something mysterious, that promises most marvellous revelations; and, as has been very justly remarked by M. Cornille, amid the mountains of Murcia and Estremadura, as well as in the plains of La Mancha and Castile, the traveller resembles those inmates of the Alhambra, who expect to find treasures behind each beam of the mouldering palace of Boabdil, and who, in the long winter nights, fancy they hear, in the breeze that sighs through the casements of the Court of Lions, the plaintive voices of the last of the Abencerages, communicating the secrets of another world.

We shall not pause to examine the distinct and particular impressions which Spain has retained, from the passage of so many tribes. Antiquarians have minutely analysed the seeming discrepancies of national manners and characters, and traced them to their respective originals. We shall content ourselves with remarking the two great divisions which the hand of nature has traced, and which neither time nor circumstances have been able to change. On the one side is Southern Spain, with its Asiatic productions, its eternal spring, its parched foliage, and its dusty plains—the Spain of Grenada, with its flowering orange trees, its women with black hair, black and burning eyes, and a step as stately and elastic as the motions of a celestial apparition. On the other, the Spain of the Pyrennees, with its mountains covered with the oak, the pine, and the chesnut; its cloudy sky, its evening breeze, fresh as that of the sea, its women, with their chesnut locks, with their fresh and brilliant colours, drawing their nourishment from the milk of their flocks, and protected from the burning sun by the shade of their trees;—on the one hand, the stimulating and refreshing influences of a tropical climate, the flowers and perfumes of Arabia, the contempt of labour, bodily indolence, and mental activity;—on the other, a country diversified with rocks and woods, the anxieties of commerce, the labours of agriculture, and the manufactures of the produce of the mine; in the north, a rural population, the habits of every day-existence, the tranquil pleasures of domestic life; in the south, the life of impulse, the refinements of sensuality, the ardent love of pleasure, and of shows, poetry, and passion—the existence of the moment; these are the indelible distinctions, impressed by the hand of Nature herself, under all circumstances, and in every time.

Our author sets out from Paris, by the route of Toulouse, Orleans, Limoges, and Montauban, for Bayonne, the advanced post of France on the Spanish territory. Of Bayonne he remarks that—

"Like all the southern cities seated upon the sea coast, Bayonne has emancipated itself from the over-rigid trammels of French etiquette and morality." [To an English ear this sounds somewhat startling.] "Whether it be," pursues our author, "that the climate provokes this freedom from restraint, or that the concourse of strangers, from all parts of the world, by their difference of opinions and character, insensibly efface the most salient points of national originality, certain it is that those travelling populations evince a singular independence of principles and tastes."

In confirmation of the truth of this observation, we need only cite the description of the bathing scene at Biarris. This is a small village, situated a few miles from Bayonne, amid the rocks that gird the coast. It is not like other watering places—a theatre for the display of dandyism and wealth.

"The company reach Biarris by the modest aid of a mountain poney: they arrive without noise or *eclat*, seated in a simple *cacolet*, *vis-a-vis* to the driver, who is most commonly represented by a stout girl, with a florid complexion, black hair, and sparkling eyes. She is a good-humoured girl, with a fine clear hearty laugh, quick at repartee, and bearing with only so much of the *badinage* as she chooses to tolerate.

"Descending the slope, the bathers alight at two wooden huts, a few *toises* from the shore: here they exchange their city finery for a lighter costume. One hut is appropriated to the men, and the other to the women."

Quitting Bayonne and these friends of nature with a sigh, our traveller proceeds onward by the most important of the three great lines of road through the Biscayan provinces; viz. that running from St. Jean de Luz to Burges, through Irun, Asgtigarrage, Tolosa, Villa Franca, Mondragon, Salinas, Vittoria, and Miranda de Ebra. Notwithstanding the impracticable nature of the country, the roads are excellent, and in many places bordered by trees; and this is one of many proofs of the enterprise and industry of the Biscayans. The country, as we advance, is in every direction broken into hill or valley, and, surveyed from a height, presents a boundless expanse of hills, ridge rising above ridge on every side, and blue peaks beyond these. Level country there is none; and our author likens the physical configuration of most of the provinces to a sea in a storm. The character of the inhabitants is in keeping with that of the country, differing as they do from the rest of Spain in language, manners, customs, and habits of life. They have maintained the same character through every period of European history. They firmly adhere to the belief, that their country was never forced to accept a foreign yoke; and that, from the earliest ages down to the present day, it has preserved its liberties inviolate and intact. The poorest of the Basque peasants will tell you, with an honest pride, that long after the entire Peninsula had been subjugated, his forefathers had not acknowledged the authority of any law; and that in yielding a voluntary obedience to the kings of

Castile, they only sought protection, without compromising their independence. This tradition of the inviolability of the Basque territory, through the many revolutions—Roman, Moorish, Gothic, and French—that have fallen upon Spain, was adopted and strengthened by the historian Garibay Zamallas, and reproduced on his authority by Ambrosio Morsles, and the acute and judicious Don Juan de Mariana. Such continued to be the received opinion, till the Academy of Madrid, in an article published in the Historical Dictionary, in 1802, boldly impugned its correctness. The appearance of this heretical doctrine, casting a cloud over the glory of the past, was received with a general cry of indignation by the Basque population. The stigma on their national honour called for a prompt and decisive vindication. Accordingly, on the 23rd of October, 1802, the Procurador of La Hermandad presented a protest from the Basques to the General Assembly of Alava, and demanded a public condemnation of the obnoxious article. The demand was without effect; and some time after, Llorente applied himself with some success to widen the breach thus made in the soundness of received opinions. His chief reliance is on a passge in the Third Book of Strabo, which runs thus:—"Sit jam subdixe sumia bella sublata sunt: nam Cantibros, qui maxime hodie Introcornis exercent Augustus Cæsar, subegit." Moreover, Fredigairius the Chronicler of the wars of Aquitaine, expressly states, that in the year 362, Sumtila, the first of the Gothic conquerors of Spain, marched against the revolted Basques, and compelled them to build a fortress called Olgito—the modern Olito. In another part he represents Suisibud triumphing over the Cantabrians, and gives us the details of a revolt suppressed by Wamba, a Gothic sovereign, in 645. But as Strabo admits he never crossed the Pyrenees, his statements are looked on with suspicion, while the passage in Fredigairius is supposed to be applicable to the district of Alava alone. Pliny, Crosius Morey, and Erginhardt, attest the invincibility of the Biscayans.

But without undertaking to decide between the disputants, we find the provinces of Biscay, Guipuscoa, and Alava, forming a distinct republic in the fourteenth century, in the midst of surrounding monarchies. By general consent, they submitted to the authority of a chief or lord, elected by the people, and responsible to the General Assemblies. His authority was merely executive. In 1332, Alphonso, King of Castile, was unanimously elected Senor, by the assembled provinces. In the negotiations subsequent to this election, the people treated on equal terms with the Prince; and both parties bound themselves by oaths to observe their respective parts of the contract. One of the most remarkable conditions imposed on Alphonso, was that of not building a village or fortress on the territory of the Basques.

The privileges thus ascertained, and transmitted down, are exemptions from conscription, exemptions from duties and taxes, with the single exception of an annual sum, called Alcabela, paid annually to the King of Spain, by Alava and Guispuscoa, according to the original stipulation with Alphonso. Biscay has ever resisted joining in the payment of this tribute, from a fear of being supposed to have purchased its liberties. From these facts we perceive that the true motives of the resistance of these provinces to the authority of the queen, is neither predilection for Don Carlos nor aversion to a constitutional government, for its own sake, but apprehensions that their fiscal privileges may be lost, their independent legislatures annihilated, and above all, their nationality merged in the constitutional monarchy of Spain, as at present remodelled. Nay, in M. Cornille's judgment, the withdrawal of Don Carlos would not change their resolution. With them it is a war of preservation, a sacred struggle, in the result of which, the past and the future are equally interested, affecting at once the sanctity of established rights, and the veneration of long enjoyed privileges.

Of the people of Tolosa, our author remarks, "It is difficult to form an adequate idea of the jealousy with which these people regard their titles. Nobility has ever been their ruling passion; their kings scattered it with profusion; Phillip II. ennobled all Biscay in a day."

Hence, it is not uncommon to hear a beggar holding forth on the privileges of his birth, and proclaiming, with emphatic solemnity, the interminable list of the names, qualities, ranks, and employments for which his ancestors were distinguished. Returning from his daily toil in the fields, the labourer, as he enters his cabin, glances with complacency at the scutcheon of his ancestors suspended above his hearth.

Nobility is even materialised, and becomes identified with the substance of certain old mansions which belonged to old families. These privileged houses (casus infanzanas) confer the right of voting in the common council. Though in strictness they are inalienable, yet they are frequently transferred like other property, the new owner, by a sort of magical investiture, acquiring, with his new possession, all the rights of the old families, whose apanage they were. In this way, Don Fulano, who was first a smuggler and afterwards a usurer, sits in the town council, as Lord of Ricatierra, y Luiz, y Guzman, y Villa Florida.

Proceeding onwards from Mondragon, through the Valley of Durango, which is one continued village, our author reaches Bilboa, the capital of Biscay. It is situated at the mouth of the Nervion, which falls into the sea at Portugalete. It was founded in 1300 by Don Diego Lopez de Haro, and contains about fifteen thousand inhabitants. Being surrounded on every side by moun-

tains, Bilboa is subject to frequent inundations; and such is the humidity of its temperature, that salt is liquefied in a few hours. But this active influence seems to have little effect on the health of the inhabitants. They are a hardy vigorous race, and most commonly reach an advanced old age without having suffered from sickness or infirmity.

On the day after his reaching Bilboa, our traveller repairs to a Rameria or village festival, celebrated within two leagues of that town. This was a sort of Saturnalia, or, as he defines it, an assemblage of the great and the humble, of the wealthy inhabitants of the towns, and the frugal mountaineers, who, for one day in the year, jostled and pushed, and elbowed each other, because the common object of all was pleasure and enjoyment, and the distinction of rank was merged in the general hilarity.

This does not differ much from the display on an English race-course, where the most thinking people in the world congregate to see which of two, three, or six horses shall be the first to poke his nose beyond a post. But what follows is peculiarly Spanish, and could be predicated of no other country but the Peninsula.

"What a sight were those groups of villagers, arrayed in their chequered costumes, with their flashing eyes, and their fresh mountain graces! What a sight those panting dancers, those figures, so strongly characteristic, so noble, with an expression at once naive and profound!

"It was no longer the dance of Vergara, where the hands were merely used to beat the castanets; but hips and shoulders were in this also particularly active.

"Here it was that life developed itself in its full activity and warmth, and, if I may so express myself, in all its mockery. It was, as it were, a continued challenge flung to the passions, and suddenly withdrawn; it was the relaxation of the heart, and the intoxication of the body, subjugated at intervals to the iron yoke of reason.

"What seemed rather a curious contrast was, that these Saturnalia were celebrated at the foot of an old convent of Franciscans. The deep and prolonged sound of the clock, as it told the hour, rolled over the scene of joyousness like a death knell; one might have fancied it a voice from the other world, bidding silence to the festivity of the earth. The sun was setting, and his last rays lighted up the dial of the clock; when the angelus began to sound, the crowd became motionless and silent; and with heads inclined, they waited for its termination. This was a solemn moment: it seemed as if the world and the Deity were in presence of each other; after which, the dancing recommenced with fresh vigour.

"For a moment the monks of the convent made their appearance at the windows; they were robed in white; and the melancholy and thoughtful expression of their features, became men who had denied life.

"Towards midnight the crowd dispersed, and the mountaineers were left almost alone. A fire was kindled, and drawing around it, they amused themselves with legends of olden days. At times a voice was heard chaunting the complaint of the Abencerages, the old men repeating in chorus the *refrain* of the Moors."

Quitting these interesting festivities, with a depression of heart for which he felt unable to account, our traveller pursues the tortuous road to Saluias, and from the summit of its mountain looks down upon the plain of Vittoria; the capital of the Province of Alava. This plain bears the appearance of a large basin surrounded by blue hills, studded with white houses, which develop themselves with peculiar clearness, against a vapoury and shifting atmosphere. The town was built by King Sanchez, to commemorate a victory obtained over the Moors in 1181. Like Biscay and Gisupuscoa, Vittoria glories in its ancient privileges, and points with pride to a charter of Philip IV. which declares that this province did not recognise the authority of any temporal chief (en el temporal), and was governed by its own institutions (sus fueros) or rights, when it placed itself, of its own free will, in the hands of Alphonso, on condition of its being left in the enjoyment of all its prerogatives. The town contains about seven thousand inhabitants, and is divided into the old and new town. The former, surrounded by a double wall, meanly constructed and thinly inhabited, looks like an abandoned suburb; the latter, intersected with spacious and regular streets, and ornamented with an elegantly planned promenade, called La Florida, presents a more rich and animated appearance to the eye. Of this Florida our author says—

"It is the boast of Vittoria; hours upon hours are consumed beneath the shade of its plantains. Every city has its *paseo*, and every town and village aspire to the same privilege. Thanks to these promenades, the traveller has the opportunity of seeing the people he is observing come forth, day after day, to breathe the air after the *siesta*. They pass before him without affectation or reserve; etiquette is utterly banished; every body knows every body; so that it is nothing more than a family assemblage, with its coteries, its divisions, and intrigues; it is life laid bare; you have only to look on, to be initiated into the mysteries of the hearth and the heart. Go to the paseo, and you will find, without trouble, the cipher of those enigmas, so difficult to be explained amongst the people of the North, who live secluded within their homes."

From the paseo, the company flock to the theatre, to applaud the figures of the voluptuous fandango. M. Cornille is of course quite enthusiastic in the matter of dancing; but on this occasion his attention is arrested by the features of a young and lovely Spanish girl. She was not more than sixteen, and her beauty was peculiarly Spanish. Her black hair was platted in bands, above her deeply pale countenance. Her eyes were large and black, and sparkled with uncommon brilliancy. The motionless tranquillity of her features was indicative of the strife of the feelings, and the agitation of the heart.

"This figure," says our author, "struck me. I fancied that under this apparent phlegm, I could perceive a burning secret; an ardent and compressed spirit was reflected on the surface, in spite of her efforts to

conceal it. On the following days, I returned to my seat; she was also in hers. It became my pleasure to see her, to study her; entirely absorbed in this work of contemplation, the music and dancing passed unheeded.

"Nor on her part did she appear to find much amusement in the broad farce of the Sainetes. Comedy had nothing to interest her, excepting when a burst of passion suddenly broke upon her, and she started. In fine, she seemed to assist at the representation, more as a critic than a spectator. An ironical smile was frequently visible on her lips, as if all that she witnessed was tame, compared to the reality. Once only her eye kindled; her breast heaved with violence; and with fixed gaze, and head bent forward, she seemed for some time to be under the influence of uncontrollable emotion. The play was Othello, the scene, the suffocation of Desdemona. She rose up suddenly, dropt her veil, and retired."

From one of the fair Juana's admirers, who happened to sit near him, and perceived his admiration, M. Cornille obtained a definite idea of the profound mystery he had read upon the lady's countenance. If her beauty was peculiarly Spanish, her story is no less so. M. Cornille gives the details with considerable force and effect. She was born in Seville; and had received from her mother the inheritance of the burning passions which the mixture of the African blood transmitted to the daughters of Andalusia. A young Neapolitan sought and won her affections. She loved with all the powers of her ardent nature. The young Paolo was more experienced and discreet; after indulging his passion for some time, he began to see the wisdom of the advice and exhortations of his friends, that he should return home without delay. He was busy in concocting a plan of escape, when a *ci devant* mistress of his informs Juana of his intention to escape, adding that it is with herself he means to fly. Revenge, deep and instant, was the first thought of Juana. She invites Paolo to a *tête à tête*, kisses him into the belief of ardent love, caressingly ties his hands and legs, then seizing him by the hair and placing a dagger at his throat, she extorts from him a confession of his intention to leave her;—it is enough—the dagger is in his heart. She fled from Seville to Vittoria; justice pursued, but her family were rich and powerful enough to defeat it.

M. Cornille complains, in his preface, that most writers on Spain have amused themselves with giving a sort of melodramatic effect to their pictures of Spanish character and manners. Now, we are inclined to think that he is not quite clear from the same imputation; nay, that he is frequently indebted to his own lively imagination for the details of the numerous stories he introduces by way of episodes, and which certainly do contribute to relieve the tedium of mere travelling and sight-seeing. They are generally in keeping with the received notions of Spanish life, and exhibit considerable skill and felicity of execution.

Pamplona, the next great town on the route, is not deserving of much attention; devoid of remarkable monuments, and of distinguishing characteristics, it inspires no other interest than that which is derived from the simple and unpretending beauties of nature. Beyond that town the country assumes a new appearance; the last traces of cultivation expire at Saragossa, and the traveller enters on a parched and sandy expanse, similar in almost every particular to the plains of Jericho, and the dreary shores of the Red Sea. As we approach Tudela this desert disappears, and nature resumes her wonted luxuriance. At a distance of three miles from the latter town, commences the magnificent canal which traverses the province of Aragon. This province, one of the largest and richest in Spain, is celebrated for having been the birth-place of the principle of national representation. At a time when the other nations of Europe were bowed beneath the yoke of the feudal system, the provinces of the Peninsula and Aragon first of all were in the enjoyment of constitutional governments. It is the destiny of nations to descend from the elevation they have won; centuries of misery follow upon centuries of greatness; an existence of shame succeeds an existence of glory. Such has been the destiny of Spain; such has been the destiny of Greece. The fields of Livadia and the plains of Thebes slumber beneath the glorious sky of Greece, without any other covering than the savage garment which nature has flung around her to conceal her nudity. The plains of Aragon, beneath a sun as genial, exhibit the same appearance of abandonment and sterility; but, spite of the carelessness of its cultivators, it is a remarkable fact that Aragon produces more corn, maize, and oil, than is necessary for the consumption of its inhabitants. The olive, though much neglected, flourishes in every direction; the districts of Barbastro and Alcaniz produce it in prodigious quantities. Saragossa, Huesca, and Calatynd, produce in abundance flax, millet, and wine. Some villages cultivate saffron; and the wool of the flocks fed on the mountains of Albarracin is held in high estimation. From these facts M. Cornille thinks himself justified in concluding thus:—

"Give to Aragon some years of peace; inspire the nation with a love of industry, a taste for agriculture and commerce; place before its eyes a picture of the resources it contains, and you will soon see public prosperity establishing itself as if by magic: its canals, its navigable rivers, its streams, will circulate through it the productions of its industry; its plains will be covered with harvests and plantations, and the delicious valleys I have enumerated will then become united."

It is rather amusing to observe the ease and self-complacency with which he says, "inspire the nation with a love of industry," when he presently after tells us—

"It is difficult to form an idea of the degree of carelessness evinced by the Spanish peasants for the conveniences of life and the materials of

subsistence. The use of beds is almost exclusively confined to the married folks among them. In Aragon and Valencia they wear on their shoulders a thick woollen garment, which serves as a cloak, a mattrass, and coverlet; their breeches, the ancient cothurnus; their shoes, a sole of goat skin fastened to the leg by leathern thongs; stockings few—neck-cloths none—their food, bread and vegetables seasoned with oil."

Speaking of the indomitable spirit of the Spanish people, he adds, "In every other part of Europe the conquest of the soil is in effect the subjugation of the people, because in every other part the people cling to the soil—the homes they possess. The Spaniard has no possession; ill fed, ill clothed, ill housed, reared in habits of privation of every description, what has he to dread? His property is his independence—his nationality. It is easy to overcome a people who are bound in the trammels of luxury and opulence, but among men of primitive manners, who can live on acorns when they have not bread—can sleep on the ground better than on down, who carry within their bosoms the active, unquenchable love of the liberty they defend, with such men as these the contest is not quite so easy."

And then he asks, "How has it come to pass that this energetic will has never survived the prodigies it gave birth to?" We confess we are at a loss for a reply; nor do we see that it is such an easy matter to inspire the Spaniards with a love of industry and of the comforts it procures, in order to bring about the state of prosperity described in such glowing colours by M. Cornille, quietly seated in his easy chair. It is easier to remodel the political or religious institutions than the character of a nation; the former is the work of a day, the latter the slow and continuous exertion of years. True it is, as M. Cornille very justly observes, that the ardent love of country, which forms the main feature of the Spanish character, constitutes in itself a principle of vitality which promises better things for Spain than for other newly regenerated countries. There is something Quixotic, something at once ludicrous and sublime, in his picture of the Aragonian peasant treading his native hills.

"The Aragonese traverses his province without troubling his head about so many things (its minerals and other productions); he does not stand in need of all these proofs to convince him that he inhabits the first country in the world, and that he is himself the first man in that country; the most prominent singularity of his character is this high opinion he entertains of everything that surrounds him; by an easy illusion it is extended so as to comprehend himself; and such is the firmness of conviction, that it might be mistaken for weakness, if everything did not conspire to discredit that interpretation.

"It is his proud and haughty bearing, his concise and emphatic phrase, his obstinacy in adhering to his decision, his singular and sardonic attitude, which would identify him amid a host;—all these distinctive traits serve to prove that his opinions are not taken up at random, but are the result of deeply-seated conviction."

We wish Isabella and her ministers joy of such docile and flexible materials for the working of their new systems.

We have not space to follow our author through his elaborate sketch of the history, topography, and memorabilia of Madrid. There is little in his long dissertation on these subjects, which might not have been written in his study at Paris. Like all his predecessors, he of course devotes a long chapter to bull-fights; we shall merely notice the impression they produce upon him.

"At first, a long shudder crept through all my limbs; a cold sweat chilled my chest and forehead; my respiration was impeded; I was a prey to keen suffering—when I beheld the second bull overthrow two horses and a picador. I did not think I should have strength to remain a moment longer. After the sixth course, that is to say, two hours afterwards, I was no longer the same person. I did not share in the general gratification, but I looked on without experiencing any painful emotion.

"Before the end of the entertainment, I found myself applauding the dexterity of the combatants, and entering with eagerness into the common joy. I had tasted blood.

"This inexplicable gradation of feeling has been experienced by most strangers, who have all been more or less fascinated by these fights. I have known men who would think nothing of a journey from Paris to Madrid, for the mere purpose of being present at a bull-fight."

This is peculiarly French, and as such, we abandon it to the judgment of our readers.

After the bull-fights and the gardens of the Retiro, follows a long disquisition on the influence of the monks, and the blind subserviency of the people.

Of the monks he says, "they are none of those drowsy beings, who, in days of yore, dreamed away their existence in a cloister. Ignorant, fanatic, sensual, they may be, but they are as ready to fight as to bless."

But, while stigmatizing in unmeasured terms the system pursued by the inferior clergy and the monastic orders, our traveller does not fail to bear testimony to the virtues and superior attainments of the bishops, the only class of the clergy who are regarded with a species of homage and religious respect by the people. In his estimate of the religion of the Spaniard, we quite coincide.

"The Spaniard," he says, "believes from habit, from carelessness, from routine. Neither reasoning nor passion enter into his faith. His fathers have believed before him—why should he not do as they have done? It never enters his head to inquire whether the tales of the monks are true or not; he never thinks about examining them. I do not state a paradox, I have had more than one opportunity of verifying the accuracy of this fact.

"Next to the respect borne to hereditary traditions, the love of the marvellous is beyond question the most solid guarantee of his religious opinions, which are only skin deep."

This we conceive to be a very just view of the subject. The

Spaniard has fought and fights for his religion, because it is identified with his nationality or his privileges. Separate the principles, and he will remain inactive in a contest affecting the former alone. The spread of education, and the spirit of inquiry, which must be its result, will at once, and for ever, put to flight the artificial practices which despotism and knavery have engrafted on the simplicity of religious truth.

Of the naïveté and sentiment which characterise the religious ideas of the poorer classes of Spaniards, we select the following out of many instances.

"Having one day observed a fine head of the Redeemer, painted by Velesquez, ornamenting the interior of a cabin, I advanced beyond the threshold to examine it. A young damsel tripped forward and civilly requested to know my pleasure. 'I should like to purchase that picture,' replied I; 'it is old, and I dare say of little value to you; however, I will give you such a price for it as will enable you to purchase a new one. Will you sell it?' 'Mercy on me,' exclaimed she, 'what is it you ask? That I should sell you Our Lord Jesus! Why, that was the crime of Judas—would you have me be guilty of the same enormity?'"

It would be an unpardonable omission on our part, to dismiss the work of a Frenchman on Spain, without noticing his observations on a subject which has invariably made eloquent the tongues of travellers of all nations; we mean the Spanish ladies. With the characteristic gallantry of his country, M. Cornille bows down in humble admiration of the divinities that inspired the imagination of Childe Harold. Of the women of the north he says little; those of Madrid, he pronounces *mediocre;* but it is for the ladies of Valencia that he reserves the full measure of his enthusiasm. "I have seen," he exclaims, "in the bazars of Constantinople, the most beautiful women of Georgia. I have gazed [which we have strong reasons for doubting] upon those Circassian houris, whom the imagination of the Mussulman is apt to confound with the virgins of the prophet. I have seen Greece and Italy, those lands of the antique, which furnished to Cleomenes and Canova the models of their Venus. I have seen other countries, where some individuals had discovered wonders; but in none have I seen anything approaching the women of Valencia. Do not ask me to paint them; neither hand nor eye is sufficiently steady and experienced to reproduce in my sketch the elegance of their proportions, the elasticity of their step, the power of their glance, the spirituality of their being. If you are curious in these matters, start immediately for Valencia—you will see them every evening at the Glorietta, and at three o'clock on Sunday at the Alameda."

One more extract, and we have done.

"In the Tertullas (evening parties) of the higher classes, we meet with the pianos of Erard or of Pleyel. The young lady of the house will sit down to the instrument. Like all other young ladies, she will find, as

if by chance, the piece she knows best, and which she has been in the habit of practising morning, noon, and night. She will be careful to vary her intonations frequently, and, satisfied with the contrast, she will turn her head towards those whom the charms of her modulations have drawn around her: and, differing entirely from those young ladies whom you know, she will express her delight by ogling them.

"In fact, the science of ogling is an important part in the education of the Spanish girls. A mother feels complimented when you tell her, 'Senora your daughter is a charming girl; she sings delightfully;' but she is not less at her ease when you say, 'Senora your daughter is a most expert ogler.'"

But this glance of the young Spanish girl, M. Cornille assures us, is harmlessly meant—it is free from all design upon the heart; all that it means to say is, that she is about to pass from the major to the minor, or to return from the minor to the major. She keeps time with the eye, as others do with the foot, whose casual contact cannot be construed as indicating the slightest sympathy.

Altogether, we cannot say we have added materially to our previously acquired ideas upon Spain, and things Spanish, from a perusal of M. Cornille's two octavo volumes. There is little originality of thought or incident, little personal adventure or anecdote, and little profound or useful investigation. It was his object to make a picturesque book that would sell, and we grant he has attained that object in a great degree. The numerous episodes he introduces are characteristic and prettily told, but the incidents are trite and hackneyed. In fine, M. Cornille is not gifted with the talent of catching the interesting points of national manners or institutions, nor of presenting them in an attractive form to the reader; and, were we called upon to pronounce the class of travellers to which we consider him to belong, we would have no hesitation in saying, "the superficial."

ART. II.—*Memoir of William Carey.* D.D. By EUSTACE CAREY. London: Jackson and Walford. 1836.

THE subject of this Memoir was not only one of the most distinguished among the champions who have gone forth from Christendom to convert the heathen to the religion of the Bible, but he may be said to have been the great apostle of the Baptist Society, whose Missionaries in the East have done so much in the cause. To all who take an interest in Missions, and especially to all who are connected with the individual denomination of Christians, of which Dr. Carey was such an ornament, the present Memoir will be particularly acceptable; for though very abundant and frequent accounts were published, of the progress of his philanthropic career, we have here, chiefly from his own pen, such a combined and connected narrative of the workings of his mind, his incentives to action,

and the triumphs achieved by him, as affords a noble theme for philosophic contemplation, but which a more meagre or disjointed number of facts or of notices could never supply. In this view, indeed, the Memoir must be instructive and attractive to all, whatever may be the sentiments entertained on the subject of religion or Missionary enterprise. Few can regard with indifference the history of a man who, in spite of inferior birth, education, and early pursuits, has acquired great celebrity for having suggested and carried into effect measures of such immense practical importance, as those that were foreseen and accomplished by Dr. Carey. True, the mighty work in question was set agoing and upheld by him, not so much because he was endowed with extraordinary mental powers, as that his devotion to one great and paramount object was unquenchable, and that it was guided with a perseverance, a prudence, and a simplicity of purpose, which he himself must have felt to be sustaining and encouraging, and which no close observer could fail to behold with approval and hope.

It was not any original transcendency of intellect, nor any splendid impetuosity of feeling, nor any marvellous capacity for taking advantage of some great movement of popular opinion or of public events, for which the subject of the present Memoir deserves to be celebrated. He had no genius, no imagination, nothing of the sentimental, the speculative, or the curious, in his constitution; nothing to gratify the unthinking, or those who merely are delighted with display; but he was better and greater than all these things could make him; for he sought to achieve objects of the vastest, the most noble, and imperishable character, and in fulfilment of his purpose, his procedure was so hearty, intelligent, and direct, as to entitle him to the honour of being called a real hero—a personation of moral courage. We are not going to enter particularly into his life, much less, to give our opinion of certain religious doctrines and forms of expression, to be found in the details of the work before us. We do not attempt to weigh the relative merits of theological creeds, as existing between churches and sects. But while avoiding this ungracious and unprofitable task, we shall find ample materials in the volume to support the opinion that Dr. Carey's history furnishes a noble theme for the contemplation of the philosopher, the moralist, the philanthropist, and the scholar. He possessed the noblest virtues, nurtured by a stern and somewhat rugged discipline; he thought for himself, and when convinced, he put his opinions to the test, without being afraid to declare them. Nay, when he announced to his father his purpose of becoming a Missionary to the heathen, and the reply was, "William, are you mad;" and when his more enlightened and zealous brethren, in reference to the practicability of such efforts, said, "If the Lord open windows in heaven, then may this thing be," he was not discouraged nor dismayed,

but went manfully to the work, at last to the conviction of friends as well as foes, that he neither was mad, nor an airy speculator.

And yet, the superficial observer of Carey's youth, his habits, acquirements, and opportunities, could not have been led to the prediction that he would ever greatly distinguish himself in the paths which he afterwards enlightened and embellished. He himself states that his education was that which was generally at the time considered good in country villages, his father having been a schoolmaster in such a situation. His taste as to books was for those that contained science, history, voyages, &c.; while novels and plays were always disgusting to him. All this is hopeful enough; but then, about his fourteenth year, he was bound an apprentice to a shoemaker, at which trade he continued for a number of years. He was also, he continues to say, profligate in his conduct—addicted to swearing, unchaste conversation, and lying. He gives a very striking instance of this latter debasing vice, which being connected with dishonesty and ingratitude, afforded a most unpromising proof of his state of mind and character. Nay, he confesses that when afraid of detection, "I made this deliberate sin a matter of prayer to God, as I passed over the fields home. I there promised, that if God would but get me clearly over this, or, in other words, help me through with the theft, I would certainly for the future leave off all evil practices." He did not *get clearly* off, but was detected; the disgrace and the remorse that succeeded seem, however, to have led him to a proper sight of his character, and to a repentance which he never repented of.

Still, while a boy, he was eager in the pursuit of knowledge; whatever he began he finished; nor did difficulties discourage him. The room which he considered his own was full of insects, stuck in every corner. He kept birds that he might study their habits. He was fond of drawing and painting. He never walked out without closely observing the productions of nature. He examined plants, was passionately fond of flowers, and from his boyhood to the day of his death, was the cultivator of a garden. He is said also to have been as earnest in his boyish recreations, as in any other occupation—still bearing consistent testimony to the character that has been applied to some other distinguished persons, who, whatever they do, they do it with all their might. It has likewise been recorded of him, by a competent authority, that he was an attentive listener, and appropriate questioner; he seems also to have been fond, when young, of argumentation, and the last to give in, unless convinced; perhaps, sometimes, when vanquished "he could argue still."

We do not attempt tracing Mr. Carey's career with any degree of regularity or minuteness, and therefore pass over a detail of his

probationary preaching—the great straits to which, in his worldly circumstances, he was frequently put, while in England—the places he filled as a Baptist pastor, and his earnestness in continuing for years to urge his brethren to use their utmost endeavours for the conversion of the heathen. There is a short account, however, given by himself, of the manner in which his time was partitioned and occupied, in a letter dated 12th November, 1790, from which may be gathered what was the nature of his training for his after eminence as a missionary and a scholar. We should previously have stated, that he was born in the village of Paulerspury, Northamptonshire, August 17th, 1761.

"'On Monday I confine myself to the study of the learned languages, and oblige myself to translate something. On Tuesday, to the study of science, history, composition, &c. On Wednesday I preach a lecture, and have been for more than twelve months on the Book of Revelation. On Thursday I visit my friends. Friday and Saturday are spent in preparing for the Lord's day; and the Lord's day, in preaching the word of God. Once a fortnight I preach three times at home; and once a fortnight I go to a neighbouring village in the evening. Once a month I go to another village on the Tuesday evening. My school begins at nine o'clock in the morning, and continues till four o'clock in winter, and five in summer. I have acted for this twelvemonth as secretary to the committee of dissenters; and am now to be regularly appointed to that office, with a salary. Add to this, occasional journeys, ministers' meetings, &c.; and you will rather wonder that I have any time, than that I have so little.'"—pp. 56, 57.

The difficulties and disheartenings which Mr. Carey had to encounter, of a pecuniary kind, at the commencement of his missionary enterprise, are affectingly recorded in the volume before us. But the want or scarcity of money was not the only evils he had to struggle with. The reluctance with which the East India Company's servants, stationed in England, regarded the undertaking—the discouragement to which the Missionaries for a long time continued to be subject, after their arrival in Bengal, from the authorities there—the callousness of Europeans generally, nay, with but very few exceptions—and the domestic trials which the subject of this Memoir, the mainspring of the scheme and the constant pillar of its proportions, had to contend with, afford a narrative that can seldom be surpassed, as respects character, incident, or moving effect. These are particulars, however, which must be read in the Memoir itself.

It was towards the close of the year 1793 that Mr. Carey, together with a coadjutor, Mr. Thomas, who had been before in India, arrived in Bengal; and in August, 1808, we find the former writing to his sisters in these terms:—

"'This part of the world is, as it respects divine things, a vast uncultivated wilderness. We see thousands and thousands of people, wherever

we go, and no extent of charity can make us say of one of them, 'that is a Christian.' I am often discouraged when I see the ignorance, superstition, and vice, with which this country abounds, the vast numbers who have not heard of the word of life, the obstacles of various kinds, external and internal, to the conversion of the heathen, the fewness of the labourers, the imperfections that are among them, the comparatively little success which has hitherto attended the gospel, and many other considerations which perpetually occur to my mind. I do not know that I have been of any use to any one, but my mind has been constantly more or less burdened with various painful things.

"'When I first came into the country I had to learn a difficult language before I could hope to be of any use, and I had nothing to help me in it. I recollect that after I had preached, or rather thought I had, for two years, a man one day came to me and declared that he could not understand me; and this, long after my flattering teachers had declared that every one could understand me. I feel the impression which that poor man's remark made on me to this day.'"—pp, 502, 503.

But neither did this great Missionary slacken in his teaching, preaching, nor oriental studies. The Society at home sent out other labourers, and various other necessary aids; friends and comfortable circumstances of a worldly nature succeeded many trials and deprivations, so that in 1810 the subject of the present Memoir, who was now Dr. Carey, wrote home that "It is now nearly seventeen years since I left England for this country. Since that time I have been witness to an astonishing train of circumstances, which have produced a new appearance of all things relating to the cause of God in these parts. The whole work, however, has been carried on by God in so mysterious a manner, that it would be difficult for any one person to fix on any particular circumstance, and say, 'I am the instrument by which this work has been accomplished.'" The influence of the Baptist Missionaries, and others belonging to distinct denominations, who have followed their example, upon European Society in India, has been signal in a religious point of view. Had they accomplished nothing more than increased in the marvellous manner they have done, the knowledge of oriental languages among the Europeans, and some of the European languages among the natives, the service done by them in civilizing, enlightening, and refining their fellow-creatures must for ever remain a glorious monument of zeal and philanthropy. And whatever be the sentiments entertained regarding Christianity and the conversion of the heathen, it cannot be questioned, that nothing short of religious zeal could ever have stimulated Dr. Carey, and sustained him in the gigantic labour of studying and translating so many languages and dialects as he has done.

The following passage from a letter written in 1810, shows one branch of the great good accomplished by the translations of Dr. Carey and his coadjutors.

"'We have now the fullest proof of the Sunscrit being intelligible, as pundits from the most distant provinces have made translations from it into their vernacular languages; and, as I am obliged to learn these languages, and to acquire somewhat of a critical knowledge of them, before I can judge of these translations, and, having acquired it, am obliged to employ it to correct their rough copies for the press, I am able to see every place where they mistook the Sunscrit; and I am happy to say that these passages are few, and some of them have arisen from the necessary use of words of several meanings in the Sunscrit, some from obscurity in the Greek phraseology, which we did not think ourselves at liberty to alter, some from the length and intervolved natures of the periods, especially in the epistles, and some from errors.'"—pp. 511, 512.

In a future letter to his sisters, Dr. Carey says, "Could you see me driving on from morning till late at night every day, you would be thankful for my health. I am sometimes weary, but I rejoice in the daily approaching prospect of giving the Bible to the various nations of the east. The call for the Scriptures is so great that all our exertions, with ten presses constantly at work, cannot supply the demand." One might have expected that when the printing-office where all this work was going on, was destroyed by fire, which took place in 1812, and the loss of manuscripts was very great, as well as of types and letter-press, Dr. Carey's courage and that of his assistants would have been damped, if not entirely destroyed, in so far as the repetition of their labour was concerned. But no; he at once came to this view of the matter, "that as the travelling a road the second time, however painful it may be, is usually done with greater ease and certainty than when we travelled it for the first time, so I trust the work will lose nothing in real value." "The ground must be laboured over again, but we are not discouraged."

Dr. Carey was endowed with extraordinary talents for the acquisition of foreign languages. "At the time when he commenced his career of oriental study," says Professor Wilson, of Oxford, "the facilities that have since accumulated were wholly wanting, and the student was destitute of all elementary aid." We quote a few of this learned gentleman's remarks on the labours of the subject of the Memoir, as a scholar.

"The first of the Indian tongues to which the attention of Dr. Carey was directed was naturally that of the province which was the scene of his missionary duties, Bengal. He soon found, however, that a thorough knowledge of Bengali was unattainable, without a conversancy with Sanscrit, which he always regarded as 'the parent of nearly all the colloquial dialects of India,' and 'the current medium of conversation amongst the Hindus, until gradually corrupted by a number of local causes, so as to form the languages at present spoken in the various parts of Hindusthan, and perhaps those of some of the neighbouring countries.' He commenced the study of Sanscrit, therefore, at an early period of his residence, and his labours in it have placed him high amongst the most dis-

tinguished of our Sanscrit scholars. It appears also that he was early induced to acquire a knowledge of Mahratta.

"The Sanscrit grammar of Dr. Carey is a work of immense extent and labour. It forms a quarto volume of more than a thousand pages. It is divided into five books; the first treats of the letters and of their euphonic combinations; the second, of declension; the third, of conjugation; the fourth, of the formation of derivative nouns; and the fifth, of syntax. Attached to the syntax, is a translation of the first three chapters of the gospel of St. Matthew, and the text of one of the Upanishads or theological sections of the Yajur Veda, with an English version. There is also a very useful appendix, consisting of a list of all the radicals of the Sanscrit language, alphabetically arranged, with the indicatory letters of their respective conjugations, and their meanings both in Sanscrit and English. A copious index concludes the grammar.

"The department of oriental literature which may be considered in an especial manner as that over which Dr. Carey presided, was, however, the language and literature of Bengal. The situation of the capital of British India; the extent and importance of the province, comprehending a population, it has been computed, of 25,000,000; and the multiplied and intimate relations which have grown out of its long-continued connexion with British rule, have always rendered it advisable to rear a body of public functionaries, competent to discharge in Bengal the duties of their appointments for themselves, and without the intermediation of native agents. Hence, a considerable proportion of the junior members of the Bengal civil service were enjoined or induced to acquire a knowledge of Bengali, during their early career as students in the college of Fort William; and the tuition of a permanently numerous class devolved therefore upon the Bengali professor. When Mr. Carey commenced his lectures, there were scarcely any but *viva voce* means of communicating instruction. There were no printed books; manuscripts were rare; and the style or tendency of the few that were procurable, precluded their employment as class-books. It was necessary, therefore, to prepare works that should be available for this purpose; and so assiduously and zealously did Dr. Carey apply himself to this object, that either by his own exertions, or those of others, which he instigated and superintended, he left not only the students of the language well provided with elementary books, but supplied standard compositions to the natives of Bengal, and laid the foundation of a cultivated tongue and flourishing literature throughout the country.

"A more laborious and important publication was effected at a later period by Dr. Carey, in his Bengali and English dictionary. The first volume was printed in 1815; but the typographical form adopted, being found likely to extend the work to an inconvenient size, it was subsequently reprinted in 1818; a second and third volume appeared in 1825. These three volumes comprehend above two thousand quarto pages, and about eighty thousand words; a number that equally demonstrates the copiousness of the language, and the industry of the compiler. Besides the meanings of the words, their derivation is given wherever ascertainable.

"The same merit applies to his grammars of the Telinga, Karnata, and

Punjabi dialects. The Telinga was the first published grammar of that tongue in English. For the Karnata grammar, also, no model existed, nor was there any for the Punjabi. The two former have been succeeded by works prepared in the countries where these languages are spoken, and with the benefit of more protracted and regular cultivation; but the Punjabi grammar of Dr. Carey is still the only medium through which a conversancy with the dialect spoken between the Indus and the Setlej, is to be obtained. These works are all characterized by the same features, succinctness and perspicuity; and are excellently adapted to the wants of young students."—pp. 589—604.

From Professor Wilson's Remarks, we might quote a great deal more in testimony of Dr. Carey's services to oriental literature. But two sentences must suffice.

"Shortly after the establishment of Dr. Carey and his brethren at Serampore, they devised, and carried into execution, a comprehensive scheme for the translation of the Scriptures into all the languages of India. Accordingly they published, in the course of about five-and-twenty years, translations of portions of the Old and New Testament, more or less considerable, in forty different dialects."—p. 607.

When we contemplate these labours—his duties as Professor of Oriental Languages in the College of Fort William, his appointment to the office of translating the Government regulations, his work of preaching very frequently both at Serampore and Calcutta, his extensive correspondence, and visitings, together with many incidental duties, which a man of such note must necessarily have been constantly called to perform—it is impossible to resist asking how he could find time for such exertions, or how could he endure their weight? But we have not told all; he frequently delivered lectures on botany; he published "Roxburgh's Flora Indica;" he took an active part in the origin and management of an Agricultural Society in the East, to which was united a Horticultural Society, and also in the affairs of the Asiatic Society. He had along with all these employments, collected a choice Museum, consisting of minerals, shells, corals, insects, and other natural curiosities, and a Hortus Siccus, which he bequeathed to the College at Serampore. We need not marvel that such a man should have been elected a Fellow of the Linnæan Society of London—a Member of the Geological Society, and a corresponding member of the Horticultural Society of London.

We conclude our reference to this illustrious good man's works, by recurring to his more immediate proofs of benevolence, and stating, that he was instrumental in procuring the abolition of infanticide at the Ganges, the burning of widows with the corpses of their husbands, and in a considerable degree, of the pilgrim tax. He died 9th June, 1834.

As a literary performance, the Memoir before us does not profess, nor attempt to rank high; but it treats the character of Dr.

Carey in the manner which, we think, well became the writer and his subject. The deceased has been made, as much as possible, his own biographer, while the uniting or explanatory paragraphs introduced by the nephew, are conceived in the spirit of tender affection, and hearty admiration. The work might have been condensed into a smaller compass, but then the reader could not have so fully scanned the character of the great Missionary; and Dr. Carey was a man of whom the world could not see or hear too much. The volume, in truth, is a valuable contribution to Christian literature, especially in the department of religious biography—to which missionary heroes of late years have added the most splendid examples.

ART. III.—*Tour of a German Artist in England.* By M. PASSAVANT. 2 vols. London: Saunders and Otley. 1836.

FOR about two years the original of this work has been before the German public, where it was received with great favour and avidity. It had even been so flatteringly regarded by some of our English amateurs and connoisseurs, as to lead to the present translation. Nor will this reception of an artistic tour throughout England seem extraordinary, either as respects the author's country or our own, when it is called to mind that the Germans entertain a deep veneration for English art, in all its forms, and that there really exists no where else a work which embraces such an extensive and general view of the field in question, as the one presents which is now before us. It does seem not a little strange, however, that a foreigner should supply this deficiency; but this need not be matter of regret, seeing that whilst the author is not only an artist, and a man capable as well as fond of that minute research which is characterestic of his nation, he has also undertaken and carried through the investigation with praiseworthy independence of opinion and expression, such as could hardly be expected from any native writer.

M. Passavant's principal object in visiting this country in 1831, was to examine the works of Raphael, as a preliminary step to a projected work on the life and productions of that master. The finest English collections, therefore, were visited by him, which he was allowed to study, it would appear, to his heart's content. The observations which he was thus enabled to make on the arts of architecture and sculpture, as well as regarding painting in all its branches, together with its past history and present state in England, form the contents of the present volumes. One striking result of his labours is to be found in this, that he has established beyond all cavil, a fact which has often been vaguely suggested, regarding the wealth of England in the treasures of art. It is now fully manifest that the gold, the enterprise, and taste of Englishmen, have secured to the

country innumerable specimens and collections of first-rate paintings; and also that there are many valuable collections possessed by our nobility and gentry, the very existence of which is unknown by name to the English reader. This fact, when coupled with M. Passavant's connoiseurship, must render his work of much value, not merely in a historical sense, but as a help to the profession, which, both by his pencil and pen, he so heartily countenances.

Before proceeding to glance at some of the contents of our tourist's production, who came not to our shores with the ordinary purposes of such hasty visiters, a word must be expended about the translation before us. This, we understand, has been executed by a lady, and certainly exhibits not a few specimens of haste and inaccuracy. We do not, however, agree with a contemporary journal, in which an unusual labour has been bestowed, with the view of detecting errors in criticism, and slips in translation; and where the publishers are advised to destroy all the copies remaining in hand, with the view of having certain passages reconsidered by the author, and a better English version of the whole completed. This amounts to saying, that it would be better for the English reader to continue ignorant of a work bearing most closely upon the honour of his country—in which work much talent and research, as well as novelty, it is confessed, are evinced—than to be exposed to certain errors and inelegancies, which by no means affect its general value. Hypercriticism has smothered many a meritorious book. That such a result will not take place, in the present case, we confidently believe; but on the other hand, expect that a new edition will be speedily called for, when the mistakes which our contemporary has been at such pains to expose, may be duly considered.

M. Passavant's sojourn in London, and his visits to the most celebrated galleries there found, and in the vicinity, naturally lead to extended and minute notices of works with which Englishmen are quite familiar. It has been a very common and just complaint, that England has been strangely tardy in supporting national institutions for the advancement of the fine arts; and the author foresees that the National Gallery's progress to what it might be rendered, must be slow, because its means of increase are confined and uncertain. He does not refuse the opportunity of showing what too often occurs at the sale of a picture in England, when speaking of the purchase, for forty thousand pounds, of the Angerstein Collection, by Parliament, when originating the National Gallery. In that collection, a picture, purporting to be by Corregio, but not a genuine one, cost two thousand guineas. On another occasion a genuine Corregio was offered for twelve hundred guineas, but was refused, on account of the severe bite before inflicted—the ministry at the time in power questioning its originality. Being

afterwards convinced of their error in this latter instance, three thousand guineas were given for it; which was certainly paying rather dear, says the author, for experience. We are persuaded, however, that such mistakes occur in other countries, as well as in England; that there are dishonest picture-dealers to be found wherever pictures are sold; and that when such men as West and Lawrence were deceived regarding the false Corregio above spoken of, it need not be greatly wondered at, if statesmen and legislators should be mistaken at times.

York, or Gower House, situated near St. James' Palace, affords the author an opportunity of expressing his admiration of the splendour of our principal English mansions, and of characterising, in a descriptive style, certain national peculiarities.

"On first entering, the hall and staircase present a coup d'œil of which nothing can exceed the magnificence; they occupy a square of fifty feet by seventy, which, rising through the centre of the house, is surmounted by a richly decorated oblong dome, the sides of which form a complete lantern of glass. The walls of this magnificent hall are entirely lined with the finest sorts of marble, and a gallery leading to the principal apartments, and adorned with pillars and a rich balustrade of marble, runs round three sides of the square. The splendour of the picture is completed by the elegant form of the stairs, which rise in two flights from the centre of the hall, and are ornamented with a balustrade in a rich tracery of bronze and gilding. A singular effect of light in the dome above deserves mention; the architect having happily contrived to lessen the heavy appearance of the thick Caryatides columns, supporting the roof, by covering the two sides which join the windows of the lantern with looking-glass, thereby making it appear like one continued window, broken only by the seemingly light figures of the Caryatides fronting each column. On the four corners of the ceiling of the dome are the royal arms of England; otherwise I observed no sign of its former royal destination.

"In the suite of apartments occupying the Façade, which comprises a length of 130 feet, a corresponding wealth and splendour glistens on every side; and it must be acknowledged, that in the choice of decorations, the noble proprietor has displayed a purity of taste, not always found conjointly with the means for indulging it; and which combines no less to render this mansion the first of metropolitan residences. The hangings are of yellow satin damask, with blue flowers; the furniture of blue satin, and the rooms are appropriately filled with every variety of chair, settee, and table, with which it is so much the fashion in England to crowd the floors; these being loaded in their turn with the costliest specimens of art and literature, and with those thousand other fragile and nameless ornaments which render the navigation of an English drawing-room a task of no little danger. Generally speaking, in all matters where display of wealth is concerned, no Englishman is content with moderate measures: nothing is good enough for him, unless it be the best, and the word 'rich' comprises the highest encomium he can bestow on any object. What a marked difference we find in the exclamations of the Italians and Germans; with them all is 'beautiful! trans-

cendantly, or divinely beautiful!' the higher flown the more natural; while the more prosaical Englishman, seeing only through the medium of his own riches, christens every thing which strikes him as admirable, with this same darling epithet 'rich.' On all occasions does this term stand his friend, and even the connoisseur will manage to introduce it in his technical examination of a picture. It is owing to this, viz. that whatever is most rich is most desirable, that we find the English in their gilt balustrades, chandeliers, brackets, &c. so closely imitating the taste of Louis XIV. in whose reign this mannered style of ornaments was most in vogue. There is something in these wreaths of curling leaves and twisted ends, especially when covered with the most gorgeous gilding, which attract the eye more than the simple forms of a purer taste; and even furniture of this kind, inlaid with a profusion of tortoiseshell, or brass, and groaning beneath the weight of numberless little knick-knacks, no less grotesque than itself, is every where to be met with in the houses of the wealthy."—vol. i, pp. 137—140.

M. Passavant takes notice of the national error, which we call a vice, so generally complained of, which the English evince in their habits of effacing works of taste and art. He says foreigners can form little idea of it. Is it not strange, that many fashionable, wealthy, and learned persons, (they cannot be well-disposed, nor possessed of delicate minds,) who make a figure on the continent, such as foreign grandees cannot rival, and who flourish in print on their return to the nation of shop-keepers, as connoisseurs of no ordinary calibre, should yet mutilate, by the rap of a cane, many an exquisite proportion, for the low pleasure of obtaining a souvenir, that can afterwards be profaned by handling and bandying about, among their vulgar friends, like any piece of base matter, instead of preserving that spiritual impression, which is refined by being contemplated by the mind's eye, and according to the distance of time at which the memory regards it. The wanton manner in which the milestones in this country are often defaced, is not a viler symptom, but one perfectly akin to that practised by many carriage travellers; and yet we remember to have heard, that Lord Kaims declared he never believed in the doctrine which maintains that man's nature is originally depraved, till he reflected on the defacing of milestones and other useful public erections.

There is, among our author's descriptions of private collections, a becoming notice of a visit to Samuel Rogers and his pictures. This we shall quote, not merely to show the manner in which the poet has proceeded in his selection, but as the only example we can afford room for, of the author's mode of expressing his detailed criticisms.

"Frequent as had been our opportunities of admiring the wealth and splendour of large private collections in England, we perhaps the more enjoyed the gratification of inspecting one, which, both in selection, and mode of arrangement, displays the mind of a collector of no ordinary intelligence and taste; who, far from being actuated by the mere desire of possessing pictures, has united such works in his collection, as are either

historically valuable, or individually interesting. The many productions from the hands of Flaxman and Stothard, who have not disdained to enrich the dwelling of their friend with many a delicious *morceau*, are proofs of this gentleman's intimacy with these amiable and eminent artists. Had we seen nothing beyond the white marble chimney piece, ornamented with the most graceful figures in relievo by *Flaxman*; or the accompanying exquisite small designs by *Stothard*, they would have been sufficient to prove that the feeling which bound these artists to Mr. Rogers, was one beyond the power of gold to purchase. Here are also two lovely figures by Flaxman, of Cupid and Psyche, seated in a somewhat crouching position, their figures exactly expressive of that interesting interval which occurs between a lover's quarrel and the never-failing ensuing scene of reconciliation—an idea as novel, as it is naively executed. I was less pleased with the two small figures of Michael Angelo and Raphael, which are deficient in character.

"CATALOGUE OF THE BEST PICTURES.

"*Sir Joshua Reynolds.* Three small and choice pictures.

"1. Puck, or Robin Goodfellow, from Shakspeare's "Midsummer's Night's Dream." The little naked urchin, seated on a mushroom, is stretching out his arms and legs in mere wantonness of heart, and appears overflowing with exuberance of spirits. Particularly fine in colouring. Engraved by Heath.

"2. An exquisite figure of a Sleeping Girl.

"3. A Sleeping Cupid; with Psyche, who is throwing the light of a lamp full upon him.

"*H. Fuseli.* A Witch searching for the Mandrake, an ingredient for her magic potion; a picture which is more strange than pleasing.

"*Titian.* 1. Christ appearing to Mary Magdalen in the garden; figures one-third the size of life, with a beautiful landscape, the sky forming the back-ground. Mary, on her knees, is extending her arms towards our Saviour, who, standing by a tree, seems to draw back, as if to say, 'Touch me not.' In point of colouring, delicacy of expression, and tenderness of treatment, this is undoubtedly one of Titian's finest youthful productions. Formerly in the Orleans Gallery, for which it was engraved.

"2. A sketch of the great picture in Spain, representing the Apotheosis of the Emperor Charles V. A piece more celebrated than beautiful; also engraved.

"*P. P. Rubens.* This picture, in which he has copied, in his own style, the sacrificial procession from the Triumph of Cæsar, by Mantegna, is very remarkable*. Although undoubtedly a beautiful picture, yet, with all due deference to the great Rubens, we cannot refrain from making comparisons between the delicate drawing of the original and his own coarse and extravagant forms.

"2. A sketch of Venus and Mars, for the large picture in the Pitti Palace, Florence.

"* Purchased of Mr. Campernowne for eight hundred pounds; imported by Mr. Buchanan, 1802.—*Transl.*"

"*Michael Angelo.* 1. A small wax model of the figure of Duke Julian, called '*il Pensieroso*,' erected on his monument in the Medici Chapel, St. Lorenzo's church, Florence.

"2. A very interesting drawing of a male figure, in a sitting posture; a study for the painting on the ceiling of the Sistine Chapel; and specified by Adam Ghisi as No. 39.

"*Raphael.* A Madonna and Child. This may formerly have been a fine picture, but is now almost entirely obliterated. It still possesses, however, a peculiar interest in the eyes of an artist, by the under painting being visible, especially in the carnations, which are clear, and kept somewhat red. The infant, who is standing, leans smiling towards his mother, and clasps her neck. Formerly in the Orleans Gallery, and engraved by J. C. Flipart for the Crozat collection. It has been transferred from wood to canvass, and partially painted over in the draperies.

"Besides a small picture by *Lorenzo da Credi*, the Virgin with Saints; a small *Fiesole*, Herodias dancing at the banquet; and some other Italian paintings; I was much struck with a beautiful miniature from the old Dutch School. It is one of that set of miniatures, now in the possession of M. George Brentano, at Frankfort on the Maine, originally painted for a Maître Etienne Chevalier, whose name repeatedly occurs on them. The miniature in question has also his arms, with the letters *e e*. The chief subject is a knight in golden armour, who, with folded hands and uplifted eyes, is kneeling in a rocky country, with the sea as back-ground. In the heavens is a representation of the Almighty; among craggy rocks in the foreground, are seen souls tormented by devils; while quite in front lies a corpse, and behind is a large body of horsemen. The inscription beneath is a verse from the Psalms."—vol. i, pp. 190—195.

When M. Passavant visited Wilkie, that eminent and popular artist was engaged on the picture of John Knox, preaching after his return to Scotland from banishment; and had an opportunity, he says, of observing his mode of proceeding, in which a habit much practised by English painters was noticed; viz. that of making all kinds of experiments in the progress of their studies and works, which he adds, seems to have been inherited from Sir Joshua Reynolds. Wilkie, among his specimens of sketches in water-colours, also showed the author one of Napoleon at the *Hospice* of Mont St. Bernard, warming his hands before a fire, by whose side is a monk, who told the artist that when he asked Napoleon what he intended doing with the great army, was answered sharply, "That's a secret; and if my hat even knew it, I'd throw it into the fire." The answer, we dare say, was a silencer.

Our author remarks on the passion so general in England for accumulating original drawings by great masters; most of the private collections in Italy, France, and Germany, having been obliged to surrender their treasures before the power of English gold. Notices of collected engravings are also given; and whether paintings, drawings, or engravings be considered, he takes a wide survey, not merely visiting palaces, noble mansions, and museums,

but the repositories of picture-dealers. His avowed and chief object, however, being to examine the works of Raphael, which are so abundant in England, he has a fitting opportunity of speaking of a few of those which he calls *soi disant* Raphaels; hundreds of which, he also says, were exhibited to him, all bearing his name, with more or less truth, and many of them highly interesting performances. The following extract from his criticisms on some of these, affords the reader a striking proof, at least, of the author's acquaintance with the subject, and the corresponding confidence of his decisions.

"The picture, for instance, of '*La belle Jardinère*,' formerly in Cardinal Mazarin's collection. This is a fine copy, probably by one of Raphael's pupils, of which the French connoisseurs, notwithstanding their high sounding paragraphs in the public prints, are perfectly well aware. In style of landscape, it materially deviates from the original in the Louvre: the plants in the fore-ground are also essentially different, as well as some distant buildings, representing a city, with obelisks, &c., such as were in vogue in the sixteenth century. The shadow tints of the carnations are also a decided grey.

"On another occasion I fell in with a fine picture by *Spagna*, a Virgin with Saints, in the hands of an Italian, who exhausted his own prolific language in terms of abuse against the English, for their ignorance in not acknowledging this picture as a Raphael. I was also agreeably surprised to find in London, the picture of 'The Annunciation,' which formerly belonged to F. Gozzi's collection at Milan, and which, I have little hesitation in pronouncing to be one of those fine pictures by *Nic. Aluno*, of which we see similar specimens in number. The office, however, of inspecting questionable pictures is not usually agreeable, especially in presence of the owner, as I found to my cost in the examination of a little picture by *Mignard*; a copy of Raphael's large Holy Family in Paris, of the genuineness of which, the possessor would not hear the slightest question, and I was obliged to make the best of my way out of the house without committing myself, or enraging him by a positive opinion. Another connoisseur, who felt it as a matter of conscience to enlighten the mind of the owner as to the real nature of the picture, was *chassé* with little ceremony. This reminds me of an anecdote which Richardson relates, as having happened to himself: Some noblemen had made the purchase of a picture, which in self-complacency, he decided to be an original Rubens. A friend, however, having ventured to break to him the unpleasant intelligence of it being only a copy, his lordship worked himself into a violent passion, and coming to Richardson's, related his grievances, adding emphatically, 'and the first man who dares to tell me it is a copy, I'll throw down stairs; now Mr. Richardson, you are a connoisseur, do come to-morrow, and give me your unbiassed opinion.'"—vol. i, pp. 271—273.

After speaking of the best panoramas which he saw in London, the author starts on his journey through England. The noble buildings belonging to the University of Oxford, call forth certain observations, which appear to us admirable for their accuracy. He

the present day surpass even those of the early part of the sixteenth century. For this pre-eminence they are chiefly indebted to the talent and exertions of Thomas Bewick. After having supplied the wood-cuts to Dr. Hutton's Treatise on Navigation, he became a competitor for, and finally obtained, the prize offered by the Society of Arts, &c., for the best specimen of wood-cutting. The subject of this prize piece was a Sporting Dog, drawn from nature with the greatest spirit and fidelity. This was affixed as frontispiece to the edition of Gay's Fables, published at Newcastle by Thomas Saint, and first drew general attention to his talents. The other plates in this work were also supplied by himself, conjointly with his brother John. After a farther practice and perfection of this art, he published the Natural History of Quadrupeds, with wood-cut illustrations from his own original drawings; a work which placed his name beyond dispute as the first animal artist and wood-cutter in England. He also invented a new mode of execution whereby various gradations of tint and strength of line may be produced by different elevations of surface. Thomas Bewick died in 1828. The most successful of his followers are Cruikshank, Harvey, Sears, and Tabagg."—vol. ii, pp. 267—269, 307—309.

ART. IV.—*The People of Russia, and the Policy of England.* London: Ridgway. 1836.

MOST opportunely does this pamphlet come before the British public, and, in more respects than one, does it merit particular attention. The earnest and talented manner in which it treats of the ambitious designs of the Northern Autocrat—which are every day becoming more apparent to Englishmen—and certain events of very recent occurrence, affecting nearly the authority and dignity of an ambassador from this country, lend it a peculiar importance at this very moment. The author, in one part of his work, and at considerable length, fills his pages with such suggestions, facts, and arguments, as go to satisfy us, that he has not failed in his endeavour to point out the means of arresting the encroachments referred to; and therefore, were it for no other information, his pamphlet would be entitled to more than ordinary attention. There is, however, another branch of his closely connected discourse, which might at any time be taken up by the reader, and become the theme of the weightiest thoughts, and most instructive lessons; we mean, that part of the performance where he examines the condition of the Russian people, the state of their intelligence, and the hopes that may be entertained in future respecting them. It is to the spectacle, which he in this branch of his subject presents to us, that we purpose to invite the reader's notice and reflections. No doubt, the author's design is thus, by no means fully exhibited, nor his conclusions appreciated; for the view he takes of the present condition, and the prospects of the people of Russia, enables him to

point out much of the means, and many of the sources, whence the aggressions of the Russian government may be arrested. But, afraid of going beyond our depth regarding immediate questions of policy between rival nations, and looking upon the picture which he has given of a prodigious mass of mankind, who are groaning under relentless despotism, as one of the most arresting that can occupy our thoughts, we shall confine ourselves, as already mentioned, to this theme; doing little more than gathering some of the most striking particulars there met with.

There is an extraordinary degree of ignorance in this country, regarding the condition and the feelings of the people of Russia. The exterior relations, and the foreign policy of that empire, have been almost exclusively speculated upon. Russia, even in this age of travellers and book-making, though certainly in many respects the most interesting country in the world, is almost a neglected field. Not that much profound information is to be gathered from the mass of lightsome authorities now referred to, nor that the policy of the Russian government, or the genius of the people, are so easily fathomed as their equivalents, in many other nations. We regard our author, however, as a person who is able, and honestly intent to let much light in upon us respecting the empire in question; and this opinion is formed, not merely from what he tells us —bearing with it, as it does, internal evidence that he is both minutely acquainted with what he speaks of, and anxious to utter the truth—but because the quarter from which his work has issued, has of late years furnished the people of England with the most effective and authentic information that is any where to be found, connected with Russia, her policy, and relations.

Our author maintains, that it is a great mistake to think, because the whole Russian nation is, as respects its present power, but as a nonentity before the Emperor, that therefore the people have no desire for independence; and to render his assertion and views the more convincing, he takes a summary glance at the internal condition of the empire. The distinction of ranks in Russia seems to be great, as well as of a remarkable character. It may, however, be conveniently considered as threefold, consisting of the nobility, the citizens, and the serfs, or rather slaves; though none of these classes correspond with what we usually understand by nobles, citizens, or slaves. The nobles alone enjoy freedom and privileges; but they are free and privileged only, when compared with the other classes. They are slaves in relation to the monarch. They all possess the same privileges, and these are exemption from military conscription and from taxes of every kind, as also from corporal punishment, such as that of the knout. But, unlike the feudal nobility, they do not exercise any control over their sovereign, nor are they, by the circumstance of birth, admitted to his councils. They, however,

with some exceptions, fill all public offices; but every one must have ascended through various classes of rank previously, and have submitted to a prescribed examination.

These classes are fourteen in number; and in the civil, as also in the ecclesiastical departments, they are assimilated to military gradations. Thus, a nobleman, after two years' service, obtains the rank of the 14th class, which is the lowest, and corresponds with the rank of cornet in the army, and clerk in the civil department. The highest, or first class, is that of field marshall in the army, chancellor of the empire, in the civil department, and metropolitan, in the ecclesiastical. Every nobleman, unless he belong to one or other of these classes, is a mere cipher. Yet, nobility is hereditary in Russia, and the respective titles of the head of the family descend not only to the eldest son, but to all the males, and to all the females of it. The emperor can confer the order of nobility alone, although there are regulations by which a citizen may obtain that rank. One cannot but suppose that the numbers and the neediness of the nobility, according to the above statement, which we have gathered from our author, must be great; yet it would appear, that in point of numbers, like the next class, viz. of the citizens, they constitute but a small portion of that vast empire of people. As to their character—

"There can be no doubt that the order of the nobles form the most enlightened part of the Russian nation. Notwithstanding their corruption, their defective education, their prejudices, their pride, and their too frequent cruelty toward their inferiors; among the Russian nobles there are many most upright and accomplished men; and many who regard with sympathy the progress of civilization and intelligence in Europe. At the present time, the first object of a gentleman, of whatever country he may be a native, is to obtain a complete education, which shall qualify him for the performance of the duties incumbent on him. This necessity is as much felt in Russia as in any other part of Europe. In spite of the distrust and even the opposition of their government, the education of the nobility is steadily improving; their wealth overcomes obstacles. In every other country knowledge and refinement have followed the increase of personal comfort; and knowledge, in its turn, has led to a new desire—the desire for the acquisition of political rights. In Russia the effect has been not otherwise. While the superior education of the higher nobility has inspired them with the wish for institutions which *will* enable them to occupy a real aristocratic position; the whole body of the nobility have at the same time been gaining new opinions, together with a love of justice and of freedom, and a feeling of what is due to their own dignity. In every case the result of education has been to impart a conviction of the necessity of a political change; so that, in spite of all the precautions of her government, Russia is advancing with rapid strides toward a consummation very different from that of despotism."—pp. 10—11.

Every inhabitant of a town, who is not a noble, and who is not the property of any one, that is, who is not a Serf, is a citizen.

These are possessed of certain immunities. In the royal boroughs, as well as in some towns which belong to private individuals, there are municipal administrations. Every citizen must enrol his name in a register, under the penalty of banishment to the mines of Siberia; and he pays a pole-tax. They are not exempted from military conscription, supplying their quota of recruits in the same proportion as the peasantry. They cannot possess property in land, except in the towns, and they are liable to corporal punishment, like the lowest order. The son of a citizen must serve twelve years before he can become an officer, or attain the rank of the fourteenth class. On gaining the ninth class, which is that of a captain, or honorary counsellor, a citizen receives the title of nobility, but none of his children are noble, except those born after he has reached the rank of major in the army, or assessor of the college. Thus, the younger children may be noble, and the elder mere citizens. There is a gradation of rank even among the citizens. Manufacturers, and all persons in trade, are divided into three guilds, according to the amount of taxes they pay to government; those of the first guild enjoy the privileges of nobles, but the other two are on a level with the meaner citizens. The two last, however, as well as the first, are personally exempt from conscription; not so their children. As to the character of the citizens—

"In former times the mercantile class was highly esteemed, and very powerful in Russia. From among them sprung Minin, one of the most illustrious of Russians, by means of whose generosity and patriotism his country was entirely delivered from foreign influence in 1612. But the burghers of the present day are of no consideration. Commerce, which cannot prosper without freedom, is depressed by the arbitrary and jealous system of government. Hence, the mercantile classes, though naturally intelligent and industrious, and, notwithstanding the vast resources of this wide-stretching empire, live in poverty, when compared with the same classes in the other countries of Europe. Still, under all their disadvantages, a far more liberal spirit prevails among them than might be expected; especially when some attention happens to have been paid to their education; or when they have had dealings with foreigners, and have thus had the means of becoming acquainted with the fruits of liberty."—pp. 13, 14.

The Serfs, or the peasantry, groan under the most appalling oppression; they form the mass of the people too, and therefore embody the misery of Russia. They are, however, of various conditions, and receive distinguishing names. There are, for instance, Serfs of the Apanage, who belong to the imperial family as their private property, the fiscal Serfs, who are immediately subject to the government, and the Serfs who belong to the nobility, or to private individuals.

"All these serfs are attached to the soil, and are regarded as the actual property of their landlords. Though, of late, the Imperial Ukazes have

prohibited the sale of peasants separately from the land, yet this kind of traffic still takes place, and is indeed very common in Russia; especially the sale of domestic servants called Dworowje, which signifies born in private houses. The government possesses registers (Skazki), in which every proprietor is required to enter the names of his peasantry, under the penalty of a very heavy fine for the master, and of banishment to Siberia for the serf. The peasantry neither do, nor can, possess any property in land; all the males pay a poll-tax; they are not exempted from any public burdens; and they have no sort of privileges or immunities. Yet the peasantry do not receive the least protection from government, or any kind of moral or religious instruction, and they are kept in a state of profound ignorance. Such being the object of the government of the Czars, special elementary schools for them are altogether unknown; and what is more astonishing, they are expressly forbidden to attend any other public schools. Hence it is almost impossible to find in Russia, out of the capital, a single peasant who can either read or write. Some government regulations exist, concerning the work to be performed by the peasants for their masters; but these regulations are altogether disregarded, from total neglect of the execution of the laws, and the entire absence of any of that care which is due from every government to the laborious classes of the state. The condition of these unfortunate beings depends only on the personal character of their master, and they are wholly subject to his pleasure and caprice. Thus, just treatment of the peasantry has become *philanthropy*, and not being an obligation, is regarded as a favour; kindness is rare. The great majority of the proprietors having unlimited power over their slaves, too often abuse it, rather from habit than from principle. But the effect is the same; the lot of these peasantry is the extreme of wretchedness.

"When the peasant becomes a soldier, he must serve twenty-five years, after the expiration of which period he may return home to his village, and is no longer the slave of his master. If, at the time of his joining the army, he had any sons, all these sons, by a recent regulation, as soon as they attain the age of seven, are torn from their mothers, and removed to military institutions, which have been established for their reception. In these institutions the children are formed into a distinct corps, which, in Russia, is called the cantonists (kantonisty). No system can be more unjust and cruel. It forces a whole family at once to become soldiers; and deprives the wretched mother of all she holds dearest—it may be, her only support in her old age. We cannot refrain from mentioning in this place, that this atrocious system was adopted by the Emperor Nicholas, against the sons of the Polish noblemen who took an active part in the last Polish insurrection. The fathers were declared *civilly dead*, their property was confiscated, and their sons were dragged to distant parts. The mothers and the relatives of the proscribed implored for pity toward the innocent children. Nothing availed: the vengeance of the Russian Government was inexorable."—pp. 14—17.

Our readers need hardly be told that the Russian peasants are excessively ignorant as well as degraded. And yet, they generally entertain a vague longing for change, which they fancy must be for

the better. Among them, it is reasonable to believe, that the increasing intelligence that characterises the higher classes must have sent some rays of light; for the writer declares, that since the return of the Russian armies from France and Germany, in 1814, the rise of new and liberal opinions has been most remarkable. In their campaigns the soldiers could not but become sensible of new wants, and acquire different views from those imparted to them at home—a result which even the wily Czars very probably never clearly foresaw.

The author declares that the people of England can have no idea of the mode of conducting the general government in Russia; and that, though the condition of the peasantry be miserable in the extreme, from the oppression of their masters, by far the greatest evils which they and the citizens endure arise from the abuses of the executive. Indeed he says, that the nobles are, in this respect, on a level with the other two orders. These abuses may be conveniently placed under the following heads:—the arbitrary demands of government in all that regards taxes; the mode of collecting these taxes; the mode of recruiting the army, these recruitings being, on account of the great mortality of the Russian armies, in consequence of numerous wars, very frequent; the systematic corruption and cupidity of public officers; and the incredible oppression of the inhabitants by the military authorities.

"One of the most powerful causes of the immorality and corruption of the public servants, is the small amount of the salaries paid by the government, and the consequent extortion from the people to make up the deficiency. In the provinces there are civil offices, the salaries of which do not exceed sixty or seventy paper roubles per annum, equal to from 2*l*, 10*s*. to 3*l*. Sterling. In St. Petersburgh, where those holding public employments are proportionally better paid, there are clerks attached to different departments who do not receive above 200 paper roubles, that is, about 8*l*. per annum. The senators, who in some respects act as peers, and, generally speaking, are individuals of much merit, since none but privy councillors, admirals, and lieutenant-generals are appointed senators, —these senators, then, only receive 6000 paper roubles, or about 240*l*. per annum; and yet they are obliged to display all the pomp of high dignitaries, and to reside in the capital, which is one of the most expensive in Europe. In order to live in such a style, even these senators, together with the superintendents of the several courts, and the heads of the different offices, &c. &c. are compelled to resort to those immoral means of gain, which prevail in Petersburgh, with the knowledge and the tolerance of the government. The course adopted is rather at variance with our notions. The subordinate agents, for their mere existence and the support of their families, are allowed to pillage and extort on the most frivolous pretexts. These subordinates are then compelled to yield a share of their evil gains to the men in higher office, that they in their turn may be enabled to indulge in profusion. It is almost generally admitted, that, in order to obtain a public situation, not only must a certain sum be paid to

the minister or governor of the province, but in most cases the person who obtains the office comes under an obligation to make an annual payment to his superior, which is usually twice or thrice the amount of his stated salary. This iniquitous system has reached its full development."—pp. 20—22.

The army is neither better paid nor better regulated than the civil service. But to instance merely the common soldier—he receives only 2*s*. 10*d*. every four months, the whole of which usually remains in the hands of his officers. He ought also to receive rations of bread and rice, but these he never sees; he must get his sustenance elsewhere.

"The troops throughout Russia, whether in cantonments or in garrison, in the towns as well as in the country, are always lodged with the inhabitants. Although the government regulations require the inhabitants only to lodge the soldier, he being supposed to provide himself with food, yet in reality they must feed as well as lodge him; for the soldier never receives from his officers either pay or provisions, and the refusal of the inhabitant to supply the one or the other would draw on them still greater exactions. Wherever, therefore, soldiers are quartered, the inhabitants submit also to maintain them. It is the same when the troops are on the march: and then the peasants are besides obliged to supply, without remuneration, as many horses and carts as are required for the transport of the baggage of each regiment, or as any corporal thinks fit to demand. These doings are always accompanied with extortion, and often with violence. Horses are seized in the fields, and the hapless villagers are flogged unmercifully, if they offer the least remonstrance or opposition."—pp. 23, 24.

In enumerating some of the revolting cruelties which disgrace the Russian army, the writer speaks of men being scourged to death for looking stout, because indicating laziness—or not having their buttons bright enough. In truth, the caprice and the savage disposition of a commander can only describe the measure of oppression that is dealt to his inferiors in rank; while, as regards both sexes, whatever be the rank or age of the party, whoever is suspected and informed against, is seized and punished without even the semblance of legal procedure. Can it be supposed, then, that the nation is enthusiastically attached to their emperor?

It is probable, however, that not a few will doubt the accuracy of the picture that has been presented. The tact and accuracy of their foreign diplomacy, which seems to be in perfect contrast to their domestic administration, does encourage more favourable sentiments regarding the government. The manner, too, in which the emperor and his servants inculcate, on all occasions, the duty of loyalty; the uniformity and earnestness with which the autocrats proclaim themselves to be the most magnanimous, paternal, and beloved of monarchs; and the vigilance with which every story which would militate against these pretensions is guarded from finding currency at home or abroad, must be taken into account; and then, with less hesitation, we must presume that any favourable

notions which we have formed respecting the Russian government, are the result of prejudice supported by ignorance.

Upon the condition of Russia, and the progress of opinion among the people, the author has these general but striking observations.

"If Russia were considered only in an official character, one would be led to believe that the people are actuated by the same sentiments as their government. Now, it is the aim of the Russian government not only to govern every thing, and to domineer over every thing, but, if it were possible, to absorb every thing within itself. The government desires to imbue the people with its own notions, and thereby to make them the accomplices of all its doings. The Russian government wishes to impress on the world, that whatever they undertake, whatever wars they enter on, they have been urged forward by the people. And, indeed, the countless host of needy men in office, high and low, and the military, both of whom could not exist on their wretched salaries and pay, besides the demands of their cupidity, are forced to adopt the views of the government. They dream of confiscation and pillage, as the emperor dreams of triumphs and universal dominion.

"Hence, immorality and corruption abound among the agents of the Russian government. The subordinates are encouraged by the principals. Injustice is permitted in the lower grades, to gain tolerance for the practices of the higher functionaries.

"But the men in office, however numerous, are few when compared to the nation. Though foreign wars, the confiscation of private fortunes, and the spoil of other countries, are a source of gain to some men in the civil and military service, the nation at large receives no advantage. Besides the evils inseparable from war, the Russian people are themselves subjected to the painful necessity of enduring a portion of the sufferings of the vanquished. For these men in office, who have become accustomed to extortion and violent conduct abroad, acquire tastes and habits which they do not lay aside when they return home. Their proceedings remain unchecked by the heads of the government; and, besides gratifying individual cupidity, offer an example readily followed by all in similar employments. Hence, Russian conquests and encroachments, in proportion as they are extended, not only excite the jealousy of all the cabinets of Europe, and exasperate the inhabitants of the subjugated countries, but the Russians themselves are stirred up to hate and resist their government."—pp. 28—30.

The author declares that the great mass of the people long for relief from physical suffering; that all raised by their status in society above the mass, feel the irksomeness of despotism, and a desire for political improvement; and that the cause of freedom engages the thoughts of all generous and patriotic men in the empire. He adduces many arguments and events in support of his opinions, and points out how the grievances of the people might be turned to account by the other nations of Europe, and by England in particular, in the event of a war. In the mean time a general and spontaneous movement of a whole nation, consisting of such prodigious

parts, against powerful domestic sway—which is upheld by systematic injustice and relentless tyranny, cannot be easily accomplished. It will be, most probably, when the nation is assailed by some foreign power equally great, that the liberal element shall be let loose.

We are not, however, going to enter upon this branch of the subject, as discussed in the pamphlet before us, which would lead us far beyond the line we marked out for ourselves at the commencement of our article; our design being to present our readers with some portions of a most striking spectacle, as respects the internal condition of a vast empire, which our extracts have shown to be so effectively put forth by the author. One point alone shall be introduced, and which bears closely upon the interests of England, by displaying the feelings of animosity and jealousy which the Russian government entertains towards this country. The increasing attempts to injure England, and traduce her character, which the official organs of the autocrat systematically make, are no longer unknown to the British people. We quote an example.

"'The Russian nation is indignant at the clandestine proceedings of England, or rather of her perfidious ministry, in regard to the troubles of Poland; but our turn is coming. We will tear off our mask. We will show the world how a people is really reduced to slavery. You shall soon have an opportunity of judging whether Lord Ponsonby spoke truth, when he repeated to every body who would listen to him, 'Russia is no longer of any account: henceforward Poland will prevent her from interfering in the affairs of Europe: her government is quite Asiatic, &c.' How does this Albion, loaded with debt, and now imbued with the most perfidious principles, dare to rouse the Bear (for so they term us), who devoured Napoleon, with the first army that ever invaded her territories, and marched to Paris to revenge this rashness? No, our turn must come: and we shall soon have no need to make any treaty with this people but at Calcutta. Her false policy has done its best. Let her go and make alliances with the African negroes, whom she wishes so well, and for whom she has made Europe her dupe. The barbarians and slaves, as her papers call us, will teach her a lesson. Meanwhile, let her go on. It is all we want.'"—*Moscow Gazette, December* 27, 1832.—pp. 55, 56.

It is a fact which cannot be doubted by any reflecting person, that the Moscow Gazette is one of the paid organs of Russia for German readers. We have only now again to recommend the work before us, as one exceedingly interesting and important. Indeed, its importance is nothing less than that which questions regarding the permanent independence of the British nation involve; for the author, in a masterly style, shows us how the ambitious designs of Nicholas and his ascendancy may be overcome.

ART. V.—*The Birth-day; a Poem, in three Parts: to which are added, Occasional Verses.* By CAROLINE BOWLES. Edinburgh: Blackwood. 1836.

AMID the tame and imitative poets that now inundate the country, it would be a pleasing and delightful spectacle to observe the effort of an original mind attempting to free itself from the shackles of prescriptive prejudice which hang around the Muse, and the leading-strings of poetical imbecility, which now bind so close our hot-bed versifiers; for without originality of thought, how can the sensations be strong and flowing? and if there be no such thing as strength of feeling in the poet, his attempts at composition must be weak and ineffectual. We cannot long stand to admire an artificial fountain, where the water issues through the mouths and breasts of dolphins and mermaids; but we repose with delight on the bubbling source, and the cool shade of dripping rocks, where a mighty river takes its rise. So it is with poetry. We soon turn away with loathing from that poem which is made up only by art; where we see the bandages of the dresser, and the decorations of verse, used but to hide the paucity of materials of which the poet is possessed; where the want of ideas is only made up by the meretricious trickings of a shewy and gaudy style of metre. But we turn again and again, and ever with renewed feelings of delight, to the emanations of those profound and original minds, in whose poetry art only shews its complete subserviency to nature, and in whom the structure of their verse exhibits nothing more than a railroad for their thoughts, by which they may be sent by the quickest and shortest method to the minds and hearts of their readers, to meet there, and combine with those feelings which have their origin in the inscrutable depths of the soul, and pervade, without exception, our universal nature.

Such original poets as we have endeavoured to sketch, are rare—even more uncommon in this country than elsewhere: and Miss Bowles, though she falls not into the lowest rank, certainly ascends not above mediocrity. Her verses breathe none of the enthusiasm and poetic inspiration of the genuine sons and daughters of Song. She wants the freshness of feeling which constitutes the peculiar attribute of those who, in days gone by, wore the mantle of the poets, but which, in these our degenerate times, is taken up by every flimsy versifier. But as we wish not to damp the attempts of the most humble aspirant after poetic fame,—for in truth, the steep and craggy heights of Parnassus has difficulties sufficient to clothe with despair the countenances of those who essay to tread her rocky sides—we will, therefore, present only the best of Miss Bowles' pieces to our readers; but of the best, we can say but little in their favour.

The two following extracts are pretty fair specimens of our authoress' style in describing domestic scenes.

"—— Happy choice,
Howe'er directed, happy choice for me;
For as I read, new thoughts, new images
Thrill'd through my heart, with undefined delight,
Awakening so th' incipient elements
Of tastes and sympathies, that with my life
Have grown and strengthened; often on its course
Yea—on its darkest moments, shedding soft
That rich warm glow they only can impart;
A sensibility to Nature's charms
That seems its living spirit to infuse
(A breathing soul) in things inanimate;
To hold communion with the stirring air,
The breath of flowers, the ever shifting clouds,
The rustling leaves, the music of the stream;
To people solitude with airy shapes,
And the dark hour, when Night and Silence reigns,
With immaterial forms of other worlds:
But best and noblest privilege! to feel
Pervading Nature's all-harmonious whole,
The Great Creator's presence, in his works."

A few pages further, we have the following lively picture of life's early days.

"Dear aunt! you should have sought in wizard lore
The name of some artificer, empowered
By royal patent of the Elfin Court
To make Mab's thimble—if the sprightly Queen
Ever indeed vouchsafes in regal sport,
With needle, from the eyelash of a fly,
Plucked sharp and shining, and fine cobweb-thread
T' embroider her light scarf of gossamer.
Not oft I doubt; she better loves to rove
Where trembling harebells on the green hill side
Wave in their azure beauty; or to slide
On a slant sunbeam down the fragrant tube
Of honeysuckle or sweet columbine,
And sip luxurious the ambrosial feast
Stored there for nature's alchymist, the bee,
Then satiate, and at rest, to sleep secure,
Ev'n in that perfumed chamber, till the sun
Has ploughed with flaming wheels the Atlantic wave,
And the dark beetle, her mailed sentinel,
Winds his shrill signal to invite her forth.
Not on her waking hour such pomp attends,
As when on Ohio's banks magnolias tall
Embalm the dews of night, and living sparks
Glance through the leaves, and star the deep serene.

But even here, in our romantic isle,
The pearl of ocean, girdled with its foam!
Land of the rainbow! even here she loves
The dewy freshness of the silent hour,
Whose gentle waftings have their incense too,
To scatter in her paths; the faint perfume
Of dog-rose pale, or aromatic breath
Of purple wild thyme, clouding the green sward;
And though in air no sparkling myriads dart
Their glancing fires to light the Fairy Queen,
Earth hath her stars, a living emerald each!"

The fanciful nature of the above extract will exhibit, in a great degree, the poetic powers of our fair authoress, and give a very just conception of the general style of her composition. There are one or two other portions of the volume, in which the authoress depicts with some degree of cleverness the mournful side of the picture.

"ONCE UPON A TIME.

"Sunny locks of brightest hue
Once around my temples grew.
Laugh not, Lady; for 'tis true;
Laugh not, lady! for with thee
Time may deal despitefully;
Time, if long he lead thee here,
May subdue that mirthful cheer;
Round those laughing lips and eyes
Time may write sad histories;
Deep indent that even brow,
Change those locks, so sunny now,
To as dark and dull a shade,
As on mine his touch hath laid.
Lady! yes, these locks of mine
Cluster'd once with golden shine,
Temples, neck, and shoulders round,
Richly gushing if unbound,
If from band and bodkin free,
Well nigh downward to the knee.
Some there were took fond delight,
Sporting with those tresses bright,
To enring with living gold
Fingers, now beneath the mould
(Wo is me!) grown icy cold.
"One dear hand hath smooth'd them too
Since they lost the sunny hue,
Since their bright abundance fell
Under the destroying spell—
One dear hand! the tenderest
Ever nurse-child rock'd to rest,
Ever wiped away its tears—
Even those of later years

From a cheek untimely hollow,
Bitter drops that still may follow,
Where's the hand will wipe away?
Her's I kiss'd—(Ah! dismal day)
Pale as on the shroud it lay.
Then, methought, youth's latest gleam
Departed from me like a dream—
Still, though lost their sunny tone,
Glossy brown those tresses shone,
Here and there, in wave and ring,
Golden threads still glittering;
And (from band and bodkin free)
Still they flow'd luxuriantly.
"Careful days, and wakeful nights,
Early trench'd on young delights.
Then of ills an endless train,
Wasting languor, wearying pain,
Fev'rish thought that racks the brain,
Crowding all on summer's prime,
Made me old before my time.
So a dull, unlovely hue
O'er the sunny tresses grew,
Thinn'd their rich abundance too,
Not a thread of golden light
In the sunshine glancing bright.
"Now again a shining streak
'Gins the dusky cloud to break;—
Here and there a glittering thread
Lights the ringlets, dark and dead—
Glittering light!—but pale and cold—
Glittering thread!—but *not* of *gold*.
"Silent warning! silvery streak!
Not unheeded dost thou speak.
Not with feelings light and vain,
Not with fond regretful pain,
Look I on the token sent
To declare the day far spent;—
Dark and troubled hath it been—
Sore misused! and yet between
Gracious gleams of peace and grace
Shining from a better place.
"Brighten—brighten, blessed light!
Fast approach the shades of night—
When they quite enclose me round,
May my lamp be burning found!"

Here is a piece, in which the subject is of the very highest order to call forth the powers of the poet, if any he possesses; but the execution of the poem evinces the greatest sterility of conception in our authoress.

"THE PAUPER'S DEATH-BED.

"Tread softly—bow the head—
In reverent silence bow—
No passing bell doth toll,
Yet an immortal soul
Is passing now.

"Stranger! however great,
With lowly reverence bow:
There's one in that poor shed—
One by that paltry bed,
Greater than thou.

"Beneath that Beggar's roof,
Lo! Death doth keep his state;
Enter—no crowds attend—
Enter—no guards defend
This palace gate.

"That pavement damp and cold
No smiling courtiers tread;
One silent woman stands
Lifting with meagre hands
A dying head.

"No mingling voices sound—
An infant wail alone;
A sob suppressed—again
That short deep gasp, and then
The parting groan.

"Oh! change—Oh! wondrous change—
Burst are the prison bars—
This moment *there*, so low,
So agonized, and now
Beyond the stars.

"Oh! change—stupendous change;
There lies the soulless clod:
The Sun eternal breaks—
The new Immortal wakes—
Wakes with his God."

The following is a very sprightly piece, though the ideas presented to us are not new.

"River! River! little River!
Bright you sparkle on your way,
O'er the yellow pebbles dancing,
Through the flowers and foliage glancing,
Like a child at play.

"River! River! swelling River!
On you rush o'er rough and smooth—
Louder, faster, brawling, leaping
Over rocks, by rose-banks sweeping,
Like impetuous youth.

"River! River! brimming River!
Broad and deep and *still* as Time,
Seeming *still*—yet still in motion,
Tending onward to the ocean,
Just like mortal prime.

"River! River! rapid River!
Swifter now you slip away;
Swift and silent as an arrow,
Through a channel dark and narrow,
Like life's closing day.

"River! River! headlong River!
Down you dash into the sea!
Sea, that line hath never sounded,
Sea, that voyage hath never rounded,
Like eternity."

The concluding extract shall be one in which, we think, the authoress' forte chiefly lies; and therefore, we would kindly hint to her, to attempt nothing greater, if she wish not to fail.

"TO MY LITTLE COUSIN WITH HER FIRST BONNET.

"Fairies! guard the baby's bonnet—
Set a special watch upon it:
Elfin people! to your care
I commit it, fresh and fair;
Neat as neatness, white as snow—
See ye make it over so.

"Watch and ward set all about,
Some within and some without;
Over it, with dainty hand,
One her kirtle green expand;
One take post at every ring:
One at each unwrinkled string;
Two or three about the bow
Vigilant concern bestow;
A score, at least, on either side,
'Gainst evil accident provide
(Jolt, or jar, or overlay);
And so the precious charge convey
Through all the dangers of the way.

"But when those are battled through,
Fairies! more remains to do.
Ye must gift, before you go,
The bonnet and the Babe also—
Gift it to protect her well,
Fays! from all malignant spell,
Charms and seasons to defy,
Blighting winds and evil eye.

"And the bonny Babe! on her
All your choicest gifts confer;
Just as much of wit and sense,
As may be hers without pretence—

Just as much of grace and beauty,
As shall not interfere with duty—
Just as much of sprightliness,
As may companion gentleness—
Just as much of firmness, too,
As with self-will hath nought to do—
Just as much light-hearted cheer,
As may be melted to a tear—
By a word—a tone—a look—
Pity's touch, or Love's rebuke—
As much of frankness, sweetly free,
As may consort with modesty—
As much of feeling as will bear
Of after life the wear and tear—
As much of life—But, Fairies! there
Ye vanish into thinnest air!
And with ye parts the playful vein
That loved a light and trivial strain.
Befits me better, Babe! for thee
T' invoke Almighty agency—
Almighty love—Almighty power
To nurture up the human flower;
To cherish it with heavenly dew,
Sustain with earthly blessings too;
And when the ripe full time shall be,
Engraft it on Eternity."

Poetry, as we have before observed, has now become a mere mechanical art, in which, if we are to take as specimens those now crushing our table beneath their incumbent weight, all that is required, is merely to make out a skeleton draft of the piece, and fill it up with words shook at random from the dictionary, so that they do but rhyme, and then you have one of our modern poems.

To be good, poetry must be original, for the more original, the more animated a man's works are—flowing from clear and profound thoughts; exhibiting themselves in well-defined sensations and feelings, which are only heightened by the investiture of language; ravishing with delight those who fully understand them, and strengthening all who drink from the stream, which, running full and exhaustless, directs its bold course to the ocean of immortality.

ART. VI.—*Excursions in Switzerland.* By J. FENIMORE COOPER, Esq. Author of "The Pilot," "The Spy," &c. London: Bentley. 1836.

WERE it not that the name of the author of "The Pilot," "The Spy," &c., is on the title-page of these volumes, or one of celebrity, it would have been with an unwilling hand, a contemptuous look, and a disparaging prognostication, that we opened them. He must either be a man of a superior mind, and conscious of that superiority, or a weak, but fool-hardy one, who now-a-days will

dream of making a book containing descriptions of journeys, or excursions in Helvetia—that well dissected region of mountains and floods, of pastoral abodes, and infernal caverns. We know, however, that when a writer of the former character opens his eyes or takes up his pen, it matters comparatively little to what subject or object he addresses himself; for it can seldom be so slender, dry, or unfertile, but that the human soul may find it a point from which to wing its flight, to which to bring back its gathered riches, and upon which to bestow and bind them all. If this be true, must not the soarings of genius gather strength and triumph in proportion to the value and splendour of the objects to be contemplated? The answer will certainly be in the affirmative, according to natural analogies; and indeed experience confirms it. To us it does appear, at the same time—and the view has received additional illustration from these volumes—that when all is said or thought, in the way of description and suggestion, of any noble theme or splendid object, which multitudes of minds could imagine, or language express, we are not unlikely to be disappointed by any new effort upon this much laboured ground. Where can there be such an exhausted field as Switzerland? What novelty can we expect to hear of, respecting its sublime panoramas, or the emotions of spectators? In these volumes, besides, there is not much which goes beyond descriptions of natural objects; and we repeat the opinion, that in such descriptions there is little which has not times without number been as well told before. It even appears to us, that sublime objects, by which we mean, things that have no parallel in nature of their own kind, can least bear to be dealt with in a hackneyed manner; because, the moment that the imagination has been raised to contemplate such objects, it instantly far outstrips any expressible thoughts or describable features, and ever after feels itself master in boldness, beauty and felicitous variety of conception. Indeed, we feel in the case of our author (how much stronger must the impression have been had he been any ordinary tourist)—the insignificance of man when brought to compete for a share of our notice, with the majesty of the Almighty, as his works in such a region as Switzerland represent him. In that country man appears almost to sink to a secondary rank, even as an object of contemplation. How much more when he attempts to describe the wonders of the sublimest creation!

Do we then say that Fenimore Cooper's Switzerland is a tiresome work? By no means; it is beyond his power to write an uninteresting or uninstructive book. The mind always delights to contemplate beauty, whether in language or thought, even should novelty be wanting. Such a writer as our author, too, uses so many peculiar touches in working up his pictures, that though the object delineated may not be amended beyond our familiar concep-

tions of it, the diversified manner of treating it may lend us a view of the painter's characteristic genius; and what in nature can be more engaging than the various workings of an accomplished and original mind, or more wonderful than the phenomena of the quenchless, the illimitable mind?

There are two grounds on which we regard Mr. Cooper's Switzerland as a work of superiority, even supposing his principal theme to be worn out, or of a nature to baffle the ablest pen. First of all, his delineations are so forcible, distinct, and natural—so much like those of an artist who has drawn from the living subject, and who was full of that subject at the moment, that they bring with a concentrating power the scattered or inadequately defined rays which were wont to strike upon our own visiou, to fall in with his direct and vivid lines, so as to see as he saw, and feel as he felt. And secondly, his pages are so interspersed with opinions and reflections, such as an enlightened American may readily be supposed to have experienced and expressed, when comparing the European countries he traversed with his own, that he not merely impresses upon the reader's mind many valuable sentiments, but communicates the love, and the art, so to speak, of pursuing trains of elevated and discriminating thought upon given facts.

It is proper to mention, that the contents of these volumes, which are in the form of letters, to some one on the other side of the Atlantic, are fragments of travels pursued at different times, Switzerland being the leading point in the work, so as to authorize the use of its name in the title-page, although other and neighbouring countries engage the writer to a considerable extent. The first part gives us the result of an excursion undertaken in the year 1828, after the author had been two years in Europe; and the second part, four years later. We believe, however, that Mr. Cooper has frequently paid a visit to the Old World, and that his extensive observations, and careful study of European institutions and manners, entitle his strictures in regard to such matters, to much consideration. That he is an unbiassed judge, we do not say; but whenever such a one speaks his mind, and this he frequently does both to Americans and Europeans, (especially does he introduce Englishmen,) we may be sure that his language and opinions are worthy of being weighed, and that his lessons or lectures are often much required. At the same time, we cannot but think, that there is something like a biliousness about him. He often writes as a discontented and soured man might be expected to do. He has a complaining, a vituperative, or a sarcastic turn, fully as frequently as the joyousness and the desire to be pleased—states of mind that are ever fascinating in companion, guide, or book. He seems to entertain nothing short of dislike, and habitual bitterness, towards Englishmen; but these unhappy feelings, it is quite plain,

are not those of a man who despises so much as he envies. Not, however, to deal longer in preliminary generalities, we shall merely add here, that were every American to think and speak of us as the author has done in these volumes, and were the people of this country to reciprocate the unkindly and uncharitable sentiments, we should despair of finding, in our day, that amity and brotherhood fully established between the two nations, which, we believe, is already nearly realized.

Let us, first of all, see how Mr. Cooper describes the scenery of the regions he traversed, as detailed in these volumes; for this is not an uninteresting mode of judging of him and his book. We are curious to know how that man has looked upon Switzerland, who has been long familiar and alive to all the features of the New World, her dark and boundless forests, her uninhabited prairies, her majestic rivers, and ocean-like lakes; and who has so oft delineated them with the force and the freshness displayed in the pages with which the author of "The Spy" has delighted the world.

We may at once announce, that in comparing Switzerland with America, Mr. Cooper proclaims the superiority of the former, with a frankness and decision which some of his countrymen will not relish. He says, even in his Preface, when speaking of the peculiar features of Swiss scenery, that he hopes he may "actually venture to assert that a mountain fifteen thousand feet high is more lofty than one of fifteen hundred, or that Mont Blanc is a more sublime object than Butter Hill!" Elsewhere he says, "We have beautiful scenery, but scarcely any that is grand." Frequently, too, he alludes, with a fine conception of the beautiful, to the pleasing mixture of nature and art that is wanting in America, but which abounds over all the more ancient regions of the eastern hemisphere. We now give a specimen of the power and vividness with which our celebrated author has sketched portions of a land which abounds with scenery belonging, one might almost say, as much to heaven as to earth.

"Who in America, that has never left America, can have a just idea of the scenery of this region? A Swiss would readily comprehend a description of vast masses of granite capped with eternal snow, for such subjects are constantly before his eyes; but to those who never looked upon such a magnificent spectacle, written accounts, when they come near their climax, fall as much short of the intention as words are less substantial than things. With a full consciousness of this deficiency in my craft, I shall attempt to give you some notion of the two grandest aspects that the Alps, when seen from this place, assume; for it seems a species of poetical treason to write of Switzerland and be silent on what are certainly two of its most decided sublimities.

"One of these appearances is often alluded to, but I do not remember to have ever heard the other mentioned. The first is produced by the setting sun, whose rays, of a cloudless evening, are the parents of hues and

changes of a singularly lovely character. For many minutes the lustre of the glacier slowly retires, and is gradually succeeded by a tint of rose-colour, which falling on so luminous a body, produces a sort of 'roseate light;' the whole of the vast range becoming mellowed and subdued to indescribable softness. This appearance gradually increases in intensity, varying on different evenings, however, according to the state of the atmosphere. At the very moment, perhaps, when the eye is resting most eagerly on this extraordinary view, the light vanishes. No scenic change is more sudden than that which follows. All the forms remain unaltered, but so varied in hue, as to look like the ghost of mountains. You see the same vast range of eternal snow, but you see it ghastly and spectral. You fancy that the spirits of the Alps are ranging themselves before you. Watching the peaks for a few minutes longer, the light slowly departs. The spectres, like the magnified images of the phantasmagoria, grow more and more faint, less and less material, until swallowed in the firmament. What renders all this more thrillingly exquisite is, the circumstance that these changes do not occur until after the evening has fallen on the lower world, giving to the whole, the air of Nature, sporting, in the upper regions, with some of her spare and detached materials.

"This sight is far from uncommon. It is seen during the summer, at least, in greater or less perfection, as often as twice or thrice a week. The other is much less frequent; for, though a constant spectator when the atmosphere was favourable, it was never my fortune to witness it but twice; and even on these occasions only one of them is entitled to come within the description I am about to attempt.

"The day, on the occasion to which I allude, was clouded, and as a great deal of mist was clinging to all the smaller mountains, the lower atmosphere was much charged with vapour. The cap of the Niesen was quite hid, and a wide streak of watery clouds lay along the whole of the summits of the nearer range, leaving, however, their brown sides misty but visible. In short, the Niesen and its immediate neighbours looked like any other range of noble mountains, whose heads were hid in the clouds. I think the vapour must have caused a good deal of refraction, for above these clouds rose the whole of the Oberland Alps to an altitude which certainly seemed even greater than usual. Every peak and all the majestic formation was perfectly visible, though the whole range appeared to be severed from the earth, and to float in air. The line of communication was veiled, and while all below was watery, or enfeebled by mist, the glaciers threw back the fierce light of the sun with powerful splendour. The separation from the lower world was made the more complete, from the contrast between the sombre hues beneath and the calm but bright magnificence above. One had some difficulty in imagining that the two could be parts of the same orb. The effect of the whole was to create a picture of which I can give no other idea, than by saying it resembled a glimpse, through the windows of heaven, at such a gorgeous but chastened grandeur, as the imagination might conceive to suit the place. There were moments when the spectral aspect just mentioned, dimmed the lustre of the snows, without injuring their forms, and no language can do justice to the sublimity of the effect. It was impossible to look at them without religious awe; and irreverent though it may seem, I could hardly persuade myself I was not gazing at

some of the sublime mysteries that lie beyond the grave."—vol. i, pp. 71—76.

There is a manliness that elevates the reader's mind, in such a passage as we have now quoted, to a pitch that ennobles our nature, and that seems to better at the time it delights us. Indeed, certain features in these volumes, quite independent of their positive beauties, entitle them to the character of excellent. For instance, they deal not in common-place accounts of the most common-place things; and in observance of this rule, Cooper bestows much greater notice on the Lowlands of Switzerland than is generally done. In all his descriptions, he has at his command, as may well be credited of one who is so experienced in the arts of thinking and writing, an exhaustless treasury of most felicitous expressions and arresting images. We have, in some passages, felt the thrilling sensation which must have sped through the author's soul, when he first beheld the marvellous scene delineated. For example, when speaking of the reverberation of an avalanche, he says, "we tried to fancy it a mountain turning in its lair." He also compares the sound to what might be supposed "a mountain groaning."

We quote only one short paragraph more, as illustrative of the author's power of imagination and pencil.

"We have had a glorious spectacle this evening, in the Eiger, partly covered with mist. Mist—mist—mist: give me mist, for scenery. Natural objects are as much aided by a little of their obscurity and indistinctness as the moral beauties of man are magnified by abstaining from a too impertinent investigation. I have met with views in which curiosity was so far whetted as to cause me to desire the veil might be altogether removed; but I scarce remember one over which I did not wish it partially drawn again after the eye had been fully satisfied. A strong sunlight is less displeasing in low latitudes and warm climates, where the luxury of the atmosphere accords with its heated glow; but in high latitudes, or in elevated places, it is too apt to give a bald and meagre appearance to the rocks and pastures. For such places, there is nothing like a partial covering of vapour."—vol. i, p. 113.

One of the most humorous scenes depicted in these volumes occurred at Alstetten which is on the banks of the Rhine, a place where the author and his party could neither understand what the natives spoke, nor make themselves understood by words. In this predicament the travellers were thrown upon the language of nature, and the ingenuity which necessity prompted at this time is worthy of being remembered.

"It was not difficult to make the hostess understand that we wished to eat. *Cafe*, as good luck would have it, like '*revolution*,' is a word of general use in these luxurious times. So far, all was well—but '*what* would we eat?' We were sufficiently hungry to eat anything; but how was one to express 'anything' by signs? It might be interpreted so easily into 'everything!' In this crisis I bethought me of a long-neglected art, and crowed like a cock. The shrill scientific strain had hardly reached the ear

of the good woman, before it was answered by such a peal of laughter as none but village lungs could raise. W———, who is an admirable mimic, ran after the convulsed party, (two or three girls had been anxiously awaiting the result,) and began quite successfully to cackle like a hen. He was answered by screams that I think must have fairly ascended the Am Stoss. In due time, we had a broiled fowl, an *omelette*, and boiled eggs; but to the last moment none of the 'women-kind' could look at us without hearty bursts of merriment. To be sure it was droll enough to hear hunger bursting out spontaneously in these paroxysms of natural eloquence."—vol. i, pp. 181, 182.

Mr. Cooper very often recurs to a favourite series of opinions which he entertains regarding the knowledge, as well as the feelings, reciprocally existing between the Americans of the United States, and Europeans. He says, that it is not an easy thing to make the former, who have never been abroad, comprehend the great ignorance of their situation which prevails all over Europe. "I know nothing to which it can be so aptly compared, as it may be to the ignorance of Europe which exists all over America." It appears to us, however, that his opinions on this subject are not only too strong, but that the examples in illustration of these opinions savour much of exaggeration and caricature. If ignorance does still prevail to the extent alleged, between the two hemispheres, it is in spite of a vast transfusion of witnesses bearing reciprocal testimonies, and of an honest desire, we believe, in so far as the respectable communities in England and America are concerned, to arrive at a perfect and kindly understanding. But it is not ignorance alone that he complains of; he dwells much on the bad or disrespectful feelings, which, he says, are cherished all over Europe, and especially by Englishmen, towards his countrymen. He had made this discovery before these letters were written; he repeats, that the name of an American is not a passport all over Europe, but that, where it conveys any distinct notions at all, it usually conveys such as are anything but flattering or agreeable. He adds, that few nations are so much the dupes of oily tongues as his own; confessing also that the native writers shrink from exposing the truth, lest they should be confounded with the detractors. The latter statement we believe to the utmost of its meaning; but with regard to the former, we wish that Mr. Cooper had favoured us with some theory whereby to account for the existence of such a general disparagement. This we have not seen him do, and therefore, we are disposed to charge him with exaggeration, in these and the following pictures, until our own experience confirms their truth.

"Our numbers increase, and with them our abuse; for it is not an uncommon thing to see, written in English in the travellers' books kept by law at all the inns, pasquinades on America, opposite the American names What a state of feeling it betrays, when a traveller cannot write his name in compliance with a law of the country in which he happens to be, with-

out calling down upon himself anathemas of this kind! I have a register of twenty-three of these gratuitous injuries. What renders them less excusable, is the fact that they who are guilty of the impropriety would probably think twice before they performed the act in the presence of the party wronged. These intended insults are, consequently, so many registers of their own meanness. Let the truth be said; I have never seen one, unless in the case of an American, or one that was not written in English! Straws show which way the wind blows.

"This disposition, in our kinsmen, to deride and abuse America, is observed and freely commented on by the people of the Continent, who are far from holding us themselves in the highest respect. Meinherr W——, the respectable tenant of the farm attached to the house we occupy, laughingly related a little occurrence the other day, which is of a piece with all the rest, though certainly better bred. 'It would seem,' he said, '*que messieurs les Anglais n'aiment pas trop les Américains.*' I demanded his reasons for thinking so? He then told me an English gentleman had come to the farm, a day or two before, and inquired if he had found la Lorraine? On being answered in the affirmative, he announced himself as a friend of the family which had occupied the house the preceding summer, and expressed a strong desire to see it. He was told it was inhabited, but no doubt it would be shown to him with pleasure. 'Oh no doubt,' answered the other: 'I presume they are English, and I shall have no difficulty in making myself understood.' 'None in the world; for although not English, the whole family speak the English language: they are Americans.' 'Americans!'—and after a moment's hesitation the Englishman beat a retreat. 'These Englishmen dislike each other so much as to look the other way when they meet,' said my observant, an honest *bourgeois*: 'this gentleman, however, *was* willing to encounter a countryman to see the house; but he would not encounter an American.'"—vol. i, pp. 131—133.

"Truly, the 'twelve millions' are of very little account in the estimation of their fellow Christians! The gentlemen whom I met at the glacier had never supposed it possible I could be anything but an Englishman, and this, quite likely, because I was not a son of Ham. The papers, however, just then, were dragging us into rather more notice than common, on account of the new tariff, which afforded a singularly good occasion for abuse. I have already told you how strong was the sensation produced in London by this measure—the women, in society, introducing it even as a subject of absorbing interest. By the women, I do not mean those who go into the world merely to see and be seen, but that class of Englishwomen (and a numerous and highly creditable class it is) who reflect on the condition of their country, foresee its hazards, understand its interests, and reason patriotically, at least, if not always fairly, on the means of supporting them. A hundred ludicrous attempts were made to convince me we never could succeed as manufacturers. My argument was the fact that we had succeeded thus far; and that the past was, in this respect, a sufficient pledge for the future. But one who knows England can easily appreciate the extent and nature of her apprehensions on this interesting subject, by the tone of the public prints. They have re-opened upon us their batteries of blackguardism. This is a peculiar feature in English character, and is worthy to be known.

Were the billingsgate confined to us, I could easily imagine that, understanding the mental dependence of the larger portion of the reading community, it was intended for effect in America, where the abuse would be read; but, in point of fact, the same course is observed towards other nations, where the abuse cannot be read, and as respects which it is so many 'pearls cast before swine.' The practice has excited a good deal of remark, and general disgust. Washington pronounced the English to be the most abusive nation on earth, near fifty years ago; and a remark of this nature, coming from so pure a source, is entitled to profound consideration. As a matter of course, the prints which are the most distinguished for talent are the least addicted to this practice; thought there are some in which admirable articles occasionally appear, that do not disdain the alliance with the fishwomen. As a rule, however, I think no summary of English character can ever be complete, without giving a conspicuous place to the national propensity to *blackguard* those who stand in the way of the national interests."—vol. ii, pp. 157, 158.

Mr. Cooper afterwards admits that his own countrymen are not guiltless of a leaning to the same vice; but the reader cannot but feel that the author looks upon England as in a particular degree the origin of it.

On one occasion the author listened to two Englishmen who were discussing the question of West Indian slavery; the name of America happened to be introduced; but, continues he, "it was soon disposed of as too insignificant to furnish an example, either for good or for evil." Thus, our readers will see that there is in these pages no lack of spirit to hold us up as not merely ignorant of the people of the United States, but as generally unjust and unkindly towards them. Many other passages contain similar charges; soreness, and excess of feeling, appearing to us to characterize every one of them. It would have been satisfactory had the author been able to advertise us of the capacity and the character of the persons whom he instances as proficients or actors in the various displays of ignorance and dislike which he instances. But this he is not particular about; he sets down scattered anecdotes and occurrences, and quotes periods of excitement, to support a general charge, from which, however, his own unneighbourly and uncharitable sentiments towards this country are too apparent. He is singularly jealous about being mistaken for an Englishman, on several occasions, and is at such pains to set himself and his country right, in relation to John Bull, that one cannot but fancy he would like to be of the family, and a member in no remote degree of blood.

"It was not long before my companion made the usual remark of '*Apparemment, monsieur est Anglais?*' On being told I was an American, she manifested a good deal of satisfaction, for she wished to learn something of the country, a connexion of her own having gone there to live. Her friend, a female cousin, had written her long accounts of her own wants and embarrassments, as well as some marvels of the novelties and pleasures of her new situation. As is usually the case, she had dwelt chiefly on the ex-

ceptions; for of what avail would it be to send intelligence all the way to Europe of every-day matters! But life, I told my little Vaudoise, is made up of every-day things, however unromantic they may be; and he who omits them in his catalogue of agreeables, or disagreeables, draws a false picture. '*Mais, monsieur,*' said the lively woman. 'You can scarcely know the use of manufactures in America?' 'And yet we pay some five hundred millions of francs annually for those we import, to say nothing of so much more for those we fabricate?' *C'est étonnant, cela!* My cousin writes me that she has difficulty in even purchasing pins?' 'Quite likely; one might even find parts of Switzerland where a pin could not be had.' '*Où, donc?*' as quick as lightning. 'Why, on the top of Mont Blanc, for instance. Do you think there is a spot anywhere on the summits of the Alps, in which pins and tape, or even snuff, is to be bought?' '*Assurement non, monsieur;* but America is not the Alps.' 'Nor do pins grow on the prairies. You say your friend has gone to live twenty miles from any town, on the verge of a prairie; that her nearest neighbour lives five miles off, and that she is compelled to send ten miles to a mill.' '*Oui; tout cela est vrai.*' 'Well, I live in America, too, near a street that contains eight hundred houses, and two hundred shops, where some millions of pins, most probably, are to be had at this very moment, and in a town containing not only more people, but more pins, too, than all the Swiss capitals united.' '*Monsieur plaisante!*' 'That is a liberty I should not presume to take with you, *madame.* We have a vast territory that is fast filling up; but, if people choose to encounter the privations of the frontiers, they should not confound their own situation with the advantages of those who are satisfied to live among their fellow creatures.' '*Ah, ma cousine a tort!*' 'I dare say, *madame*, that your cousin has told you no more than the truth; though she has probably not found it necessary to tell you *all* the truth. She has given such an account of America as I should give of Switzerland, were I to write to my friends, for instance, that I had in vain waited for a carriage on the summit of the Grimsel; for, after a delay of six months, not one had appeared.' My little Vaudoise laughed, and confessed that she began to understand me, finishing by saying, '*Pourtant monsieur en a trouvée une, sur la grande route, entre Payerne et Lousanne.*'—'*C'est cela.*'

"Such is the history of one half of the well-intentioned blunders of the Europeans touching the republic and the 'twelve millions.' Of the ill-intentioned blunders, the sources are as multiplied as the interests and selfishness of men. The English, in particular, often mislead while stating things that are literally true in themselves, but to which they attach wrong conclusions. When they meet a man of independent mien, tolerably good attire, and more ideas on general subjects than they are accustomed to find, except among men of leisure at home, they jump to the inference that they have fallen in with an American gentleman, and they set to work, as fast as possible, to record his vulgarities—his democratic *crachats*, and his want of the silver-forkisms."—pp. 189—193.

These volumes contain many sage and striking views of political society, not a few of which, it would be well were our legislators at this moment carefully to consider. We give a specimen where eloquence and philosophy, worthy of an erect spirit and an undaunted apostle of rational freedom, are kept in fine harmony.

"Those who think themselves set apart for the sole enjoyment of the good things of this world, forget that this state of being is merely a part of a great whole; that a superior intelligence directs all; that this divine Intelligence has established equitable laws, and implanted in every man a consciousness of right and wrong, which enables the lowest in the scale to appreciate innate justice, and which makes every man, in some degree, critical in matters that touch his own welfare. Education and habit, it is true may blunt or pervert this natural faculty; but, as prosperity is notoriously more apt than adversity to lead the heart astray, I have never yet been in a country in which what are called the lower orders have not clearer and sounder views than their betters of the great principles which ought to predominate in the control of human affairs. I speak of classes, and not of individuals, of course; nor do I believe that any condition of slavery, however abject, ever extinguishes this perception of simple truths, which has been implanted by God for his own great ends. The ability to express is not always commensurate with the ability to conceive: and, as to what are called popular excesses and violence, they are commonly the results of systems which deprive masses of the power to act in any other manner than by an appeal to their force. Bodies of men may be misled, certainly, and even justice when administered violently becomes dangerous; but in all such cases it will be found that a sentiment of right lies at the bottom of even the mistaken impulses of the majority. What sense of right, on the other hand, can accompany those who throw firebrands into masses with a view to profit by their excesses; who hurry a people on to madness in order to benefit themselves, through the reaction, by a return to power: who, in short, deceive, excite, and combine, in order to betray, that they and theirs may profit by the frauds? The latter was the course of the European aristocracy during the French revolution, most of the abominations of which, I believe, are now attributed by cool-headed and impartial men to their secret agents. Majorities may certainly oppress as well as minorities; but the former, having the conviction of their force, rarely do so for their own security."—vol. i, pp. 216—218.

The candour with which Mr. Cooper frequently addresses his countrymen, is honourable to his principles and character; and he so freely lays before them sentiments very different from being of a complimentary nature, that he is not likely to gain general credit either for his taste or his wisdom. For instance, he says that he agrees with the English traveller who asserted that the freedom with which selfish and improper motives and acts are avowed, in his native land, is quite astounding. "I do not believe," continues he, "we are much worse than the best of our neighbours, and I do believe that we are much better than the worst of them; but I know no people who tear the veil from human infirmities with half the reckless hardihood."

There is matter for lengthened reflection in the following observations, which, had we cited nothing more, would show that these volumes are anything but trashy or common-place. The author has been speaking of the gendarmes that may be met in Berne.

"We are too much in the practice of confounding the substance with the shadow, on all these matters, in America. It is the fashion to say that we

have had a good training in liberty through our English descent. I believe the pretensions to be singularly unfounded. It is true, that some of the great principles of English law accustom the subject to the exercise of certain rights, and create a disposition to defend them. But where do not similar feelings exist, as respects some immunity or other? There is no despotism so strong, that it is not obliged to respect usages, whatever may be the authority of the monarch on paper. The great difference between England and the other nations of Europe, in this respect, has arisen from the fact that her rights are admitted in theory, while those of the Continent have existed more as concessions from the monarch. England, too, has had more of them; and the institution of juries, in particular, has caused an admixture of authority that beyond a question, and in despite of gross abuses, has given tone and confidence to the subject. Still, as many fallacies and defects have followed this system of immunities, perhaps, as positive benefits. Take, as an example, the high-sounding privilege that 'every man's house is his castle.' This has a big appearance; and, in a state of society in which arrests in civil cases were liable to be abused by power, it may possibly have been some protection against practical tyranny; but, admitting the principles that the debtor ought to be made to pay, and that his person must be seized in order to proceed against his effects, on what sound notion of right and wrong is a law to be defended which enables him who owes, to bar his door and laugh at his creditor through a window? If a debtor ought to pay, and if service of process be necessary to bring him into court, it is rank nonsense to call this evasion of the right by a word as sacred as that of liberty. English jurisprudence and English liberty abound with these contradictions, many of which have descended to America as heir-looms.

"One of the consequences of considering mere franchises as political liberty, is a confusion between cause and effect, and prejudices like these which exist against a *gendarmerie*. Political liberty does not exist in the nature of particular ordinances, but in the fact that the mass of a community, in the last resort, holds the power of making such municipal regulations, and of doing all great and sovereign acts as may comport with their current necessities. A state that set up a dictator, so long as its people retained the practical means of resuming their authority, would, in principle, be freer than that which should establish a republic, with a limited constituency, and a provision against change. Democracies may submit to martial law, without losing any part of their democratic character, so long as they retain the right to recall the act. Thus may a democracy commission *gendarmes* to execute its most familiar ordinances, without in the least impairing its political pretension. Laws are enacted to be executed; and if a man with a gun on his shoulder be necessary to their execution, it surely is no sign that liberty is on the wane that such agents are employed, but just the contrary, by proving that the people are determined their will shall be enforced. Liberty does not mean license, either through franchises or through disorders, but an abiding authority in the body of a nation, to adapt their laws to their necessities."—vol. i, pp. 250—255.

In some of our author's theories of a political character, there appears to us to be more of ingenuity than convincing argument; and that after a number of inversions, no useful conclusion is to be discovered. On all such occasions, however, he affords an interest-

ing example of a citizen of the United States, expatiating boldly upon the institutions and manners of the old world, and readily comparing them with the principles of wisdom and freedom, or it may be, with the lights which have been thrown on political science in his own country.

Our last extract, describing a scene at Lausanne, presents to the reader a vivid picture; above all, it offers an impressive lesson to rulers who strive to quench the spirit of an enlightened people. Louis Philippe, perhaps, may not, in his latter days, enjoy even an eclipsed glory.

"There was unusual bustle about the inn, and all eyes were looking down the hill which commences directly before the door, in the direction of Geneva. I left the servants thus occupied, when I went out to stroll through the place, and found them thus occupied on my return. It is only necessary for a man so look intently, at even vacancy, to find imitators; and I joined the gazers, though I knew not why. '*La voilà !*' soon gave notice of the *dénouement*. Two travelling carriages appeared in the valley, (the word is hardly misapplied, though it was in the heart of the town,) and began to drag their way slowly up the ascent. The foremost had six horses.

"There we were, a party of tuft-hunting republicans, as the Quarterly would be apt to insinuate, staring, with all our eyes, at the approach of royalty. I had formerly been a great admirer of the meteor-like passages of Charles X., whom it was my fortune, during the summer of 1827, to meet once or twice a week in his flights between St. Cloud and Paris. His movements had a sublimity about them. The *piqueur*, who appeared to me to have as much as he could do to keep from being run over; the lancers, with their 'plump of spears,' sailing along on his crupper; the *gardes du corps;* the magnificent carriages, with their eight horses in a foam; and the broken train of liveried attendants, all scampering along the highway, *ventre à terre*—caused these rencontres to be both exciting and memorable. I remember, on one occasion, to have met His Most Christian Majesty, when he appeared with six coaches and eight, two *fourgons* and eight, four carriages and six, as many with four, and something like forty mounted attendants, without including the *gardes du corps*, the *cuirassiers*, and the lancers. In that instance he appeared with rather more than three hundred horses, all of which was in perfect good state, for he was going to attend the races in the *Champs de Mars*.

"Speed and a steady movement are absolutely indispensable to the effect of a royal advent. This was fully demonstrated by the snail-like approach of the present party. A crowd collected about the door of the inn, as the travellers drew near, and, supposing, quite reasonably, they would enter the house where they were evidently expected, I took refuge in the wide passage of a building opposite, the door of which was invitingly open, and which happened to be vacant. Exactly before this building the carriage stopped, while two gentlemen, covered with orders, placed themselves in the door, so that I found myself in danger of turning courtier without my consent.

"A *Chasseur* first lifted a little girl, some three or four years old, from

the carriage, putting her in the passage with an air of great respect. The fellow was whiskered and *moustached*, in a way to look like a bear; but there was a smile of gratification, at her pleased look of evident recognition, as he held the pretty child suspended a moment in the air. This little personage was no less a lady than the Grand-duchess Maria, a niece of the Emperor of Russia. Her mother, the Grand-duchess Helena, descended next. She was a fine woman, of some one or two-and-twenty, and, like most of her family, of noble stature and commanding presence. She is a princess of Wurtemburg, and, of course, nearly allied to the family of Great Britain, the members of which she resembles. By this time, I began to suspect that, by aiming to get out of the way, I had got precisely into the spot where I ought not to be. Nothing therefore remained to be done, but to beat a retreat. This I effected in the best manner I could, by making a low reverence, and passing pretty nearly through the centre of the royal party. Apologies would have been as much out of place as I was myself."—vol. ii, pp. 195—199.

ART. VII.—*A Day in the Woods; a Connected Series of Tales and Poems.* By THOMAS MILLER, Basket-maker, Author of "Songs of the Sea Nymphs," &c. London: Smith, Elder, and Co. 1836.

THIS production, though it be by a basket-maker, is no mean performance. It exhibits, in vivid outline, the efforts of one of nature's own poets attempting to burst the bonds which the accident of worldly condition has thrown in his path, and to march boldly onwards along the rugged, but to the genuine sons of song, delightful road that leads to literary eminence. These his poems picture to our minds the vigorous energy of action which is so exclusively the gift of an original genius, genius of which the Scottish soil has of late years been so prolific; which country, considered with reference to its nature, history, people, and literature, is undoubtedly one of the most interesting portions of the British empire, if not of Europe. Hence we, for our part, shall continue to esteem it a duty—the performance of which, while pleasing to ourselves, will, we trust, contribute in some degree to the gratification of our readers—to fix attention on the obscure, though excellent productions, of its unknown authors; and shall always use our small endeavours to lead its geniuses forth from the recesses of obscurity, into the light of day, even within the encircling splendours of popular approbation; and shall, upon all occasions, make it our pride to nurture the germs of talent, which, for want of a little fostering care, are often stifled as soon as created.

Among all the poets of the present day, we know none who could be preferred to this unpretending basket-maker. His excursions into the field of poetic enterprize, seem to have been of the most successful description; he certainly culls with judgment, and clothes

with beauty, the fruits of his genius; his acquaintance with nature is perfect and complete, and he has ardently looked up to her for his models, and faithfully followed her dictates. The consequence is a few bright and beautiful pieces, glowing with all the impassioned eloquence of feeling, so exclusively the property of the true poet, which the varnish of education never gives, but often takes away.

The pieces which we are about to introduce to our readers must be few, as we wish to leave them the desire of purchasing the work, which, as we understand in the preface, is published for the purpose of pecuniary benefit. Our first extract, then, shall be some verses addressed to the sky-lark, which abounds in allusions of the highest merit.

TO THE SKY-LARK.

"Whither away? companion of the sun,
So high, this laughing morn? Are those soft clouds
Of floating silver, which appear to shun
Day's golden eye, thy home? or why, 'mid shrouds
Of loosened light, dost thou pour forth thy song?
Descend, sun-loving bird, nor try thy strength thus long!

Æthereal songster! soaring merrily,
Thy wings keep time to thy rich music's flow;
Rolling along the sky celestially,
And echoing o'er the hill's wood-waving brow,
Along the flood, that back reflects the sky,
And thee, thou warbling speck, deep-mirrored from on high.

And thou hast vanished, singing, from my sight!
So must this earth be lost to eyes of thine;
Around thee is illimitable light,
Thou lookest down, and all appears to shine
Bright as above! Thine is a glorious way,
Pavilioned all around with golden-spreading day!

The broad unbounded sky is all thine own;
The silvery-sheeted heaven is thy domain;
No land-mark there, no hand to bring thee down,
Glad monarch of the blue eternal plain!
To thee is airy space far-stretching given,
The vast unmeasured floor of cherubim-trod heaven!

And thou hast gone, perchance to catch the sound
Of angel-voices, heard far up the sky;
And wilt return, harmonious to the ground;
Then with new music taught by those on high,
Ascend again, and carol o'er the bowers
Of woodbines waving sweet, and wild bee-bended flowers.

Lovest thou to sing alone above the dews,
Leaving the nightingale to cheer the night,

When rides the moon, chasing the shadowy hues
From dark-robed trees, and scattering far her light
O'er tarn and tower?—But thou art with the sun,
Looking on wood and vale, where low-voiced rivers run.

I hear thy strain; now thou art nearing earth,
Like quivering aspens moves each fluttering wing;
Rising in glee, thou comest down in mirth;
Hast heard the seraphs to their Maker sing
The morning hymn; and comest to teach thy mate
The anthem thou hast brought from heaven's gold-lighted gate?

Lute of the sky! farewell, till I again
Climb these cloud-gazing hills! Thou must not come
To where I dwell, nor pour thy heaven-caught strain
Above the curling of my smoky home.
Others may hear thee, see thee, yet not steal
That joy from thy glad song which at this hour I feel!"

And a little farther on we have another poem, perhaps equally as good.

"THE EVENING HYMN.

"How many days, with mute adieu,
Have gone down yon untrodden sky!
And still it looks as clear and blue,
As when it first was hung on high.
The rolling sun, the frowning cloud
That drew the lightning in its rear,
The thunder, tramping deep and loud,
Have left no foot-mark there.

The village-bells, with silver chime,
Come softened by the distant shore;
Though I have heard them many a time,
They never rung so sweet before.
A silence rests upon the hill,
A listening awe pervades the air;
The very flowers are shut, and still,
And bowed as if in prayer.

And in this hushed and breathless close,
O'er earth, and air, and sky, and sea,
That still low voice in silence goes,
Which speaks alone, great God! of Thee.
The whispering leaves, the far-off brook,
The linnet's warble fainter grown,
The hive-bound-bee, the lonely rook—
All these their Maker own.

Now shine the starry hosts of light,
Gazing on earth with golden eyes;
Bright guardians of the blue-browed night!
What are ye in your native skies?
I know not! neither can I know,
Nor on what leader ye attend,

Nor whence ye came, nor whither go,
Nor what your aim or end.

I know they must be holy things,
That from a roof so sacred shine,
Where sounds the beat of angel-wings,
And footsteps echo all Divine.
Their mysteries I never sought,
Nor hearkened to what science tells;
For, oh! in childhood I was taught,
That God amidst them dwells.

The darkening woods, the fading trees,
The grasshopper's last feeble sound,
The flowers just wakened by the breeze,
All leave the stillness more profound.
The twilight takes a deeper shade,
The dusky pathways blacker grow,
And silence reigns in glen and glade—
All, all is mute below.

And other eves as sweet as this
Will close upon as a calm a day,
And, sinking down the deep abyss,
Will, like the last, be swept away:
Until eternity is gained,
That boundless sea without a shore,
That without time for ever reigned,
And will when time's no more.

Now nature sinks in soft repose,
A living semblance of the grave;
The dew steals noiseless on the rose,
The boughs have almost ceased to wave;
The silent sky, the sleeping earth,
Tree, mountain, stream, the humble sod,
All tell from whom they had their birth,
And cry, 'Behold a God!'"

We have endeavoured to convey to the reader the many excellencies which distinguish the work of this uneducated offspring of genius, who, amid the toils and cares of a laborious business, has been enabled, by the force of intellect, to put forth some pieces, which, if merit has now the privilege awarded to it of old, Mr. Miller has high claims on our attention. His small volume is throughout distinguished by a playfulness and simplicity, which makes us like the man who could pen such thoughts, and represent so clearly and distinctly those ideas, which are scattered in such profusion among his poems, as he has done; which, if they are not always very exalted, are embodied with the skill of a perfect artist.

ART. VIII.—*A Residence in Constantinople.* By the REV. R. WALSH, L.L.D. London. 1836.

THE people of Europe, for three hundred years or more, directed the whole of their attention, political and commercial, to the western continent; and so completely was this the case, that they appear to have been perfectly absorbed by the interest which the discovery of a new world created, and to have had no time or energies to devote to the state of the eastern hemisphere. Happily for mankind, this is now no longer true; they are being roused from the lethargy into which they have been sunk for so many ages, with regard to the state, if we may so express ourselves, of the primitive cradle of our race; and eastern affairs, at the present time, seem to obtain their share of attention with those of the west.

The state of the tottering empire of the Ottomans, has perhaps in some degree contributed to this renovation of interest. Its present ruler, according to our views, has assisted greatly towards this consummation, by the introduction of changes that are repugnant to the prejudices of his nation, and opposed to the principles which bind together the Mussulman portion of his subjects. There is also the separation of the Greek nation from his European dominions, and its erection into an independent kingdom, through the successful struggle of the inhabitants; all these and other events to which we need not particularly allude, have accelerated, with a rapidity which astonishes us, the downfall of the once powerful empire of the Turks, whose decay is visibly and legibly written in the history of the last twenty years—a decay which no support we can afford can prevent from quickly hurrying her from a station among the acknowledged principalities of Europe, and blotting her out for ever from the list of nations.

Though we cannot, at this the eleventh hour of her existence, render Turkey available assistance, to stay for a time the doom which inevitably awaits that kingdom, and which is irresistibly hastening her destruction, yet we ought to be constantly upon the watch, and closely look after the scheme and objects of Russian policy in regard to that empire. Russia appears at the present moment to be assuming the character of a kind and affectionate nurse, when she is certain that the individual she is tending is on her death-bed, and that she will come in for the greater part of the property which will be left by the dying person. This being the case, Russia has only to wait, and in the meanwhile to foment divisions, and sow discord among the officers of the Porte, or the governors of her provinces, and in fact, if the similitude can be carried any farther, to hurry her patient into madness, and drive her into the commission of self-destruction, as is now being politically effected with regard to Turkey.

Dr. Walsh, the author of the Tour, an analysis of which we are

about to lay before our readers, heretofore presented the public with the narrative of a journey in the Turkish empire, which we very favourably noticed at the time; but we certainly cannot say the same of the one now under notice. There appears evident and palpable traces of mere book-making upon every page of it, and it is the most prosy record of travels we have of late been punished by a perusal of. There is nothing of that freshness and vivacity which amused us in his other work; none of those finished and vivid pictures of Turkish manners and customs, that entertained us; nor is there any of those political and philosophical reflections upon the state of that country, which threw such an enchaining interest over the reverend Doctor's former production. After these drawbacks, the reader may well ask why we introduce the book to his notice at all. We reply, that we think the subject treated of—the country which is *attempted* to be described—merits the attention which we cannot give to the work in a literary point of view. We therefore shall cull the most interesting portions, and begin by an anecdote in proof of the Phœnician origin of the Irish. The author was in the company of an officer of that nation, with whom he visited the ruined city of Cartei, near Gibraltar.

"My companion was very fond of Irish lore, and had no doubt of the Phœnician origin of the Irish people. He, therefore, was assiduous in pointing out to me many circumstances about this town as confirming his opinion. We met several of the peasantry: the men rode always two on a horse, or mule, with the face of one close to the back of the other; the women sat on the off side, with the left leg to the neck of the beast. The head-dress of the females consisted of a scarf, or shawl, drawn over their caps, and tied behind in a knot, the corners of which fell between their shoulders—all which peculiarities are still to be seen among the peasantry about the Milesian or Phœnician town of Galway at this day. They have, also, many opinions in common, which have their origin antecedent even to the time of the Romans. They imagine, for instance, that a sick man's life depends on the state of the tide, and that he never dies unless when it begins to ebb. This notion, which is mentioned by Aristotle and referred to by Pliny, is common in the west of Ireland, and entertained even by many physicians there. These usages and opinions, he asserted, were proofs of the identity of the two people, not to say anything of the nondescript animal at the cistern, whose tail twines round his legs exactly like that of the extraordinary beast to be seen in the front of Cormac's very ancient chapel on the rock of Cashel."

It is more likely that Spanish manners and dress, if any exist in Ireland, were introduced there during the middle ages, when a close commercial relationship existed between the western coast of that country and many of the ports of Spain. Of an interview with General O'Donnel our author thus speaks —

"The General commanding this district (St. Roque) was Don Joseph O'Donnel. By order of the king he had met and defeated a detachment of Quiroga's troops from Cadiz, but it was an unfortunate victory for

him. Ferdinand immediately after accepted the Constitution, and O'Donnel was put under an arrest and sent a prisoner to St. Roque for having obeyed his orders. Finding he was in the town, we resolved to pay him a visit: we met a sentinel at his door, not as a mark of respect, but of suspicion. We were received by the Senora, a lady of Malago, of a distinguished family, who had brought him a large fortune. She had dark eyes, a deep olive complexion, and her manners were very pleasing and amiable. When she understood we were Irish gentlemen, who came to pay our respects to the General, she was greatly affected; a feeling of her husband's altered circumstances seemed to rush upon her mind, and she burst into tears. The General himself was greatly gratified by our visit: he was a middle-sized man, about fifty, with black hair, decayed teeth, a careworn countenance, and not a dignified person. He wore a large cocked-hat (in which he had, but too late, placed the national cockade), black coat, and pantaloons, over which latter he had drawn top-boots; and his only distinction of General was an embroidered sash, which he wore round his waist under his coat. He addressed me with all the cordial familiarity of an old acquaintance, and in a very broad accent. It was remarkable that, though he had never been in Ireland, he spoke English with a strong national tone, which he said he caught from some of the Irish brigades to whom he taught Spanish. Among the works which he had obtained from the English library at Gibraltar, was Lady Morgan's 'O'Donnel,' with which he was highly delighted. He said that the priest there mentioned was his grand uncle, and he bore testimony to the accuracy of the family details. It was his intention, he said, during the leisure his confinement afforded him, to translate the work into Spanish, which he was assured would become highly popular. We parted with mutual feelings of good-will."

Malta next demands and obtains the attention of our tourist; but in describing it, he dwells with too much minuteness on its early history, and gives us other irrelevant matters in his journey among the Ionian Islands, which render his first volume quite tedious; nevertheless, his account of the bitumen pits at Zante is interesting.

"As we approached the site of the wells we were particularly struck with the aspect of the surrounding scenery. The valley inland was the segment of a circle, surrounded on three sides by abrupt and rugged ridges of hills; on the fourth, the remainder of the circle could be traced by rocks rising above the water, as if the sea had, at some period, burst in and destroyed the continuity, leaving, at intervals, the larger and stronger masses, and carrying away those which had made less resistance. Within this circle the ground was nearly level, consisting of a marshy soil, abounding in aquatic and palustric plants, but appearing to be stained and dark, as if from some mineral exhalations or impregnated waters. In this marsh were several wells or pits, of which we examined one. It was about nine feet in diameter, and surrounded by a dwarf wall. The water was two feet below the edge, and one foot deep; the surface covered with a scum, which reflected various iridescent colours, of which the blue and green were very vivid. A dark black substance was continually forcing its way from the bottom, and boiling up in large globules, which,

as they ascended, enlarged, till near the surface, and then burst, liberating a quantity of gas, which the peasantry informed us was highly inflammable; but we had not the means of trying. Sometimes the globules were transparent, and assumed a singular brilliancy, rising to the top and bursting, while a coating of dark, bituminous matter, in which they were invested, was thrown off. This dark substance was the petroleum, or rock-pitch, which, being specifically heavier than the water, remained below, covering the sides and part of the bottom. The brilliant globules disengaged from it were pure naphtha, or rock-oil, which formed a light oleaginous stratum above, reflecting various beautiful colours. The intervening water was sweet and fit for use, but strongly impregnated with a taste like tar-water, and it is prescribed in various dyspeptic complaints. They had discontinued the practice of Herodotus. The myrtle was laid aside, and the pitch collected, with large spoons, into a pit adjoining the well, and thence thrown into barrels. The best time for gathering it is summer, when it is exuded in the greatest quantities; and they annually fill about one hundred barrels, which is used for smearing the bottoms of ships and similar purposes. A circumstance which marks the extensive ramifications of those wells, and that their source is not confined within what remains of the present crater, is, that on the surface of the sea, at some distance, the same substances are found within a circumscribed space, as if they had issued from a similar well at the bottom of the sea, or had a communication with those on the land, by subterraneous passages."

There was an earthquake at Zante during the Doctor's sojourn in that island, which is very fairly described by him; he appears to paint well the feelings and emotions which agitate the heart of man while influenced by one of these great revolutions of matter, which seem to shake the very framework of the universe, and without effort to crush into ruins a part of the mighty fabric, as if the superintending hand of the omnipotent Architect of nature was for a moment withdrawn from a part of his works.

"When the servant led me to my room he left a large brass lamp, lighted, on a ponderous carved table, on the opposite side to that on which I slept. My bed, as is usual in this island, was without a canopy, and open above. As soon as I got into it, I lay for some time gazing on the ceiling, with many pleasing ideas of persons and things floating on my mind; even the grotesque figures above were a source of amusement to me; and I remember falling into a delightful sleep while I was yet making out fancied resemblances to many persons I was acquainted with. The next sensation I recollect was one indescribably tremendous. The lamp was still burning, but the whole room was in motion. The figures on the ceiling seemed to be animated, and were changing places: presently they were detached from above, and, with large fragments of the cornice, fell upon me, and about the room. An indefinable, melancholy, humming sound seemed to issue from the earth, and run along the outside of the house, with a sense of vibration that communicated an intolerable nervous feeling; and I experienced a fluctuating motion, which threw me from side to side as if I were still on board the frigate, and overtaken

by a storm. The house now seemed rent asunder with a violent crash. A large portion of the wall fell in, split into splinters the oak table, extinguished the lamp, and left me in total darkness; while, at the same instant, the thick walls opened about me, and the blue sky, with a bright star, became, for a moment, visible through one of the chasms. I now threw off the bed-clothes and attempted to escape from the tottering house; but the ruins of the wall and ceiling had so choked up the passage that I could not open the door; and I again ran back to my bed, and instinctively pulled over my face the thick coverlid, to protect it from the falling fragments.

"Up to this period I had not the most distant conception of the cause of this commotion. The whole had passed in a few seconds, yet such was the effect of each circumstance, that they left on my mind as distinct an impression as if the succession of my ideas had been slow and regular. Still I could assign no reason for it, but that the house was going to fall, till an incident occurred which caused the truth at once to flash on my mind. There stood, in the square opposite the Palazzo, a tall, slender steeple of a Greek church, containing a ring of bells, which I had remarked in the day; these now began to jangle with a wild, unearthly sound, as if some powerful hand had seized the edifice below, and was ringing the bells by shaking the steeple. Then it was that I had the first distinct conception of my situation. I found that the earthquake we had talked so lightly of was actually come; I felt that I was in the midst of one of those awful visitations which destroys thousands in a moment—where the superintending hand of God seems for a season to withdraw itself, and the frame of the earth is suffered to tumble into ruins by its own convulsions. O God! I cannot describe my sensations when I thus saw and felt around me the wreck of nature, and that with a deep and firm conviction on my mind, that to me that moment was the end of the world. I had before looked death in the face in many ways, and had reason more than once to familiarize me to his appearance; but this was nothing like the ordinary thoughts or apprehensions of dying in the common way: the sensations were as different as an earthquake and a fever."

The learned tourist at last escapes from the wreck of nature, and proceeds to Athens, where he arrived just before the breaking out of the Greek revolution. We pause here to insert an anecdote of the lamented Lord Byron, which was related to Dr. Walsh at this place.

"When Lord Byron was at Athens, he paid him an almost daily visit, and took pleasure in passing his time in the lantern, looking over such books as the Padre had collected there. When he was departing, he requested some little gift which he said he would keep as a memorial of him and his library. The Padre bade him take from among his few moveables what he liked best. Lord Byron fixed upon a small crucifix, which the good Padre presented to him with great pleasure; and as they often talked of Greece and its then hopeless prospects, he said, on giving it to him, he hoped that the cross would be a pledge between them, that his Lordship, if ever an opportunity occurred, would assist in liberating his fellow-Christians from the yoke of the infidels. This cross Lord Byron prized as a keepsake of

an amiable old man. A friend informed me, he afterwards displayed it at Missolonghi, and mentioned the circumstances under which he had received it."

The Doctor terminates his journey by his arrival at Constantinople; and while there, has to witness the sanguinary results of the period of the Greek revolution, when the ferocious mob of that capital wreaked their vengeance on the innocent Hellenists who quietly walked the streets of the city, on account of the rebellion of their distant brethren.

"I went through the town as usual. The Turks alone were seen parading the streets—all the other population had disappeared. Pera street is narrow, nevertheless there is a raised footway at each side, just sufficient for two people to pass. An unfortunate Greek had ventured out to a baccul, or huckster's shop, for some article, and was hastily returning, when he met a Turk who was walking just before me. The Greek drew himself up to the wall as close as possible to let him pass, when the Turk, deliberately drawing his yatagan, pinned him to the place where he stood. The poor man fell dead on his face, and his assassin walked over his body, and, wiping his bloody yatagan, entered a coffee-house, where I afterwards saw him quietly smoking his chibouk. Such events as this constantly occurred; it was no uncommon thing for a Turk to try his pistol on the first Greek he caught sight of in the street; and every day some unfortunate person, wounded or dead, was carried hastily by our palace-gate on men's shoulders."

The scenes that were then enacted defy description; the pen of the writer, or the pencil of the draughtsman, are almost useless, in their attempts to convey an idea of this drama of blood. Suffice it to say, that the fiercest passions which sway the savage of the desert, or the wild and carnivorous animals that range the forest to find victims whereby to satiate their desires for flesh, equal, but do not exceed, the barbarous conduct of the Turks at this period. For an illustration, take the following example.

"Indeed, it was impossible to conceive a more dismal scene of horror and desolation than the Turkish capital now presented. Every day some new atrocities were committed, and the bodies of the victims were either hanging against doors and walls, or lying without their heads, weltering and trampled on in the middle of the streets. At this season flights of kites, vultures, and other unclean birds of prey, return after their winter's migration, and, as if attracted by the scent of carcases, were seen all day wheeling and hovering about, so as to cover the city like a canopy, wherever a body was exposed. By night the equally numerous and ravenous dogs were heard about some headless body with the most dismal howlings, or snarling and fighting over some skull which they were gnawing and peeling. In fact, all that Byron has feigned of Corinth, or Bruce has described of Abyssinia, or you have elsewhere read that is barbarous, disgusting, and terrible in Eastern usages, was here realized.

"Here I found, indeed, that the Turks did actually take human features as Indians take scalps, and the trophies of ears, lips, and noses, were no fiction. At each side of the gate were two viles like small hay-cocks,

formed of every portion of the countenance. The ears were generally perforated, and hanging on strings. The noses had one lip and a part of the forehead attached to them; the chins had the other, with generally a long beard; sometimes the face was cut off whole, and all the features remained together; sometimes it was divided into scraps, in all forms of mutilation. It was through these goodly monuments of human glory the Sultan and all his train passed every day, and no doubt were highly gratified by the ghastly aspects they presented; for here they were to remain till they were trampled into the mire of the street. Wherever the heaps were partly trodden down, the Turks passed over with perfect indifference. The features, growing soft by putridity, continually attached themselves to their feet, and frequently a man went off with a lip or a chin sticking to his slippers, which were fringed by human beard, as if they were lined with fur. This display I again saw by accident on another occasion; and when you read of sacks of ears sent to Constantinople, you may be assured it is a reality, and not a figure of speech. But you are not to suppose they are always cut from the heads of enemies, and on the particular occasion which they are sent to commemorate. The number of Greeks killed at Patras did not exceed perhaps one hundred, but noses, ears, and lips, were cut indiscriminately from every skull they could find, to swell the amount."

A great deal has been written about the Turks, but very little, it must be confessed, to the purpose; very little, indeed, can be known of a people with such exclusive habits, and who wrap themselves so closely in their fanatical opinions. European intelligence, and ceaseless activity, are working around them; but their portion is settled ignorance and almost unqualified barbarity. The Turks sit, as it were, enshrouded in the gloom of irredeemable darkness, while life and animation, and vigour and intellect, are hovering round the region of their own Tartaric horrors; they sit without the wish or ability to dispel this ignorance, as if heaven was wrathful at their perverted faith, and they were destined to be a people as accursed as that other unhappy race, whose doom has become a by-word and reproach among nations. A foreigner may reside the whole term of his life among the inhabitants of Constantinople, without approaching the least towards a knowledge of the domestic habits and economy of the Turks; without understanding aught of the influence of Mohamedan polity, upon the individual or collected mass of its semi-barbarous population; without familiarizing himself one jot with the origin of their customs, the true state of their manners, or the right tendency of their institutions.

How should he indeed gain this acquaintance? how should he acquire this knowledge, when Pera and Galata are the limited quarters for his habitation? which, narrowed as is the space in which he only can reside, is rendered still more confined for observation, through the religious opinions of the Turks operating as a bar to intercourse with this quarter of the city, since it is considered odious, in the chaste eyes of a true believer, as the abode of polluting Christians and unclean infidels.

Though it be hard to get at any very exact or certain information in regard to the operation of the ecclesiastical and civil polity of the Mohamedan code, upon the subjects of the Porte, or the state of the financial and military resources of the kingdom, much less of the manners, customs, and state of morality among the varied tribes which populate the empire, yet, as the clergy, especially the higher branches, are so closely connected with every political event which occurs among this degenerate and imbecile people, we shall not scruple to lay before our readers such information as we happen to possess, in relation to them in particular.

To give a precise idea of the Ottoman clergy, we should begin with Mohamedan students. The word souhta is Persian, and signifies in its proper sense, something done. There are schools, called medresses, established in the interior of all the imperial mosques at Constantinople, Adrianople, and Broussa in Bithynia. No other Mussulman, of whatever rank or condition he may be, except a clerical Mussulman, is entitled to be admitted into them. The pupils first study grammar, and then Arabic and Persian poetry, and rhetoric. When considerably advanced in the Arabic language, they apply themselves to reading the Koran, and its commentators, as well as the books which treat of civil law. Finally, they study logic, natural philosophy, and metaphysics. Neglecting mathematics, they pursue the study of judicial astrology, reduced to real quackery, which the superstition and credulity of these people have declared to be the most sublime branch of human knowledge. History and geography are the studies the most neglected among the Ottomans. In the first place, they have no universal history. That of the Arabian, Ibni-Khalédoun, the historiographer of the Khulefas or the princes, who were the successors of Mohamed, is the most copious; and even of this, the Ottomans possess only the first volume, translated into Turkish. Hodza Tarihi is the historian of the Ottoman emperors. After him, several Turkish chroniclers drew up private histories of the sultans of their time. There are also histories in the Persian and Turkish idiom, with respect to Dzenghiz-Khan, and his successors, and to Timour-Leng. But, for the want of the means of printing, these manuscripts are so rare and so dear, that they are to be found only in three or four libraries belonging to rich Ottoman individuals: and this scarcity is further increased by the frequent confiscations, which disperse the collections of books, and the repeated fires in the city. In a word, the most learned Turks are so ignorant of universal history, ancient and modern, that they know no other than that of the Khulefas, or the Saracen princes, and of the sovereigns of the Ottoman dynasty (Selatini ali Osman).

As for geography, the Turks have not the most remote acquaintance with it. The distinguished Arabian geographer, Aboulfada,

is even unknown to them: this geographical treatise is not to be found among all the libraries, public and private, throughout the empire. At the commencement of the eighteenth century there did appear an attempt to enlighten the Turks a little, with regard to this very necessary branch of knowledge; and this was by the publication of a system of geography, printed at Constantinople in the language of the country, and entitled Dzihan-Nouma, or the exhibition of the world. A recent interpreting secretary of the Porte, also produced a geographical work in Turkish, which was printed at Constantinople about the year 1800; nevertheless, it is still a study little pursued by Turks. What we have already noticed makes up the entire sum of knowledge possessed by these clerical students, who are chiefly natives of Asia Minor and Syria, and consist of the most savage, fanatical, and turbulent of the population. Their number is very great, Constantinople alone containing ten thousand of them. Their clerical duty is to attend and perform the service of the mosque; they are supported by the revenues of those temples, and live in the numerous apartments or cells, as they are called, annexed to them. Their chief is the great Mufti. It is from these students that all the Ulemas must be drafted by gradual promotion; but the majority never arrive at superior clerical dignities, as it is as necessary there, as in our own established church, to possess the powerful instruments of riches and patronage, to assist the advancement of the clerical candidate, in addition to mere eminent merit. Nevertheless, the student who, by chance, has been promoted to the rank of professor, and next, by seniority, acquired the post of Molla, or superior judge, has a fair prospect before him of attaining the highest place among the Mohamedan clergy. The situations of Molla are eight in number; that is to say, those of Galata and Eyoub, suburbs of Constantinople; those of the cities of Seutari, Smyrna, Thessalonica, Larissa (the capital of Thessaly), Haleb in Syria, and Jerusalem. Their function lasts a lunar year. Succeeded by others, they wait for three or four years before their turn of promotion arrives: when they obtain (in order of seniority) the four superior degrees of Molla, which are those of Adrianople, Broussa, Cham, or Damas (the capital of Syria), or Misr, or Cairo (the capital of Egypt). Of these four Mollas, the two senior become Molla of Mecca and Medina; and of these, one is promoted to the rank of Istambol-efendy, or master of the police at Constantinople. He has the inspection of all the provisions of the capital, and has to take care that they are sufficiently abundant, and are sold at the fixed prices. The step from this rank is to that of kazi-asker of Natolia, and then to that of kazi-asker of Roum-ily, or European Turkey; and at last, to the supreme rank of grand Mufti. The kazi-asker of Natolia is only the judge of the civil affairs of Asia Minor, while the jurisdiction of the kazi-asker of Roum-ily, extends

over all the provinces of the empire. The grand Mufti bears the title of Sheïkhoul-islam, or Dean of Islamism (orthodoxy). He is generally termed Véliyou-u-niam, or Master of the Graces. His post is called Mékami-fetvah-pénahi, or the Sanctuary of Sentences. These fetvahs, or sentences derived from the religious and secular code, are decisions on civil, criminal, and state affairs, such as the declaration of war, or the conclusion of peace. The Sheïkhoul-islam, with the two kazi-askers, always reside at Constantinople. The hotel of the Sheïkhoul-islam is called Sheïkhoul-islam-capoussi; whither the grand Vizier, the Ministers of the porte, and the Aga of the Janissaries frequently repair to hold extraordinary councils on the important affairs of the empire. The Sheïkhoul-islam, when he presents himself to the Sultan, is always accompanied by the grand Vizier.

On the death of the Sultan, it is the Sheïkhoul-islam who performs the functions of Imam at the death-bed and the funeral ceremony. There are four Ulemas, whose function is in the Sultan's Seraglio; they are invested with the honorary titles of Molla of Mecca, and of Medina, and have the right of immediate succession to the rank of kazi-asker. But before a simple student can arrive at the superior posts of kazi-asker and Mufti, a period of twenty-five years must elapse; it is otherwise with the sons of first Viziers, rich lords, and grand Ulemas, who, abusing their credit and influence, procure for their children, from their birth, the honorary title of Muderiss, and afterwards of the other degrees, without ever filling them; so that the sons of these powerful persons scarcely attain the age of twenty-five, before, having passed rapidly through the intermediate ranks, they become Istambol-efendy, and afterwards kazi-askers at the age of thirty, and eventually Sheïkhoul-islam. The same process is followed with respect to those who enjoy the favour of the Sultan. The latter directs the Sheïkhoul-islam to give diplomas of promotion to his favourites, and the dean of the "Mohamedan Orthodoxy" obeys implicitly these orders of the Padichah, his master. Thus the greater number of the Ulemas, owing their rank to birth, riches, and the credit of their fathers, or to the favour of the Sultan, have no personal merit; and their presumption is only equalled by their ignorance. Having passed their youth in the indolence of pleasure, and the excesses of a disorderly life, they retain their vices in an advanced age. Surrounded from their infancy by flatterers and corrupters, they are full of audacious vanity; and as the sacerdotal cloak frequently inspires ambition and intrigue, they become plotters, pretend to govern the state, and on the least obstacle which they meet with in their ambitious projects, contemplate the overthrow of the established order of things, and foment revolution, consecrated under the banner of religion. All the revolts of the Janissaries, without exception, were the work of the Ulemas. All the dethroned Sultans owe their misfortunes to the intrigues of

the high clergy. Sometimes the principal actors, and sometimes the partisans of the grand Viziers, it was always the Ulemas who conceived and forwarded these revolutions. Such are briefly a sketch of the function, the institution, the influence, and the abuses of the sacerdotal order.

Dr. Walsh notices the extraordinary different scene that presented itself before him on his last landing at Constantinople, from his previous visit; that city's most characteristic features being lost by the destruction of the Janissaries, and another nuisance equally great.

"The first thing that struck me, on landing at Tophana, was the absence of those packs of dogs which used to forage in the heaps of offal in that neighbourhood and the adjoining streets. I learned that the expulsion of those hateful animals was one of the Sultan's first reformations. Cherished by the ill-directed humanity of the Turks, they had increased to such a degree as to become a perfect nuisance. During the dismal period of the insurrection they were the horrid consummators of Turkish law, by lacerating the bodies of its victims, when the executioner had done. They had acquired such a taste for human blood, that they became highly dangerous. They were the great engines of annoyance when a Mussulman used to attack a Giaour, whom they hunted sometimes as they would a hare. Representations had been made by the Franks of this grievance; but it was one of those prepossessions endeared to a Turk by usage and sanctioned by prescription, in which the Sultan himself dared not interfere. When he had removed, however, the great barrier to improvement, the Janissaries, he commenced his reformation by a fearless attack on this sacred nuisance. They sell at the bacculs' shops a kind of sausage, of which the dogs are immoderately fond. A quantity of this was poisoned, and certain places appointed in every district where it was thrown to them. The effects were immediate and extensive, and a friend informed me he saw them every day dying and dead in the streets, till their bodies were cast into the water."

The various endeavours that have been made by the present Sultan, to introduce European arts and civilization into his dominions, seem to be met by an apathy approaching to indifference, by his subjects; they appear to think that he has destroyed, or nearly so, all the peculiar characteristics which distinguished them as a nation, and that their doom is fixed; that they cannot survive the shock which their sovereign has given to all the most dear recollections of their history, by his attempts to model his government after the fashion of the Giaours. The Sultan's greatest act in this way, and by which they consider his other innovations almost completed, is the establishment among them of a newspaper, of which he himself is supposed to be secretly its editor. A description of this novelty in Turkish government, is thus given by our traveller.

"The contents of the paper are usually as follow:—They commence with Constantinople, and the concerns of the Turkish empire. The principal details are those of the army and navy, their movements and the

change of officers, with bulletins of actions by land or sea, fairly given, without much pompous orientalism. Then follow civil affairs, events of the provinces, with always a favourable view of things, and an eulogium on the Sultan's measures for the good of the people. Then succeed news of other countries, with sometimes extracts from the debates of the French Chamber of Deputies and the English Parliament, in which latter, Mr. O'Connell cuts a conspicuous figure.

"The Turks, when this newspaper first appeared, had no conception of any amusement to be derived from such a thing; but, like children, when their curiosity was once excited, it knew no bounds. The publication of the news of the empire in this way soon became of universal attraction. The paper made its way to the coffeehouses, and the same Turk that I had noticed before dozing, half stupified with coffee and tobacco, I now saw actually awake, with the paper in his hand, eagerly spelling out the news. But the most usual mode of communicating it are news-rooms, and a place is taken where those who wish to hear it assemble. A stool is placed in the centre, on which the man who can read sits, and others form a circle round him and listen. The attention paid is very different from that which I saw them give to a story-teller. There was no mirth or laughter excited, but all seemed to listen with profound attention, interrupted only sometimes by a grave ejaculation of 'Inshallah,' or, 'Allah Keerim.'"

Among the several acts of Mahmoud, the most honourable to him is certainly his endeavour to sow the seeds of information among his subjects, and to dissolve, if possible, the bonds of ignorance which are so entwined in the Mussulman character, by the establishment of schools; and, to his honour be it said, this is not confined to true believers alone, but education is equally bestowed upon the Jewish and Christian portion of his nation. A review of the various schools took place upon the Sultan's return to his capital, after a tour in Asia Minor, which is thus narrated by Dr. Walsh.

"The rumour of his return was spread, and I went to see him land, and hear what the people said of him. I found the shores crowded as far as Beshiktash, where he proposed to disembark. Among the rest, were the children of all the schools which he had established, who began to collect at an early hour from different quarters, under their respective masters, and, uniting together, formed a most interesting procession, similar and not inferior to that which takes place in London, when the children of the different schools proceed to St. Paul's; with this difference, that the children of only one profession appear on that day in London, but here all the varied shades of Turk, Jew, and Christian were blended together, equally fostered, and the benefits of education and encouragement alike extended to all. When I consider how long it took to conquer the prejudices and antipathies of different religious sects among us, and to what an extent they still continue, I could not help admiring this tolerant Turk, who, among all the opposition and difficulties which he has to encounter, has shown himself so liberal and enlightened. He afterwards distributed one hundred thousand piastres among these different schools, not even omitting those of the Greek and Armenian Catholics.

"As he approached there was a universal excitement visible. Every one seemed to take a deep interest in him. The Turks never express their feelings by shouts and huzzas on any public occasion, but they do it more emphatically by certain grave ejaculations, which seem to come from the deepest recesses of their minds. As he passed there was a universal bowing of the head, and a low and solemn murmur of applause, that I thought more expressive of respect and approbation than any display of popular sentiment I had ever witnessed."

The number of fires which take place at Constantinople, has always been a theme that formed a considerable article in the diary of travellers to that capital. They are almost universally the effect of wilful incendiarism, and are considered as indications of dislike to certain measures of the Sultan's government, by the lower classes of the people; but they are known to be, likewise, the offspring of political animosity on the part of the higher orders, and to be frequently used as an engine to assist the intrigues of favourites, and the ambition of court parasites. The author relates an anecdote of Turkish honour that occurred during a fire, while he was in the city, which is worth transcribing.

"A number of Greeks and Ionians, who had been klepts or robbers during the revolutionary war, came, when it was over, to Pera, to exercise their vocation under another form. Assuming the pretence of being hummals, or porters, they flock to a fire, are employed to carry away goods and disappear with them. Half of the little I saved was carried off by these fellows, and I never saw it again. This was carried to such an extent, that orders were issued next day to stop all persons in the streets bringing away any property, and if any suspicions arose, to deposit it at certain houses appointed for the purpose. A friend of mine, who had lost his trunk in this way, went to the Tersanha, one of the depôts, to look after it. Here he saw displayed before him five or six hundred trunks. On looking over them he discovered his own, which he brought away. If the hummal happened to be a Turk, the property was perfectly secure. Another friend lost a valuable cabinet which was thus carried off by a hummal, and disappeared. He made fruitless inquiries for several days without effect, and gave it over for lost. Some time after he was accosted by a Turk in the street, of whom he had no recollection, who motioned him to follow him. He did so to a house in Galata, where the honest Turk showed him his cabinet perfectly safe. He was the hummal whom he had employed; he lost sight of him in the crowd, and knew not where to find him till this accidental encounter."

Proofs that this fire was not an accident, but a desperate attempt of some factious persons to inconvenience the government, are evident from the rapidity by which it was followed by others, as well as certain events that appeared afterwards.

"Meantime events transpired which proved that the fire was not accidental, but a desperate and expiring attempt of the adherents of the Janissaries. After a few days another fire broke out at Constantinople which consumed four hundred houses, and on the night following another, which destroyed three hundred more. The next day followed the destruction of

the Capitain Pasha's palace, and part of the Tersanha, or Arsenal. Scarcely was one extinguished when another appeared, till at length one morning the whole city of Constantinople was seen from Galata in a blaze. The first burst out near the Seven Towers, in several places at once, and proceeded rapidly to the centre of the city, and the blaze was seen to extend for a mile in length, and nearly as much in breadth. The fugitives who fled before it were hastening with their effects to the district of Balata, at the other side of the city, but the flames were seen to burst out here also, and drive them back again. In a short time six fires were kindled in Constantinople, which consumed about eleven thousand houses, which, added to those destroyed in Pera, gave the number of twenty-one thousand totally destroyed in little more than a week.

"This terrible and persevering destruction seriously alarmed every one, and it was rumoured that a place would be altogether abandoned, where life and property were so insecure; and the Turkish government set about an investigation when the mischief was done. Several fellows were caught with condacs, or fire-balls, in their possession, which they intended to use as long as a house remained standing on either peninsula. They were executed on the spot, and were seen lying in the streets with their heads between their legs, having a condac, or bunch of matches in their mouths, to indicate the occasion of their punishment. No clew, however, could be found to lead to the higher agents in this affair, till a woman of more respectable appearance was one day detected with a condac in her possession. She declared that a tchelebi, or gentleman, had met her in the streets and put it into her hand with five hundred paistres. On describing his person, he was recognised as one of the Ulema of considerable influence. He was seized and put to the torture, and implicated many others. From these clews they discovered three hundred persons of the military, and many of them outz bashis, or captains, had engaged in a plot to destroy the city with the rebels of Albania and the adherents of the Janissaries, and in the confusion to depose the Sultan and restore the old order of things."

The condition of the Christian residents of the Turkish empire, occupies the attention of Dr. Walsh, and entices him into a very long theological inquiry, through which we shall not follow him, because we consider that he has commenced his notice with very slender information to guide him through the mazes of this laborious investigation; and shall finish our extracts from his Journal, with an account of an Armenian wedding, of which he states he was an eye-witness.

"We went about eight o'clock in the evening, and found the house lighted up, and full of the lady's friends, among whom were the priest who was to perform the service, and his wife, both very plain and simple-looking persons. We passed through several anti-rooms full of people, and were finally ushered into an inner and secluded chamber round which was a divan. On this sat cross-legged a number of Armenian ladies, two or three deep, and at the far corner was a motionless figure, like a bust in a niche, covered with a rich veil, glittering with gold, which hung down on all

sides, so as entirely to conceal her figure beneath it. The bust was the bride. Across the room was a line of men, two or three deep, who stood gazing on her in silence. In compliment to our Frank customs, chairs were procured for us in the neighbourhood, on which we sat, and continued gazing on her in silence in the same way. To gratify us, the bride permitted her veil to be raised a little; it was instantly dropped again, but the glimpse we had showed us a slight figure and pale face, with a countenance exceedingly pensive and joyless. Her companions, however, were of a different character. They were all unveiled, and displayed faces radiant with beauty and cheerfulness. Some of them were exceedingly lovely, crowned with coronets of gold, and their long hair floated about them in extraordinary profusion down to the divan, like the veil of the bride. Though seemingly in high spirits, they spoke in whispers, and all their motions were tempered by gentleness and modesty.

"After some refreshments and music, an open space was cleared before the bride, on which two embroidered mats were laid. On them were placed two enormous candlesticks, containing wax tapers of a proportionable size, and between them was a third, of still greater magnitude, without a stand, but bound upright to the other two by ribands. This mysterious emblem was called the 'nuptial taper.' It represented the maiden state of the girl, and was to burn till that state expired. It was then extinguished, and kept as a relic by the family. The snuff of the wick became the perquisite of the priest, who attributed to it many conjugal virtues.

"The priest was now called upon to perform another important ceremony. A low table was placed near the nuptial taper, covered with a white cloth. The priest took from his bosom a small crucifix, and waving it several times in the air over the table, he uttered a benediction, and concluded with a psalm. We were curious to see what mystery was under this cloth. It was slowly lifted up, and there appeared a rich shawl, which was taken up and and wrapped about the bride. This ceremony was deemed one of the most important parts of the marriage service, and is called 'Blessing the nuptial shawl.'

"When these and other rites were over we expected to see the bridegroom, but he never appeared. He was down in Galata enjoying himself with his friends; nor was it till the end of three days that the bride was carried to him wrapped up in her shawl like a child in swaddling clothes, when the husband saw her for the first time, and the final ceremony was performed."

We have now gone over a great portion of these two volumes, and must say that there appears to us evident traces of book-making upon every page. All the author's descriptions are spun out to barrenness, and much irrelevant matter is constantly introduced to make up for the paucity of proper materials; the tourist being determined to make the public pay handsomely for what little information he was enabled to afford them.

ART. IX.—*St. Petersburgh, Constantinople, and Napoli di Romania, in 1833 and 1834.* By M. VON TIETZ, Prussian Counsellor of Legation. 2 vols. London: Richter. 1836.

HAD M. Von Tietz been specially retained to eulogise everything that is Russian, and Nicholas the First, he could hardly have been fuller of adulation, or more fantastically florid in his style of praise. He is one of the most exalted writers we ever encountered; he is never lower than on stilts, and very frequently would persuade us that the Great Northern empire borders on the third heaven. In the advertisement to the translation before us, from the German work, it is stated, that the author's high official rank must have ensured him many facilities for observation and inspection, not at the command of ordinary travellers. This is very likely; but the question is, as regards any work which professes to give a full and faithful picture of a nation, whether the writer's superior opportunities have enabled him to judge impartially and soundly of the condition of the great body of the people—their knowledge, the progress of their advancement in civilization, and their contentment. In his high-flown paragraphs, M. Von Tietz is full of admiration of particular facts touching the Emperor and the imperial family, public buildings, national festivals, and other generalities of a magnificent character; and all these as almost exclusively witnessed in St. Petersburgh. But little or nothing is said of the Serfs—their ignorance, the grinding oppression they endure, or their dreams about independence and freedom. This would have been a theme too vulgar for the handling of a "Counsellor of Legation," whose taste is to besmear with flattery everything that is royal, or rather, that is imperial. Had the spirit of the author, however, shown less of the sycophant, and had his phraseology dealt less in exaggeration, many of his notices, though having an exceedingly limited range, and altogether unequal to the magnitude and variety of St. Petersburgh—not to include Constantinople or Napoli di Romania—would have been curious and engaging. The sights and the scenes said to be characteristic of that imperial city, have seldom employed the pen of such sketchy and rambling writers as the present; for though he never seems to come near the point whence he can descry the social, intellectual, or moral state of the community, there is enough that is imposing on the outside to afford matter for description for several such volumes as are now before us.

We must now accompany our author over several scenes and sights in the great Northern capital, which, he says, can scarcely be equalled in point of magnificence by any other metropolis in Europe, and which he often characterises as the city of palaces. The mass of houses and palaces, in this surpassing capital, is thus outlined.

"A certain traveller remarks, somewhat correctly, that in St. Petersburgh, 'every house is a palace, and every palace a small town,' but to this, as to every thing else, there are of course exceptions. I found that, between my hotel and the Winter Palace, the usual residence of the Imperial family, there stood only about two or three houses, these consisting of the Cadet Institution, and, crossing the Isaac's bridge, the Admiralty. Nevertheless, the space I was obliged to traverse, in order to reach the abode of royalty, took me exactly, by my watch—walking, too, at a hasty pace—not less than twenty minutes. This circumstance, together with the fact that in the Winter Palace more than 5000 individuals constantly reside, may be regarded as a fair criterion of the extent of the several buildings. The Isaac's and Palace square—forming unitedly one grand mass of building—surpasses in magnificence and extent perhaps any thing of the kind in Europe. On the east side the military Parade House forms the boundary: towards the north, the space is occupied by the Winter Palace, the Admiralty, and the banks of the Neva, across which the Isaac's bridge is built; to the west stands the splendid new Council House, with the Riding School of the Chevalier Guard; and to the south, the new Isaac's Church, the completion whereof, although its erection is proceeded with as quickly as possible, cannot be expected before the expiration of ten years; then there are the War Office, the City Club House, the office of the Minister of Justice, the City of London Hotel, and (the most imposing structure of all) the Ordnance Office, as it is called, built in a half circular form, which besides the Military Offices of the State, comprises also the Topographic department, the Foreign Office and Finance Minister's department. The extent of this building, which is three stories in height, is proved by the number of windows in its front, each floor containing one hundred and twenty-five. Between the Ordnance Office and the Winter Palace, stands the celebrated Alexander Column. This monument is formed of one huge block of granite, and surpasses most other structures of the kind, as well in beauty as in grandeur and proportion. Between the Isaac's Church and the Bridge opposite is erected, upon a colossal rock of granite, the equestrian statue of Peter I., executed by Falconet in the original antique style, and raised to the memory of her august predecessor by the great Catharine, as is specified in the inscription at the foot of the block: *Petro I. Kathærina II.*"—vol. i, pp. 7—10.

The houses in this northern Palmyra, we farther learn, rarely rise to more than three stories, having flat roofs, covered with red iron plate. The churches dedicated to the Greek, or Russian form of religion, are distinguished by their Asiatic style of architecture, usually having a large gilded dome, with the Greek cross at the top, in the centre of four smaller ones at the corners. There seems to be much of barbaric splendour and pomp about some of these sacred edifices. The Casan church, for example, is decorated with gold, silver, and jewels. There are even silver doors, and a silver balustrade, separating the place where stands the altar from the nave; and the display of diamonds which reflect the lustre from the image of the holy mother of Casan, in whose honour the church is built, as well as the ninety-five colossal pillars, each of one solid granite

block, which support the nave, obtain the admiration of the author. The public buildings and the palaces must be upon the most massive scale. One of these, which Peter the First erected, comprises twelve colleges, together with the extensive custom-houses and their warehouses. Palace presses upon palace. That in which Paul, whom the author characterises as "the chivalrous, misunderstood, and falsely-judged ruler," ended his days, is described as gloomy, an appropriate enough style for the inmate, so highly spoken of. The author will not have it said that St. Peterburgh, Russia, and Siberia, are synonymous; for were the last like the first, he "should see no hardship whatever in being banished thither." Were the mines his place of abode and labour, perhaps in the course of years he might be led to change his opinion, and find out some dark and cruel points in Russian government.

The Winter Palace is a fabric of immense proportions, above which waves a white flag, displaying the crowned double-eagle, floating "as a sign that the great ruler of the east, the eagle, if we may so speak," says the flowery writer, "who watches with keen eye and protecting wings over seventy millions of people, is to be found in his dwelling." The flag sinks when the Autocrat is absent from the city, which affords the author one of those opportunities, which he frequently goes out of his way to find, of praising to the skies the same potent sovereign, whom the inhabitants of the metropolis are declared to love so much, that his return to them is the signal for a festival.

"Perhaps no monarch has been less justly appreciated, by other than his own native subjects; and more especially has he been misrepresented by those who arrogate exclusively the appellation of *liberals*. But by the Russians he is almost adored. Numberless times during his reign has this prince proved what a truly noble being he is; and the denunciations of upstart demagogues concerning him may safely be left to sink back into the obscurity wherein they were originated.

"The personal appearance of the Emperor has something in it truly royal and awe-exciting; yet at the same time, it is calculated to inspire confidence. His erect figure, above the common height, is in every respect powerful and well-shaped, and the form of his head such, that it appears as if copied from the noblest specimens of the antique. An acquiline nose, a kindly-smiling mouth, and a blue eye, whose benignity of expression is blended with thoughtful gravity—these features, together with a forehead shaded by light brown hair, give to the whole countenance a friendly, but likewise a serious stamp."—vol. i, pp. 21, 22.

Nay, the emperor stands in such an endeared light to his subjects, that M. Von Tietz declares, he is usually denominated "our father," by them. We have an idea, however, that should any one be so unguarded as openly to express himself in much less fulsome terms, Siberia and he might very soon become acquainted. Nor,

amid all the fine words lavished upon his Imperial Majesty, does our author always succeed in his endeavour to leave upon the reader's mind the most favourable impression.

The various silly anecdotes quoted as evidence of the Autocrat's clemency and popularity, convey to us any thing rather than proofs of such enviable feelings being reciprocated between the "awe-exciting" man and the persons within the reach of his power. We give some examples. After stating how assiduous the Emperor has been in improving and watching over his fleet, which, the author significantly announces, "might be found more formidable than is imagined," the following marvellous instance of goodness and mercy is detailed.

"Nicholas himself very often makes an excursion in one of the steam boats to Cronstadt, in order to inspect the fleet there. On such an occasion he once stood (as is often his practice to do) at the helm; and, in order to show his dexterity, steered the vessel, as they entered the harbour of Cronstadt, within a hair's-breadth of a Prussian merchantman, lying at anchor, without so much as touching her. The Prussian captain, not knowing who the simply-dressed steersman was, held his Majesty's manœuvre to be the result of awkwardness; and after alluding to the chance there was that his ship might have suffered great damage from a contact, remarked in blunt terms, 'that the helmsman had better open his eyes wider another time,' &c.—The emperor laughed at this, whereat the Prussian waxed more and more wroth and abusive. On the next morning he was summoned to appear at the Admiralty. Rather apprehensive of punishment for the coarse invectives he had indulged in on the previous day, the Prussian obeyed the mandate. He was asked if he knew who the steersman was he had so roughly admonished, and upon pleading in reply his entire ignorance on that point, was informed that it was the Emperor. The Captain's flushed cheek next became ashy pale; but these hues were quickly chased away, on its being intimated to him, that, in consideration of any damage that *might* have happened to his vessel through his Majesty's want of nautical skill, the sovereign requested his acceptance of a valuable ring."—vol. i, pp. 25, 26.

What are we to think of the writer who, in a little occurrence of the kind described, and which, in a free country, could not, by the will of the sovereign, be construed into an offence, can discover such greatness of soul on the part of the Autocrat, as to form the groundwork of a most romantic story? The Captains' flushed cheek that "next became ashy pale," might have guided to a different mode of interpreting the facts. On another occasion, when the *enligthened* people of St. Petersburgh took it into their heads that the physicians were the cause of the breaking out of the cholera, and actually murdered numbers of the profession in consequence of this belief, Nicholas threw himself amidst the infuriated crowd.

"Like an ancient hero, he addressed the blood-thirsty throng; and

when some, exclaiming against the *poisoners*—as they called the medical men—appealed to the Emperor, he commanded them, with a powerful voice, to fall down upon their knees, and ask forgiveness from God for the transgression they had committed. As if struck by a thunderbolt, the congregated thousands complied with his mandate, and supplicated heaven and the Emperor to forgive their mistaken rage."—vol. i, p. 28.

The truth is, that the Emperor, like his predecessors, has an authority of such a wide and minute character, arising from a singularly oppressive system of government, and the gradations which his subjects maintain in relation to one another, that his will is law. He is a despot, irresponsible to any one, and before whom the highest as well as the lowest in the land, must crouch, tremble, or be loud in thanksgiving, just as the Autocrat chooses to be mild or cruel. To him, knowledge and liberty on the part of the great mass of the people would be equally unwelcome; and so long as this is the case, let us hear nothing of such slender acts of gentleness or generosity as our author alone adduces in defence of his idol. One example more of the kind of respect which seems to be generally entertained for the Emperor of all the Russias by his father-loving people:—

"One day, when the heir apparent, who from childhood was a bold equestrian, was out riding with his governor, General Merder, in the Marsfeld, he dashed away and sprang over a very high gate. The horse, however, could not immediately recover its legs, but slipped and fell on one side, throwing off the prince, who was seriously hurt, and remained lying on the ground some minutes, almost lifeless. The general, who blamed himself for this accident, on account of not paying more attention to his pupil, was struck with such a degree of terror as threw him upon a bed of sickness."—vol. i, pp. 35, 36.

The Emperor is represented to be a man of such religious habits and principles, that his trust in Providence is constant and cordial; and what is more, this trust is declared as never being misplaced. The long endurance of wicked rulers by the Almighty, could be so numerously quoted and strikingly illustrated, as to puzzle the most subtle casuist who should allege that this forbearance is indubitable evidence of divine favour. According to our author's account, it is clear that Nicholas's religion is admirably consistent with despotism, and that he is a predestinarian or fatalist of the first water; for we are told in these pages, that "when in Berlin, in the autumn of 1834, the Empress and royal family urgently begged him not to proceed to Warsaw, that seat of ingratitude and treachery. 'I stand in the hands of God,' replied the Autocrat; 'he has counted my days. If I sink, it is His decree. His will be done!'" And then follows this potent and lofty winding up:—

"These traits in the character of the Emperor Nicholas are indubita-

hier; and yet how loudly do ignorance and prejudice inveigh against this monarch, and point at him as a tyrant, and heaven knows what beside! Any rational man may herefrom estimate the value of the abuse of that crew, who, under the specious name of reform, cover the purposes of revolution. To argue with, or attempt to convince such individuals of their error, would be but useless trouble; for gods themselves struggle in vain with *insanity*."—vol. i, p. 31.

What may be the religion of M. Von Tietz, who pays the gods the above compliment, we pretend not to know. It seems to us, however, that he writes in a manner more resembling what might be expected from one of those mercenary and sycophantish Germans who are numerous about the Autocrat's court, and in all the places of trust in Russia, than like an enlightened or independent man.

Nicholas, according to our author, is every thing that is good and great; and the whole imperial family are equally so. There is a good deal said of the domestic happiness that prevails among them; and the influence of their high example is pronounced to be most salutary over all the empire. All this may be true, and is quite consistent with an iron despotism over those who neither possess the claims of blood, nor of personal acquaintanceship. But every thing that is Russian appears, according to the author's colouring, so superior to what exists any where else, that we must take his testimony with some caution and reserve. His grandiloquism proves too much.

"Among other things highly agreeable to a stranger on visiting the northern Imperial city, wherein so much appears that is unusual, is the spirit of hospitality displayed there, of which in the south there is no conception. One only capital besides that of Russia shows, or rather did once show, a similar disposition—namely, Vienna: but this virtue has fallen away in the Austrian metropolis very considerably of late years. In St. Petersburgh, and still more conspicuously in Moscow, (where all genuine old Russian customs are still retained,) hospitality is manifested in all its fulness. Russia is a country that does not stand so much in the traveller's road, as Germany and the more southern and western parts of Europe. Hence, compared with most other large cities, those of the great northern empire have but a small influx of visitors; and for this very reason, namely, the rarity of strangers, they are received and entertained with a more cordial welcome. A single letter of introduction is sufficient for any respectable foreigner to be charged with, in coming to St. Petersburgh; for it will speedily effect his reception by such a number of families, as will enable him to occupy his time pleasantly each day in the week. Should he happen to possess, in addition to respectability, any particular talent—if he plays on the piano-forte, if he has a good voice, or is fond of dancing—he may be sure that his appearance creates satisfaction, and that every thing will be done to render his stay agreeable. The visits which are made in St. Petersburgh are not such as are made in Germany, or in other parts of Europe, where at precise hours the visiter appears in ceremonious order, with speeches of inquiry after the

health of the gracious lord and lady of the house, &c. On the contrary, here the stranger has merely to observe that the master or mistress of the house says to him, 'on such or such a day in the week, I receive my friends to dinner; if your time permits, I hope that you will not fail to come.' On such an invitation (which is meant to be general in the most friendly sense of the term), one is at liberty to appear, without the danger of being considered—as in Germany and elsewhere—too forward or obtrusive."—vol. i, pp. 40—42.

"In Moscow, the stranger is received even more heartily than at St. Petersburgh." We do not find that England or her capital is ever compared by the author to the Russias in any praiseworthy thing. Abundance of sneers and disparagements, however, are thrown out, which the islanders can well bear from such an authority. The cleanliness of the Russians is strongly vouched for. Then, they are such ravishing musicians, that Madame Catalini once said of a chorus of singers, "My song is but of this world—but that which I have just heard is a chorus of angels." The skill and capacity of this people are wonderful in every thing. Their presence of mind, their coolness amid dangers, are not less remarkable than their dexterity.

"I have frequently seen a Russian waterman climb down the granite banks of the Neva, to reach his boat, or to fasten it to the iron ring of the shore. Clinging with the tips of his hands and feet to the almost imperceptible divisions of the morticed squares, the fellow seemed to stick to the stone. Erring, even a finger's width, would have precipitated him into the waves; this, however, he does not fear in the least, but still singing, he thinks matters could not be more convenient for him. He will even take his siesta upon the parapet of the river, which is no more than about a foot broad, and here tranquilly reposes in the sunshine, though a single restless motion in his sleep would wake him in a cold bath. But according to his ideas, this is clearly impossible. Should any one warn him of his danger, he replies very tranquilly, 'Neboss!' (do not fear!) and this 'Neboss' always bears him through. I one day went with an *Iswoschtschik* (hackney driver), in his small sledge to a distant suburb: the road, passing through Mowtoverice, was extremely unpleasant, and threatened our vehicle every moment with an upset, although unaccompanied perhaps with danger. '*Durak* (fool) take care!' I repeatedly called out to him: and 'Neboss!' was the smiling reply of my driver, perched upon his narrow and vibrating seat. At last I lay prostrated with the whole affair in the snow, and with my feet entangled in the fur of the sledge. I raved and swore. But with his tranquil 'Neboss' he lifted up, both me and the sledge, and then drove on. It is a fact that, when the sun in the spring had already rendered the ice very unsafe, so that police were placed on each side of the Neva to prohibit the crossing, a common Russian, singing his ballad, undertook the perilous pass. Upon arriving at the opposite side, he observed that the police were preparing to greet him with stripes. 'Neboss!' says he, laughing, and turning round and recrossing the crackling surface to the shore he had come from, he escaped the attentions of the guards."—vol. i, pp. 76, 78.

The use of stripes in Russia seems not to have found disfavour in the author's eyes. We almost suspect that he himself must have resorted to them as a mode of persuasion, before the following statement could have been so coolly set down, as we find it.

"Shortly before Christmas, in the year 1833, when I was making a courier-trip from St. Petersburgh to Constantinople—I think it happened in the government of Kiew—the already tired horses could not, with all their exertions, drag my carriage up a hill, covered with smooth ice. Haste was important, and I myself not in the best humour. I therefore desired the postilion, in harsh words, to urge the horses still more. 'Strike *me*, sir, if you are angry,' said the man, 'my horses do their utmost, without blows. But you may easily see, that with the very best intent they cannot drag us up!' I convinced myself that the good-natured fellow was right, and then willingly waited till he had fetched other horses from a neighbouring village."—vol. i, pp. 85, 86.

"The Russian is any thing but savage; on the contrary, he overflows with kindness;" and the proof adduced in support of this amiable character is, that during inebriation the bearded fellows are excessively indulgent to one another, and polite to all they encounter, in proportion to the degree of their drunkenness; and on the principle that when drink is *in*, deceit is out, the complimentary character just mentioned is, according to this account, satisfactorily established. M. Von Tietz is never at a loss for an argument, or an illustration in behalf of what he exaggeratingly asserts about these refined and enlightened sons of the North. But, to have done with his wholesale praise, let us take notice of some characteristic features in the manners of the people.

"On Maslinitza, that is to say, the last week before the forty days, the Easter fast commences; and the large space of ground comprising the Isaac's, the Admiralty, and the Palace Squares, and upon which, for the last fortnight, booths, tents for refreshment, and Russian mountains, have been erected, begins to fill with a great multitude. Formerly, the site of this popular festivity was the icy surface of the Neva.

"But in 1834, although four feet thick, yet it was feared, that a sudden westerly thawing-wind might make a dangerous end to the whole sport, and therefore, the wooden city was built upon a more firm and solid foundation. For eight days the citizens live upon this place in one uninterrupted scene of pleasure and enjoyment, but forty days of self-denial must succeed it. One of their chief diversions consists in the Sliding-Mountains. A scaffolding fifty feet high, and formed of planks, bears a covered balcony, decorated with flags of various colours, behind which a flight of steps leads up to it. In front, a bridge ten feet wide, descends on an inclined plane; it is placed at an angle of forty-five degrees and extends to the ground. This bridge is covered with large squares of ice which have water frequently poured over them, so that the surface becomes perfectly smooth. And this is also continued on the ground itself, to the distance of about two hundred feet from the bottom of the descent. One then goes with a small narrow sledge and the guide to the

summit. The guide seats himself straddling upon the sledge, takes the party wishing to descend between his feet, and slides down. The guide bends himself so far back as almost to touch the ice, and guides the sledge on each side with his hands, which are covered with a thick pair of strong leather gloves. The rapidity with which the descent is made is tremendous—the swiftness being continued to a considerable distance along the path underneath, but it produces much sport when once the fear is overcome. There are four such ice-mountains, which are completely besieged from early in the morning until late in the evening."

"The Imperial family and court amuse themselves, during the Maslinitza, in the Neva Island *Iclagin*, which is extremely beautiful in summer. Russian Mountains are there also the order of the day, and every one is allowed to be present as a spectator. The skill with which the Emperor and the heir-presumptive guide the ladies down, in their small sledges, is much admired. The heir-presumptive is, on this occasion, generally the chevalier of his royal mother. On the evenings of this week, balls are usually given in the chateau of the island, where the Imperial couple play the amiable hosts to a select circle. From Easter Sunday, for another week, the popular fête of Maslinitza is repeated in the same manner, with, however, the exception of the chief amusement, the Russian ice-mountains; which are prohibited—not by the police, but by that arch-enemy of ice, the now more brightly beaming sun."—vol. i, pp. 94—100.

Why should not such amusements take place in an ice-bound country; and why may not royalty rejoice in the sort of racing now described, as well as any other kind that may be witnessed under a more temperate sky? But the festivals, banquetings, and masquerades which are frequently the subject of our author's eloquence in these pages, and which seem to be as much in vogue in Russia, and according to the rites of the Greek church, as in the Roman States, afford the reader little or no light in regard to the intelligence and condition of the people at large. General and fulsome eulogies, and a constant effort to exalt the character of Nicholas and of his government, in a manner worthy of the most slavish courtier, can never stand in stead of those particular and precise facts which are to be found in a previous paper of the present number of our journal, bearing on the great northern empire; to which we invite the reader's notice, in conjunction with the article now in hand. We have no motive or desire for disparaging the greatness of Russia, the sagacity of her diplomatists, and least of all, the rapidity of the march which the higher orders are making in literature, science, and the arts, or the magnitude and wisdom of her institutions—she may keep pace with, and even surpass the other nations of Europe. The author, in his enumeration of these Institutions, Boards of Instruction, and learned Societies, makes a great parade; but never does he utter a word about the systematic despotism of the government, the denial of education to the serfs,

who form by far the greatest body in the nation, nor of the unequal hand with which the different orders of the people are treated by the executive. The ignorance, the immorality, and the oppression that can be attested as prevailing to an extraordinary extent throughout the nation, are discreetly passed over; so that the reader is forced to pronounce M. Von Tietz to be either an incompetent, or an interested witness.

On some topics, however, we believe he possesses taste and talent as a writer. We select marriage as a specimen. In former times the Russian females led retired lives, not much less strictly than is the custom in oriental countries. Indeed it is probable that the regulation arose from the Tartar dominion in the north. In those days a suitor might not once have beheld the object of his choice before the match was decided on. Peter the Great, however, in the year 1700, issued his command that in future the contractors of wedlock should see each other several times before their union, and that they should themselves agree to it, without being forced by father or master. Under the former custom, it cannot be surprising that marriage was very generally, among the high ranks, more a matter of convenience than affection; or that the husband frequently lived in St. Petersbugh or Moscow, whilst his lady resided in France or Italy. Our author states, that many couples who had kept asunder for years, in this manner, have been reunited in consequence of the highest example in the empire. As to the customs that now-a-days regulate wooers in that country, we are told that—

"Generally, without asking the children, the parents on both sides arrange the affair between themselves, to which arrangement succeeds the *Bridal promenade*, whereat, if the young people are not already known to each other, they are conducted, as if accidentally, into the same walk, and introduced. The father of the young man then sends a kind of female confidante, or go-between, (very useful on such occasions), to the father of the bride; and, if he declares himself willing, the young couple, the parents, relations, bridemaids, &c., all meet together, when the arrangements are concluded, and in these the dowry is never overlooked. Then follows the betrothal; on which occasion the elect pair kneel down upon a fur-skin mat and exchange rings, during which scene the bride's father holds over the head of the bridegroom a saint's image, and the mother holds over the head of the bride, a piece of bread, as a sign of abundance. The bridemaids then sing several national songs, appropriate to the ceremony, and the guests are entertained with various sorts of beverage, during which, many a good-humoured joke circulates. The remark that the wine is bitter, and must be made sweet, is always construed as a challenge for the betrothed couple to salute each other. The guests then make divers presents to the bridal pair; and the bridegroom afterwards takes his leave, whilst the companions of the bride sing a song, wherein they invite him soon to return.

"Now begins for the lovers—or rather for the future wedded pair—a

new life. Every evening until the nuptials, the betrothed husband must visit his intended partner, bringing her presents of sweet cakes, bon bons, &c., of which the Russian ladies are extremely fond. The bridemaids are generally present at these interviews, and, after a fashion that seems singular enough, accompany the fond chit-chat with different characteristic songs. On the nuptial eve the bride entertains her female friends, and receives from the bridegroom a gift of various articles necessary for the toilette-table, with a certain sum of money. The maiden then retires to the bath, and on her return the bridegroom re-appears, is received with music, and has handed to him the marriage portion, respecting which, however, there are often serious disputes.

"On the wedding-day, the bridemaids unbraid the lady's hair, and she receives her swain with flowing locks. After the marriage ceremony, performed according to the rites of the Greek church, a dinner is given—at which usually the parents are not present—and at its conclusion, the young couple are conducted in triumphal procession, with vocal and instrumental music, to their apartment. The old custom, of the bride, on the evening of the wedding-day, taking off her husband's boots in pledge of obedience, is still retained, in some parts of the country, as also that of the husband depositing in one boot a sum of money, and in the other a small whip: if the young wife happens to hit first upon that containing the money, she keeps it—if not, her husband gives her two or three light cuts with the whip. Hence, no doubt, has arisen the universal opinion abroad, that the low-born Russian makes known his love for his wife by the application of chastisement. However, I have never witnessed any such tender demonstrations.

"On the day after the wedding, the parents of the husband give as handsome a dinner as their circumstances will permit: and now the banqueting continues during an entire week, which by any but a Russian might be considered rather too severe a trial.

"On Whitsunday, in the Petersburgh summer-garden, a grand promenade, both of the elegant and vulgar world, takes place, usually called the 'Bridal promenade.' In the grand walk, a long line of the daughters of Russian tradesmen are seen marching *en parade*, followed by their fathers and mothers. The young sons of tradesmen appear in their long blue holiday kaftans, and take a survey of the matrimonial wares. Should they happen to feel within their broad chests any soft emotion, they timidly approach the love-exciting virgin, and commence a conversation with her, in which papa and mamma also join, and which is usually concluded by an early marriage, that is, as soon as the *price*, namely, the *dowry*, is agreed upon. Many of these pale northern beauties weigh heavy in the scale, and a portion of 100,000 roubles is by no means considered a great rarity. Some few days before this 'Bridal promenade'—namely, on the Thursday preceding Whitsuntide, called *Ssemik*—the Russian girls put into effect what is denominated the prophetic swimming of the bridal wreath. They plait together, namely, wreaths of flowers, throw them into a stream, and fancy that, if the wreath swims on the surface of the water, they will in the same year exchange their maiden condition for the nuptial state. If the wreath sinks, they are of course resigned to wait some little time longer for a spouse."—vol. i, pp.176—181.

This specimen may suffice to show how much at home our author must have been, so long as he figured within the blaze and the dazzling light of the Russian court. Indeed he seems to have experienced one transport of enthusiasm and delight, only increasing in intensity, all the time he sojourned in St. Petersburgh. Nicholas should dub him laureate at once. It is evident, however, that it is the surface of things alone which he always handles, and that these must be of that ornate, tender, or gay character, which a fluttering youth or a foolish old courtier should alone adopt for the theme of pen or pencil. We do not say that these volumes have been put forth at the instance, and for the gold which the Autocrat so liberally bestows upon the faithful organs of his will; although a more zealous servant, or one evincing a hireling's sycophancy more unblushingly, could not be easily discovered any where; because Nicholas would have chosen, we believe, a man of heavier metal, and a more disguised and artful advocate; and therefore we set down all the froth and the flowers to which M. Von Tietz good-naturedly treats his readers, as merely the overflowings of a giddy and uninformed person.

We have not gone through one half of the work before us. Mallachia and Moldavia, Bulgaria, Turkey, and Napoli Di Romania—each engage the writer at some length, and might have detained us for a short time, had we not given so much of what he has detailed about the people of Russia. In consequence of the paramount interest attending every thing that is said of that country at the present time, and because in a paper already alluded to, a very different view is taken of the empire, from that which this writer upholds, we have thought the selection now made, the most advisable. We may, however, just pass on to one description belonging to a part of the world which the author had to traverse in his way from "the city of palaces," as he once more characterises St. Petersburgh, towards the east. The passages now to be quoted, contrast well with many that have been bestowed upon the paradise he had left.

"Each of the two principalities, Moldavia, as well as Wallachia, comprises about seven hundred square miles; yet each has but a population of about eight hundred thousand, and that in a country whose fruitful soil could well support three or four millions. Those in Germany who are endowed with the emigrating principle, and who sometimes do not find in America what they seek, would experience a more satisfactory result, did they hitherward direct their views. Skilful agriculturists would here, with industry—a virtue foreign to the Wallachians—easily attain competency, or indeed riches. The climate is in general mild, as it is protected on the north-west from cold storms by the elevated Carpathian range of hills. The mountains yield an abundance of wood, which is extravagantly wasted, as in Russia, without heed to the wants that a future generation will feel. The streets are floored with it, and in a few

years it rots into mud. The country has both large and small rivers, and therefore an abundance of luxuriant meadow-land. The wine is good and strong, and would be excellent, were its cultivation attended to. Fruit-trees form entire small woods, and southern fruits would grow in abundance were the trees better protected during winter from the cold. In Constantinople, Wallachia is considered as the granary. A chief production of the country is wax and honey, the cultivation of bees appearing to be the sole branch to which the inhabitants pay attention.

"Lavish as nature here is in spontaneously presenting its riches to those who will gather them, it holds still others concealed within the bosom of the mountains. Salt, coals, and saltpetre await but the industrious hand to emancipate them from their prison-house. Healthy springs and naphtha flow from the ground. Mining, which would produce inexhaustible booty, is scarcely pursued. The gypsies alone, who are very numerous in Wallachia, occupy themselves with searching for gold-dust, which almost every stream of the country produces. Nature in every quarter here exhibits a beneficent fertility, while man alone displays the most abhorrent idleness.

"The people are of Sclavonic origin, as their language proves, although it half consists of Latin words, which doubtless are derived from the period of the Roman dominion formerly established here by Trajan and Hadrian. Early history represents the Wallachians as a valiant and independent nation, which, under John von Vielaharduin, King of Wallachia and Bulgaria, was formidable to the Franks under Baldwin, in the year 1205, near Adrianople. Internal dissensions reduced this nation first to the dominion of the Hungarians, then to that of the Turks, under whose protection it now again stands, after the superintendence of a Russian government had for some years raised it from an uncertain state of cultivation. It is now, as formerly, governed by Hospodars—generally Phanariotick-Greek princes—who are endowed with the nature of leeches, and under whom it will doubtlessly sink into its former gulph of misery, which was a consequence of the oppressions of those princes.

"In the cities poverty is less visible than in the country, where misery exhibits itself in all its terrific nakedness. A Wallachian village is the *ne plus ultra* of disgusting dirtiness and wretchedness, consisting of holes dug in the earth, over which a propped-up roof is thrown—covered rarely with straw, generally with turf. I never ventured into a peasant's dwelling. At the several stages I stopped at, I sometimes got out of the vehicle to enter the posting-house (generally the best house of the village), the interior of which I therefore know from personal inspection. Through a rough kind of door, I crept stooping down an excavation of some feet into the ground, the floor of which was neither paved nor boarded, but merely hardened by stamping. Above were the rafters of the dwelling, in which an aperture covered with a pig's bladder represented the window. An angle of the space below served for the hearth, around which several postilions squatted in the manner of the Turks, smoking tobacco, and warming themselves by the fire. The smoke endeavoured to find vent at the sieve-like roof. There was no furniture visible. Along the wall ran a low broad wooden stool, covered with a rush mat, which composed the trinity of bed, table, and seat: the postmaster (as dirty a fellow as his

men), in Turkish costume, placed himself with crossed legs hereupon, drew writing apparatus from his girdle, with a pen cut from a reed, and scratched his necessary remarks in the dirty posting-book. To get provisions in such a village is not only difficult but almost impossible.

"The eatables which I had carried from Tassi were already consumed before arriving at Bucharest. In a Wallachian village I offered handsome payment to obtain something to drive away hunger, but in vain. Not even a morsel of bread could the postmaster give me, who recommended smoking as a means to still my hunger. The streets, with their clayey soil, were converted in this winter season into unfathomable morasses. I observed a dog which nearly swam through the terrific slime, to reach one of those excavated habitations: but he disdained entering, and clomb up the roof, preferring the solitude upon the house to the society within it."—vol. i, pp. 192—197.

ART. X.—*Tracts relating to Caspar Hauser.* By EARL STANHOPE. London: Hodson. 1836.

MOST of our readers will recollect some of the wonderful particulars with which the newspapers teemed a few years ago, relative to Caspar Hauser, the foundling of Nuremberg, and the violent manner of his death. They may also remember that the noble author of these Tracts, felt an extraordinary interest in behalf of the youth, and that he even took upon himself the character of his foster-father. Since Caspar's death, the noble lord has perseveringly and zealously laboured to make himself master of the mysterious case; and the result has been, instead of believing, as he formerly did, that the object of his great solicitude gave out a true narrative, that his Lordship's firm conviction now is, that it was fictitious, and that the young man was an impostor. It would appear that the author has been calumniated, especially by certain parties in Germany, for the change of his opinions on this subject; and therefore the contents of the present small volume, consisting of letters to persons who had all more or less knowledge of the strange story, are here translated from the original, that the world may more fully judge of his conduct. No one can reasonably question his motives in so doing. It is real service done to mankind, when such extraordinary narratives as that of Caspar Hauser are sifted to the bottom. The exposure of artful imposture tends to purify history, at the same time that it must help to preserve others from becoming similar dupes. We do not say that the author has unravelled the mystery which has engaged his attention so much, or that he has fully established the fact that the foundling of Nuremberg was a complete impostor. There are a number of circumstances, even according to the statements in these pages, which admit, in the absence of more positive evidence, of opposite interpretations. But this much is manifest,

that his Lordship has fully made out that the youth was constantly contradicting himself, was unworthy of credit, and that those who reported his sayings differed most remarkably from one another.

Earl Stanhope confesses that he formerly believed Caspar Hauser to be a Hungarian nobleman. M. Von Feuerbach, who is a lawyer and a judge, however, has published a work, which has reached the third edition in English, maintaining that he was the son of a sovereign prince in Germany. It is the refutation of this opinion that chiefly engages the author of these pages; into which, to enter fully, would require a knowledge of the contents of his antagonist's work. We shall not go to this length into the subject, but merely touch upon some of the leading grounds of our author's incredulity and change of sentiments; and especially on the ascertained particulars of the young man's death, which have not hitherto been so fully detailed as they are here, by any one else. We may mention, at the same time, that a novel has been published at Stuttgart, called "Caspar Hauser, the Foundling, romantically represented," which may be brought before the English public, should sufficient curiosity remain on the subject of this celebrated story—a novel which is spoken of as an admirable production. Whoever reads the present little volume, we are sure will at once perceive, that its contents are sufficiently various and wonderful to form the ground-work of an arresting tale. It may, however, serve to dispel part of the romance, when it is stated, that Earl Stanhope is understood now to think that the foundling had been by trade a journeyman tailor or glover, in one of the small hamlets on the Austrian side of the River Salzach, which forms part of the north-eastern frontier of Bavaria.

The present work does not go particularly into Caspar's alleged imprisonment from his infancy till near the period when he gave out that he was conducted in a mysterious manner to Nuremberg. There is something more than improbable in the account of this imprisonment. Who can believe that he, for a number of years, according to his own description, only changed his posture by sitting upright when he was awake, and when asleep by leaning on a bundle of straw, which was behind him? Could he have continued to live in such circumstances; or if so, could he have stood and walked when released? There was, however, a singular conformation about his knees, and there were either in his constitutional or educational peculiarities some most extraordinary evidences. It appears that during many months after becoming an object of curiosity in Nuremberg, he was unable or strangely disinclined to take any other sort of food than bread and water. The author admits, that if Caspar had not had a very peculiar education, or a very unusual course of early life, it is difficult to conceive—and it be-

longs to the wonderful circumstances of his history—how at his age, which did not admit of long experience, and with his want of knowledge, he was able constantly, and for years together, to play such a part without betraying himself, and without being fully detected by the many persons who visited him, some of whom were learned and intelligent! In one of his letters the author also thus writes :—

"You had during two years the opportunity of observing the unfortunate Caspar Hauser; and you must have perceived that he possessed qualities which are seldom united, and which cannot fail in producing much effect. He was lively and natural, good-humoured and amiable, and, to appearance, open-hearted as a child; without ever becoming importunate, noisy, or restless, and consequently troublesome; tranquil and composed, inspired with the wish, and also endowed with the talent of pleasing others, and of exciting attention; with an unerring tact which always dictated to him what he ought to say or to do; with a wonderful facility of observing every thing quickly and accurately; with an acuteness which gave him the means of influencing the minds of others;—with a discretion and a dexterity which appeared to have been the result of long experience, and a cunning which seemed to have been formed by varied practice;—with a self-possession which prevented him, on every occasion, from becoming embarrassed, and enabled him constantly to find new excuses—Caspar Hauser was a most extraordinary and interesting phenomenon.

"Among other proofs of his great address, the following appeared to me very remarkable. On his arrival in Ansbach, at the end of November, 1831, he was received in a cold and unfriendly manner by Feuerbach, to whom the report had been made that he was become arrogant. Caspar Hauser then began a long and well connected discourse respecting his education in Nuremberg, and the defects which he had remarked in it, and spoke with so much excitement that perspiration appeared on his forehead. Feuerbach listened to him with patience, casting upon me, from time to time, a look which shewed clearly the effect of the discourse, and he became at the conclusion of it entirely converted. He found some remarks in this discourse so striking, that he mentions them in the last chapter of his work."—pp. 28, 29.

The reader must have recourse to Feuerbach's work, as well as the one before us, for detailed accounts of the Foundling's case; in which there are seemingly so many irreconcileable facts, and contradictory statements as may long puzzle the most ingenious and diligent investigator. The Earl for a time believed that the untruths which he now and then discovered in the young man's story, were to be explained, and in some measure to be excused, from the circumstances of his alleged former life; and that the improbabilities in his story were occasioned partly by a deficiency in his expressions and ideas, and partly by his not being fully understood. Is it not one of the strangest things ever heard of—a mystery among human affairs—that it has not yet been thoroughly ascertained what was his former course of life, to what family he belonged, and where

he had resided? The author thus generally views his character and history, which we introduce as his theory on the subject.

"It is not, alas! to be denied, and I must confess it to be the case, that no reliance was to be placed on the statements of Caspar Hauser; that he invented and disfigured much of what he said; and that he deceived us in many points, if not in the whole of his narrative. The question, however, remains to be considered whether he was, in the proper, or in the usual sense of the word, to be called an impostor; and I hope that the world will in this respect judge fairly the unfortunate foundling. I have no reason whatever to believe that he appeared in Nuremberg with the intention of playing the part which he afterwards acted, and in which he conducted himself so much to the astonishment of the world, and to the full conviction of many intelligent persons.

"The former Captain (now Major) Von W—— whom I personally know, and who appeared to me a very kind and good-hearted person, was almost on the point of taking under his care the unfortunate youth: and had this been the case, the world in all probability would never have heard the name of Caspar Hauser. It is also very probable that he would have remained entirely unknown if he had been immediately sent away, and had thus been allowed to seek his fortune elsewhere. But on this, as on many other occasions, the most trifling circumstances produce often important results which have very extensive consequences. The Captain had made an excursion into the country with two friends, one of whom was employed by the Police, and he was requested to take thither Caspar Hauser.

"When he came to the guard-room a new epoch began, which must have appeared to him very important: and a police soldier who saw him there related to me that he afterwards became anxious, wished to go away, and said often, 'Shew me the way home.' His situation, as he remained locked up in the tower, continued in some degree dubious, till, through many questions and hints, a story was put into his mouth, which must have excited compassion as well as interest, which, from the kind disposition of the inhabitants of Nuremberg, must have procured him assistance, and which was very attractive through the curiosity and credulity which are every where to be found. He also became more and more involved in the story which had been suggested to him; and the longer he acted this part the more difficult must it have been to him to extricate himself from it; till at last he found satisfaction in it, and as Professor Daumer states (in an article in the Universal Gazette of the 6th of last month,) 'lying and deceit were become to him a second nature.'

"His vanity, which in his very peculiar situation was unavoidable, and therefore pardonable, his unfortunate inclination always to attract notice, the necessity which he thought was imposed upon him to act and sustain the part he had undertaken, must be considered in judging morally, as well as psychologically, his character; but his celebrated history, which will be transmitted to posterity, will always continue to bring misfortunes on his fellow men, and will always excite mistrust even towards those who do not deserve it, and who are innocent, although they may not appear to be quite unsuspected. An unjust judgment, and therefore an unkind treatment, will often be the melancholy lot of many who otherwise, and

if we had not known this remarkable and unfortunate history, which may well serve as a warning, would have experienced kindness and indulgence."—pp. 37—40.

Among other measures which Earl Stanhope, as Caspar Hauser's foster-father, had adopted for his personal security, especially as the youth declared on one occasion that an attempt had been made upon his life by some unknown individual, every person was prevented from being admitted to his room who was not entirely free from suspicion. He was also positively forbidden ever to go out, even into the streets, without being accompanied; and in the hours which he had at his disposal, he was attended by a soldier, who was much distinguished for his courage. If an impostor, his situation must thus have been extremely irksome; and altogether, his known history, and his sad end, afford any thing but an encouragement to imposition of the kind.

The author goes on to state that in his absence, and in that of an intermediate authority, Caspar, who had formerly appeared to be very anxious and uneasy about his safety, made use of this opportunity to get the order revoked, which forbade him going out alone. Taking advantage of this permission, he even went beyond the limits of the town where he at the time lived, and received a wound, which, in a few days afterwards, occasioned his death. The question now is, did he stab himself, or was it the work of an assassin? There is certainly a strong presumption that a man will not, in his deliberate moments, lift his hand against his own life; and even by many of those who were acquainted with the foundling's lying habits, the manner of his death has been thought to confirm the burden of his narrative. On this point, however, his Lordship is now of quite an opposite opinion—going with minuteness and close research into the whole of the ascertained particulars of the tragedy, and his grounds for believing that the awful deed was that of one who would maim himself with the view of bolstering up a story, which he was aware would soon be sifted to his disgrace. The author thus writes to the schoolmaster in Ansbach, who had the means of knowing many of the precise facts which occurred towards the close of the youth's career:—

"On Wednesday, the 11th of December, in the forenoon, when he was in the Buildings of the Court of Appeal, where he was occupied in copying, he was, according to his statement, accosted by a person who wore a smock-frock and a cap, and who invited him to go in the afternoon to the Court Garden, to see several sorts of clay which had been found by boring a well. The wife of Lieutenant Hickel, to whom, in the afternoon, he mentioned that he was going to the Court Garden, advised him not to do so, but rather to visit the President Von Stichaner, who had an evening party. Caspar Hauser went not to the Court Garden, but to the President Von Stichaner's, with whom he passed the evening; but neither on that nor the following day, when he again visited him, did he mention the

invitation which he had received, and of which neither the court gardener nor his labourers had the least knowledge.

"On the following day, he was, according to his statement, again accosted, at nine o'clock in the morning, in the same place, and by the same person, and invited to go at half-past two o'clock to the Court Garden. Caspar Hauser left about that hour the Clergyman Fuhrmann, and said that he was going to a daughter of the President Von Stichaner, to execute some works in pasteboard. Instead of going there, he went to the Court Garden, and as he stated, to the well, where he found nobody, and afterwards to the Monument of Uz, in the neighbourhood of which, he met a man, who was not the same that had spoken to him in the morning. This man gave him a silk bag, and struck a dagger in his breast as he was going to sit down. He did not mention whether this man had spoken to him, and gave only a general description of his person. He remarked that his cloak had only one cape, which, as he believed, came down lower than the sleeves, but he could not mention its colour.

"In the bag laid a note, which was folded, written in pencil and backwards, so that it could only be read in a looking-glass. The note had, instead of an address, the words, 'To be delivered,' also written in the same way, and was as follows: 'Hauser will relate to you very exactly how I appear, and whence I come. In order to save Hauser the trouble, I will myself tell you whence I come: I come from ——, the Bavarian Frontier, ——, on the River ——. I will also tell you even my name. M. L. O.' Caspar Hauser let the bag fall, and hastened home, and when he came into the room he pointed to his left side, and you remarked the wound. Caspar Hauser, however, said nothing, and hurried you along with him, The Pastry-cook, Vogel, who lived in the same house and on the ground-floor, saw Caspar Hauser 'come groaning and moaning down stairs,' and asked 'what had happened?' to which he received no answer.

"Neither did Caspar Hauser return any answer to the urgent questions which you addressed to him on the way, in order to ascertain the circumstances which had occurred; but as you came with him to the neighbourhood of the Riding-school, which is at a distance of 480 paces from your house, and of 496 paces from the Monument of Uz, you 'thought it right not to go further with him, but to return home;' and on his return he said to you as follows: 'Went Court Garden—Man—had a knife—gave a bag—struck—I ran what I could—bag must lie there.' You conducted him home, and the wound was examined, which Dr. Heidenrich considered 'very dangerous,' (as he states in p. 7 of his Report), but Caspar Hauser, on the evening of the 16th, spoke of the works in pasteboard which he would execute after his recovery, and only three or four hours before his death one of the physicians who had the treatment of him expressed some hope, if no bad symptoms should occur; which, however, took place in half an hour afterwards. He was examined upon the 16th, but not upon oath. His subsequent examination was on the 17th, and at ten o'clock in the evening of that day he expired, with the greatest tranquillity and composure."—pp. 88—91.

From the direction and nature of the wound, which penetrated between the sixth and seventh ribs, through the bag which contains the heart, and through the diaphragm into the stomach—from the

circumstance of there being no imaginable reason why an assassin should have left a note in a bag that might have led to detection—and from many other particulars mentioned and commented on by his Lordship, a strong impression is left that the foundling was his own destroyer. In the same letter from which we have taken the last extract, the following particulars are thus enumerated.

"First, you remember very distinctly to have seen a similar bag in the possession of Caspar Hauser.

"Secondly, your wife was alarmed as she saw the note taken out of the bag, as 'it was folded exactly in the same manner as Caspar Hauser was accustomed to fold his letters.'

"Thirdly, there was found in the snow only the footsteps of a person who had gone backwards and forwards, and no footsteps towards the well or towards the outlet of the Garden on the side of the country.

"Fourthly, it is very improbable that Caspar Hauser would have gone out in bad weather to have seen, as he stated, different sorts of clay, as as he neither occupied himself in natural history, nor was a traveller passing through the town.

"Fifthly, it is improbable that after he met no person at the well he should have gone to the Monument of Uz, a distance of about 300 paces, instead of returning immediately home, as the weather was bad, and he took no pleasure in walks.

"Sixthly, the place where the bag was found is in the turning of the path through the shrubbery, and could not be observed by the inhabitants of the neighbouring houses, which is the case at the Monument of Uz.

"I will only add the following remarks.

"First, a very sharp and very slight instrument which inflicted the wound might by pressure, not by a blow, have penetrated much deeper than was intended, as soon as it overcame the resistance of his coat, which was wadded.

"Secondly, Caspar Hauser, who about a week before had been seriously admonished by you 'on his great tendency to lying, and had been shown the consequences of that tendency,' knew that a great many persons did not consider him as worthy of credit; he had also learned from Feuerbach that I entertained doubts on many parts of the story; he might have expected a full and minute investigation of all his statements, and had perhaps the intention, through a pretended assassination, to place the stamp of truth and of importance on his story, as also to revive the general interest, and to shew that he could not live in safety in Ansbach, and must be taken elsewhere.

"And thirdly, the pretended assassination of Caspar Hauser is by no means to be considered as an insulated fact, or as one related by a person worthy of credit, but stands in connexion with his other statements, and with his well known disposition to relate falsehoods and to excite attention."—pp. 99—101.

Altogether, we have again to repeat that the unfortunate or infatuated Caspar Hauser's death and previous history, remain enveloped in much mystery. If he was an impostor throughout, it seems almost incredible that his deceit should not have been more

completely established; but, on the other hand, why should the whole truth not have been arrived at with equal certainty? If, again, the burden of his story be true, it is not much less marvellous that he should have been guilty of so many prevarications and falsehoods as are proved against him in the present work.

One thing is clear—whoever has read, and perhaps been persuaded by Feuerbach's romantic version of the history of Caspar Hauser's fortunes, should carefully examine the arguments before us, which may conduct to a change of opinion, and serve to impress a most important lesson upon the minds of the credulous and the lovers of the marvellous.

ART. XI.—*Civilization, or a Brief Analysis of the Natural Laws that Regulate the Numbers and Condition of Mankind.* By the HON. A. H. MORETON, M.P. London: Saunders. 1836.

THE principal purpose of this work is to present, within a very moderate space, the general nature of the alterations which are gradually and constantly taking place in mankind as a race. It is the species, not any distinct nation or tribe, that the author chiefly regards; and one of his general conclusions amounts to this, that the whole race is destined to wax greater in power, knowledge, and enjoyment, and to improve from age to age, while, as regards England in particular, the people are to advance in civilization, and ought to feel confident that they can never return to the condition of the painted savages of ancient Britain. In the course of this inquiry a great range of subjects, which may be said to form the landmarks that limit, as well as the data that support the science of political economy, fall to be discussed; such as the statistical facts regarding the numbers, the increase, and the longevity of mankind—the doctrine of wages, of industry, and of wealth, in a variety of given cases—the influences that tend to obstruct the growth of the manufacturing and higher classes, and a number of other branches of the science, laid down according to what may be called its proper terminology.

Our opinion of the book is, that it embraces within a comparatively narrow compass, a masterly sketch of all that immediately bears upon the subject expressed in its title; and that, though there be little that is new in it, in point of doctrine or argument, yet that the essay throughout presents an unusually succinct, lucid, and attractive digest of all the matters discussed. As respects this last named characteristic, viz. the attractive features of the work, it is quite unnecessary to mention, that it is rather a novel feature in treatises of the kind, in which equal closeness and accuracy of reasoning is employed. The author's clear conceptions on his sub-

ject, his luminous style and mode of treatment, the bold as well as highly engaging grounds which he occupies, and the interesting nature of the points upon which he seizes for illustration, have stamped upon the essay the character we have given it; so that while every attentive reader will follow the discourse with ease, he will not only find the matters discussed of a nature calculated to arrest strongly his reflections, but also perceive such lights in his path as may enable him to reap the enviable enjoyment of reasoning for himself, and pursuing general principles in various directions not particularly indicated by the text.

In the introduction there are some important suggestions, which it is very necessary to bear in mind when considering the subsequent chapters. For instance, in an investigation into the conditions and alterations which are always occurring among our species when in a civilized state, an infinite variety of distinct causes co-existing in such a complicated form of society are continually crossing and counteracting each other: "So that, however clearly it may be shewn in theory that a certain effect is produced by a particular cause, a hundred instances may perhaps be adduced in which that cause has been followed by no such effect." The reader must therefore bear in mind, that in all such discussions as the one before us, a certain cause, when said to produce a particular effect, must mean—other causes capable of counteracting it not being in operation.

There are some curious statistical returns on record regarding population, which at first sight appear to lead to important conclusions, but which, according to the caution now given, become of comparatively little value. For example, though the number of male births always exceed that of girls, the relation that the former bear to the latter is different in different countries. According to the "*Statistiques de Paris,*" there are in France about 22 boys born to 21 girls; in London the proportion is calculated at 19 boys to 18 girls; and at Naples at 21 boys to 20 girls. These proportions, it is well observed by the author, may depend upon the respective ages of the parents; and the effect of the proportion of the sexes of the children following this law, is to render equal the number of the sexes at the average period of marriage; which, if taken at thirty years for man, and twenty-five for woman, must require a greater proportion of male births to preserve this equality at marriage. But then there is wanting a comparison between the average periods of marriage in the three places now named; thus it becomes evident that no general or strong conclusion can be arrived at with regard to the average of male and female births; and therefore, uncertainty prevails upon this one great branch of the doctrines belonging to the subject of population.

We are happy, however, for the sake of our wedded readers, to have it in our power to communicate to them, that a number of

French writers are of opinion, that the average duration of life is considerably greater to married than to single persons of both sexes; but there is such a deficiency of statistical records on this subject also, as to render any positive doctrine drawn therefrom, unsafe.

We are not going to do more, in our farther notice of the present volume—neither is it necessary on such a subject—than to present a few examples of the manner in which the author conducts his arguments and speculations. It might not be difficult to pounce upon certain opinions and statements scattered throughout the work, which admit of being reconsidered and questioned. But this proceeding would lead to discussions of a nature that are nice, rather than of leading importance; and being solicitous to recommend the author's views, on account of their general excellence, rather than to be hypercritical, a simpler and easier task falls to our hands. On "Combinations to raise or lower Wages," there are some of the soundest arguments employed of which the subject is susceptible, but of which its great practical importance is exceedingly worthy. It must be borne in mind, however, that without a complete knowledge of the previous chapters, where the way has been cleared and paved, so as to carry the reader gradually and satisfactorily to the point from which we are, at a leap, to bring him, necessarily exposes our extracts to considerable disadvantage.

Labourers may for a time artificially raise, and masters may, in like manner, for a time reduce wages; but there is a natural level, above or below which they cannot be forcibly and permanently kept. To those who are unacquainted with the manner in which this truth can be demonstrated, we must recommend the statements and reasonings to be found at length in the present work. We come, however, to some of the practical results of combinations for the purpose of raising wages above the level which cost to the master, or the demands of the public, can sustain.

"The ordinary effect of combinations to raise wages above their natural rate, is, to reduce them below their previous level Where such combinations exist, the trade will be contracted; and, where it is practicable, the manufacturer will be supplanted in the market by goods brought from places where labour is free. Consequently, where a trade is open to the competition of all the world, workmen necessarily perceive it to be their interest to allow their wages to be reduced when the demand for the article they manufacture materially falls. If, for example, the hand-loom weavers, whose wages have been reduced by the competition of the power-loom, were to combine for a rise of wages, their services would be altogether dispensed with.

"But in those trades which are not open to any exterior competition, a combination of all that trade living in a particular town is often permanently successful. Suppose, for instance, the masons of a particular place to combine, and by intimidation to prevent any who do not belong to their union from working, there can be no doubt but that they can force their masters to raise their wages.

"Let us now examine at whose expense these additional wages are paid. It is not taken out of the pocket of the master builder, because, if he does not get a fair profit upon his capital, he will leave the place or the business, and he has but little fixed capital invested in his trade to keep him long in either. The master builder, therefore, to reimburse himself, charges a higher price for all his buildings. Everybody, therefore, who builds a house pays more for it in consequence of this combination, and charges in return a higher price to his lodger or tenant. What, however, is important to observe, is, that not only the price of lodging in the new houses, but in all the old houses in the town, is raised in consequence of this combination.

"Thus, to raise the wages of the masons employed in the building of five houses, the rent of lodgings in all the 505 houses is kept at a higher price. This is a curious instance of a combination of a small body of labourers augmenting the rents of the rich who have houses to let, at the expense of the labourers and others who are obliged to hire lodgings.

"Take another instance. In the ship-building trade in Dublin the workmen have long had a successful combination to keep up their wages; the consequence has been, that it became so much more expensive to build ships there than elsewhere, that no ships have been built there for many years, the trade being entirely confined to the repair of vessels trading to that port.

"So well aware are the Dublin shipwrights of the effect of competition, that they force their masters to limit the number of their apprentices. Thus, for the sake of raising the wages of a few hundred artificers, thousands are deprived of a well-remunerated employment, which would have been open to them if the ship-builders of Dublin were enabled to compete in building ships with those of other ports.

"In many other trades in Dublin the workmen have entered into combinations. The consequence has been, that while the labourers in these trades are receiving high wages, the wages of common labourers, whose numbers prevent them from combining, are very low. It was stated by a witness before the Committee of the House of Commons on Trade and Manufactures, in 1825, that 'the wages of skilled labour in Dublin are within a trifle as high as in London; common manual labour at least sixty per cent. under what it is in London: provisions, and all the necessaries of life, twenty-five per cent. less than in London.' Now these common manual labourers are prevented from raising themselves into a class receiving a higher rate of remuneration, or from obtaining more extensive employment, by these combinations that restrict the number of labourers in the different trades. Could the mass of the labourers be made to see their own interest, they would rise in a body to put down these combinations."—pp. 61—66.

The first person who erected a cotton mill in America left England in consequence of combinations among his workmen. Here, the employment offered by the capital of this manufacturer was not only lost for ever to England, but a new trade was taught to the Americans, who have since become our rivals, and even undersell us in some descriptions of cotton goods. Even the fear of com-

binations among workmen has a tendency to raise the price of an article. Besides, combinations among labourers have sometimes the effect of cheapening the article manufactured, and lowering their own wages, by urging their masters to the introduction of contrivances for economizing or superseding the labour of such workmen. On this subject Mr. Babbage, in his "Economy of Manufactures," as quoted by our author, makes this statement.

"'About 20 years ago the workmen employed in forging the iron to be converted into gun barrels 'struck' for an advance in wages; and, as their demands were very exorbitant, they were not immediately complied with. A process occurred to the superintendent, by the introduction of which a great diminution of human labour was effected. The workmen, in consequence, who had acquired peculiar skill in this description of labour, ceased to derive any advantage from their dexterity.

"'But another and still more remarkable instance of the effect of combination occurred a few years after in the same trade. The workmen employed in welding the barrels combined for a rise in wages; the consequence was the introduction of a mode of welding the barrels by iron rollers, in so perfect a manner, that in all probability very few will in future be welded by hand labour. The workmen who had combined were of course no longer wanted; and instead of benefitting themselves by their combination, they were reduced permanently to a considerably lower rate of wages. But although it is very apparent that in these two cases the effects of combination were permanently injurious to the workmen, yet they do not prove that *all* combinations have this effect; but it is evident they all have this tendency. It is also certain, that considerable stimulus must be applied to induce a man to contrive a new and expensive process; and that in these two cases, unless the fear of pecuniary loss had acted powerfully, the improvement would not have been made.'" pp. 70—72.

Masters do not often combine to any great extent, to reduce wages below their natural rate. Neither would the attempt be permanently successful; for if the workmen are not adequately remunerated, fewer new ones will enter into that trade, and more will leave it; so that the masters will either be obliged to diminish the amount of the work to be done, or to pay higher wages, to tempt others into their trade.

There is an interesting chapter "On the Effect of Civilization upon the Health, Longevity, and Increase of Mankind," which, however, we pass over, that we may see what is said of the "Case in which Population has no tendency to increase." The various means employed by Providence to rectify the temporary deficiencies of population, and also how mankind is permanently restrained from multiplying to excess, having been treated of, the condition of society where the numbers of the people have consequently a tendency to decrease, naturally falls to be considered. This condition occurs where the unprolific ordersar e too extended and abundant, and when

nothing but emigrations from abroad will maintain the former numbers.

The author goes on to observe, that those nations generally which have risen to power by military virtue alone, were prolific whilst they continued poor, but when their greatness had attained its full maturity, and they resigned themselves to luxury and repose, their numerical strength, and even their continuance as a nation, were often dependent upon the influx of foreigners; these foreigners consisting not unfrequently of slaves. Such was the case in Greece and Rome, and in most of the nations of antiquity, as well as many of later times.

"While the nations of antiquity were small and rude, if the chance of war gave them victory over an enemy, it disciplined their army, increased their resources, gave them confidence in their strength, and stimulated their love of fame and of plunder. As long as there remained enemies abroad to afford employment to their arms and to consume their wealth, they flourished and increased. They were able to leave military colonies to secure their conquests, and to allow their citizens to emigrate to distant lands. But as soon as their hostile neighbours were subdued, and they had nothing to fear or to hope from abroad, then did the evil constitution of their society develop itself. Their governors of provinces, generals, and others who had filled posts of power and profit, would have accumulated wealth, most of them probably by unjust and violent means. Now there would exist but very few in the intermediate stations of life between these and the lowest rabble, and the unprolific classes would form a great and constantly increasing portion of the community. Either the population will rapidly decline, or its numbers must be recruited by an immigration of free settlers or of slaves. At first, perhaps, only the most abject offices will be performed by imported slaves; they will then perhaps be introduced into the households of the great. Trade will afford employment to many more. In time we shall see them swelling the ranks of the army; next perhaps filling the higher offices of the state; and more than once has the diadem of imperial Rome adorned the brow of a barbarian slave."—pp. 160, 161.

The introduction of slavery among modern nations, by dividing the people into two classes—a wealthy, and a degraded pauper class—appears to have been the effect also of retarding the population and prosperity of a country. But, to compare the ancient nations which became great and renowned on account of their military conquests, with those in modern times, which have become wealthy in consequence of their internal industry, it is a consolatory doctrine to such a country as England, which teaches that their power and stability have kept pace with the luxury and artificial enjoyments of the higher orders of people in them. Wealth, in these latter communities, is distributed in various proportions through the various grades of the people; and as it can be shown that the prolific orders are the lower, and the unprolific the higher, in all of them which are celebrated on account of their internal activity and

industry, and that therefore a stimulus is ever present to the poor, to fill the gaps occasioned among the numbers of the rich—which must be a most healthy and sustaining influence—the consolatory conclusion now alluded to, seems to be well-founded, and a reply furnished to those persons who are in the habit of predicting, according to a presumed necessity in human affairs, that all nations must, like the ancient, have an infancy, a manhood, a decline, and a death; these predictions generally being based upon a wise law, the danger of a spread of luxury, and the increase of artificial wants. Here we are happy to have it in our power to quote such paragraphs as the following:—

"In that state of society that may be termed the dotage of ancient military empires, (that is, of those whose greatness is derived from conquest, and not from internal industry,) we have a number of individuals nursed in luxury, and fed with adulation, with no restraint upon their conduct, with every temptation to profligacy and vice. These will break like hornets through the thin web of the law, nor has public opinion any power to restrain them; for the sentiments of dependents that earn their subsistence by administering to their evil passions can only be to them an object of contempt.

"It appears to be the intention of Providence, that a society so replete with injustice, dissoluteness, and crime, not only shall not, by a rapid increase, spread its baneful influence abroad, but shall be even incapable of continuing its own existence without a constant supply of recruits from its less contaminated neighbours.

"Where the wealth of the great is abstracted from what was before distributed generally among the people, the riches of such an aristocracy will ever be a prelude to national ruin. But where the wealth of the great has been created by industry, (no matter by whom enjoyed,) it is so much added to the national stock, and the riches of such an aristocracy will ever augment the national happiness, power, and stability. Among nations that have risen to importance by internal and commercial industry, for every individual possessed of a revenue of 20,000*l.* there will be many hundreds of one of 1000*l.*, and for every person possessing one of 1000*l.* there will be a still greater proportion of persons possessed of more limited incomes; and these last will probably, for all practical purposes, be as well educated as the first. The former will merely stand more prominent in the eyes of the world, will be more exposed to the animadversions of the multitude, and their actions more closely scrutinized by the censorship of public opinion.

"In a society thus constituted, the great will no longer be conspicuous for their insolence and oppression, or for their voluptuous effeminacy. They will fear the reproaches of the educated and influential portion of the community; and as they dread its reproaches, so will they seek its applause. Where the middling classes are numerous, however exalted soever a man may be by power, wealth, or rank, he will be cautious of committing any flagrant action that might lower him in the public estimation. The vices of the great will be private, and no longer displayed to the world as tests of nobility or models for imitation; and when their names are

proclaimed abroad, it will be as the patrons of science or as the supporters of charitable institutions."—pp. 166—169.

"The situation of England is unprecedented. She stands first in the civilized world—in wealth, in knowledge, and in power. It is in vain to seek examples for the guidance of her legislature in the history of the ancient world; it is equally vain to look for analogies among modern nations. In short, every advance that is made by such a country is a change from a known to an unknown state, and consequently a natural object of apprehension. We gradually see opened before us dangers of whose nature and extent we are ignorant, and against which we may fear that all our former precautions will be ineffectual. Our old habits, customs, and prejudices are attacked. The evils of the change are often conspicuous, while the good is hidden in the darkness of futurity.

"There appears to be a tendency in a great portion of mankind to consider every innovation as an alteration for the worse. Congratulate an old man upon the improvements of the present day, how often will you find him as he was described of old, 'laudator temporis acti se puero?' There are who delight in enlarging upon the supposed innocence and happiness of uncivilized man, who, they imagine, follows the dictates of pure nature, and consider his enjoyments to be the more perfect because his wants are fewer, and imagine everything effected by the intervention of man to be so much evil introduced into the world, everything that exists independent of him to be nature as it issued perfect from the hands of the Creator: forgetting that man was not created for himself alone, but to be a mighty instrument in arranging, improving, and augmenting the various products of the earth. Each minute plant and little animal performs its allotted part: and shall man alone, because his agency is more powerful, and his connexion with his Maker more intimate, be alone destined to disturb the harmony of this beautiful fabric?

"But the same advance in civilization that occasions an improvement in the animal enjoyments of man, produces a corresponding alteration in his moral and political condition. It is these latter alterations that are chiefly opposed to the wishes of the timid, and those interested or prejudiced in favour of old abuses or ancient forms. They are also looked upon with apprehension by the prudent and the wise, for it is difficult to distinguish improvement from the wanton love of change, and a false step in legislation is not easily retraced.

"We consequently find in history, that legislative improvement is frequently resisted until abuses have risen to such a height that they cannot be remedied without a convulsion; indeed, it may be said with truth, that the legislation of a country is generally at least a century behind the improvements in the arts and sciences."—pp. 205—209.

These hope-inspiring, liberal, moderate, but enlightened views, are worthy not only of the author of a work treating of the civilization of the human race, but of one who has a seat in the great council of the nation, which he so deservedly and eloquently eulogises. Still, whether he be right or wrong in his sanguine hopes about England, when he predicts that "though the future is hidden from our view, the Almighty Parent who guided us thus far still watches

over us," for good; it will not, on the part of the reflecting and the wise, be doubted, that the condition of the species at large, which above all ought to interest the philosopher and the philanthropist, is destined to advance in the great career of civilization.

ART. XII.—*Germany in* 1831. By JOHN STRANG. 2 vols. London: Macrone. 1836.

MR. STRANG's work is one of merit, and deserving of study. He has treated Germany in a variety of aspects, and all of them with talent and minute knowledge. The country, however, has been so frequently traversed of late years, and so many books have been written about its people, its institutions, and its localities, that much of that which engages our author, must be familiar to the majority of his readers. But, in respect of one subject, these volumes claim our particular attention, not only because of its importance, but because few writers have had either the inclination or ability to do it justice —we mean, the account given of the literature and the authors of Germany. Here Mr. Strang is a well-read and discriminating judge, although we cannot say that he is exempt from that extravagant admiration of German literature, which many of our countrymen, who make it their study, evince; and who, to give greater effect to their encomiums, are constantly drawing comparisons between it and that of England, disparaging to the latter. The periodical critical literature of Germany obtains our author's remarkable praise. He says, in that country there is "happily very little pandering to authors and booksellers, as in England; and none of that shameless systematic puffing, and critical quackery, which has of late so strikingly characterised the Zoili of your newspaper and magazine press." He adds, that critical acumen is only equalled by critical candour, on the part of German editors. He then exclaims, "What a contrast do the opinions of these men hold out to those of

> 'Your crawling critics—underlings of sense,
> Who damn for spite, and eulogise for pence!'"

This is censure and praise of a sweeping description, both of which, there can be no question, require modification. For ourselves, at least, whatever may be the value of our opinions, we give the charge the most unqualified denial. We defy Mr. Strang, or any one else, to adduce a single instance in which any unworthy or sordid motive has ever swayed our reviews. We neither fear nor favour booksellers nor publishers. They cannot injure us, and they cannot pervert us. We, in fact, have no interest pecuniary or anyway selfish, for departing from a straightforward and perfectly candid mode of speech; and therefore we repel the unguarded assertion of the author with

boldness, and without reserve, in so far as we are concerned. We believe, besides, that there is a great mass of critical talent periodically exhibited in England, by persons who, both in private life and their public vocation, are as judicious and pure as the utmost charity can allow Mr. Strang to be. Editors and critics in Germany, are likely to be made of nearly the same sort of stuff as that which goes to their composition in this country. They will have their tastes, their partialities, and their caprices. Among them servile spirits will doubtless be found; but until we learn that they are as much respected, their works as generally read, and their influence as prevalent as reviews, magazines, and newspapers are in Britain, we must not give heed to a wholesale and unsupported denunciation of the kind now referred to. It would appear, indeed, from Mr. Strang's own statement, that the newspaper-press in Germany cannot be compared with our own, especially in that particular by which the capacity and the consistency of an editor can be best tried, and to which English readers turn their closest attention. Speaking of the Hamburgh newspapers, he states, that like the majority of those in Germany, that which we term technically a "leader," is rarely to be found, and that when such a display is made, *it* is nothing but an echo of the wishes and sentiments of the German Diet, whose spirit animates every censor—a control which even in the free Hanse Towns is pryingly exercised. A strict censorship is surely not the surest guarantee of an independent and talented publication.

Hamburgh, we learn from our author, though an exclusively mercantile city, yet contains a few distinguished *literateurs*. Dr. Wurm, the editor of a work similar in character to the Literary Gazette or Athenæum, is highly spoken of by our author, on account of his ability and candour, and his acquaintance with the English language—speaking it like a native, and being particularly conversant with its literature, in its most palmy days. In the catalogue of Hamburgh's literary and scientific men, there are several names dear to fame. Klopstocke is one of the most celebrated of them. He occupied, for nearly thirty years, a house in the town, on the front of which is emblazoned, "Immortality is a mighty thought." It was here that he wrote his Messiah.

Hamburgh, we are also told, produces beside, several newspapers, the mercantile character of one of which is said to amount to the *beau ideal* of what such a publication should be—three monthly magazines, and three or four weekly works on literature and science, with at least a dozen smaller periodicals. The circulation of these extends over a great part of the north-west of Germany—a growing love for cheap and light literature being found in that country as well as our own; the majority of mankind finding it more convenient to take a short digest of a copious and bulky work from

some editorial book-worm, than be at the trouble of reading the book itself. We go on to Berlin; for nowhere are literary men or literature more highly prized than in this capital.

"The first living literary character to whom I shall now introduce you, is *A. F. E. Langbein*, perhaps one of the most voluminous writers of his time. To this venerable but hale literateur, I had a letter of introduction. On consulting the Directory, for the purpose of paying my respects to him, I found that his address was *Unter den Linden*. But when I reached his domicile, I discovered by the number of stairs I had to climb, that, like most authors, instead of living under the lime trees, he dwelt far above them. On ringing the bell, an old wizened-faced female opened a small pannel of the door, which was grated, and eying me with something like suspicion, inquired what I wanted. I explained, as well as I could, the object of my visit, and soon obtained admission.

"The best picture I can give you of Langbein, is to say, that he is the very impersonation of one of his own *Schwänke* or Jokes. In stature, he forms the most exact antithesis to one's idea of the great Frederick's grenadiers, being scarcely five feet in height, while his slender corpus is the very counterpart of the round, plump, paunchy figure of his own *Her Von Pampel!* He is upwards of seventy years of age; but his eye, in spite of his long familiarity with the lamp, seems to have lost but little of its lambent sharpness. There is an archness about his mouth, which at once proclaims his love of Momus, and you discover occasionally the leer that bespeaks the salacious spirit of a Casti. Our conversation naturally turned upon his own works, at least upon those with which I was acquainted; and he seemed highly pleased to learn that certain of them were not unknown in England. I told him I had translated two or three of his *Schwänke*, but hinted, at the same time, that I was prevented continuing the task, from these Jokes being combined with too much of the indelicate gallantry of his prototype Boccaccio. He smiled at this proof of English prudery, and asked with a sarcastic smile, if Smollett and Sterne were now forgotten in Britain.

"Having thus described the oldest living literary man of Berlin, I shall introduce to your notice one of the youngest. The personage I mean is *Mr. Philip Kaufmann*. I have already hinted to you, that in Germany the beauties and mysteries of Shakspeare are perhaps more generally appreciated and more fondly prized than they are in the land of his nativity. This is, however, not to be wondered at, when it is recollected not only that the beings of his creative fancy are at this hour actually dividing the possession of the German stage, with the heroes of all the other dramatists of the world; but that his plays form, as it were, a perpetual text-book for the ablest critics, Göthe, Tieck, Schlegel, and Börne, having successively made them the themes of acute critical analysis. The literature of this country boasts of several translations of the 'Bard of Avon;' of which those by Schlegel and Tieck are the most celebrated. But another translator, and one, too, who seems destined to share with his gifted predecessors the fame which they have so justly acquired in this particular walk, has appeared in the person of my friend Mr. Kaufmann, whose knowledge of the English language is only surpassed by his acquaintanceship with our best poets."

The author gives some account of Frederick Von Raumer, who has deservedly secured a European reputation; but nowhere is his celebrity greater than in England. It is extraordinary that a man of such liberal opinions as the historian of the "Family of the Hohenstauffen" should form one of the Board of Censors which exists in Berlin. Mr. Strang says, it is slightly hinted, however, that he is secretly opposed to such an authority, and that he is not blind to the folly of first training a people by education for free discussion, and poisoning or damming back the sources from which they are to derive the materials of thought and study. When on the subject of historians, we have the following account of the liberal Professor Gans, whose lectures on Modern History have produced no slight sensation among the people who have access to them, not even excepting the government, though it be by no means remarkable for its jealousy.

"To find, in such a city as Berlin, twelve or fifteen hundred students, many of them belonging to the garrison, anxiously listening to lectures on the best principles of government, and those principles of a democratic quality—is a striking feature of the times, and shows a spirit of liberality on the part of the authorities, singularly at variance with the present heavy restrictions on the press. It can only be accounted for, on the German principle of supporting academic freedom of discussion."

There is nothing so extraordinary in the commerce of Leipsic as its trade in books. Mr. Strang calls this city the grand and sole emporium of the literature of Germany. At the two great fairs the booksellers congregate from every part of the country, each bringing along with him the books he proposes to publish. The publications of one are exchanged or bartered for those of another, and at the close of every fair, each returns to his own particular town with a selected stock of all that is new throughout the empire.

"To give you some idea of the extent of this trade, I may mention, that, besides music and maps, there are rarely fewer than three thousand new works brought out at each fair. The waggons of printed paper, which enter and leave this mart of the brain, exceed in number an Indian caravan. Only think of the statement by Dr. Menzel, that there are at least ten millions of new volumes printed annually in Germany! Of the extent of authorship in this country, you may also form some notion, when I tell you, that each half-year's Leipsic catalogue, numbers at least a thousand new writers; hence it may fairly be inferred, that at the present moment there cannot be fewer than fifty thousand persons living in Germany who have written a book! If authorship goes on in a similarly progressive ratio to that which it has lately done, it may be fairly assumed, that in a few years the names of German authors will exceed the number of living German readers. The mass of books, which increases every day, already baffles all calculation; and when we think of its extent, we are lost in astonishment at this new wonder of the world, which has been conjured into existence by the pen and the printing-press. The German

booksellers, when they do not repair to the two fairs themselves, invariably transmit their works for subscription, through their agents in this city. The books thus sent for sale, remain here a twelvemonth and a day, after which the *remainder*, which means the unsold, are sent back to their respective publishers."

Previous to 1814, the annual amount of works published in Germany, according to the Leipsic catalogue, was about 2,000. In 1834 it was 6,074—the intermediate years showing a steady and a growing increase. At Dresden Mr. Strang visited Ludwig Tieck, who, next to Goethe, was considered to be the most renowned *litterateur* in Germany. The poet's daughter, and two stiff-starched specimens of "stale aristocratical virginity," were in possession of the handsome apartment into which the stranger was ushered, and whose conversation was conducted in terms of the coldest politeness, until the poet himself appeared.

"Tieck, if I may judge from appearances, must be on the wrong side of fifty. In face as well as person he exhibits all the usual indications of that stage of life, and he does not seem to be at all in good health. His countenance is open, and his large forehead bespeaks a mind fraught with thought and intelligence. There is an unaffected nobleness in his speech and demeanour, which is as impressive as it is pleasing; while the style of his conversation, at every turn, indicates the poet-mind, rich in imaginative conceptions, and 'soaring from earthly to ethereal things.' My remarks upon his works naturally led him to inquire how they were appreciated in England; a question which, I confess, I could not well answer. I told him, however, that I had seen translations of several of his romances, and also of his *Märchen;* and by way of fillip to his self-love as an author, I hinted that his two tales, entitled 'The Betrothed,' and 'The Pictures,' had won him some celebrity among English novel-readers. He put many questions to me respecting Sir Walter Scott and his works, with all of which he appeared to be peculiarly conversant; and it struck me, that he entertained the pleasing conviction, that his own fame, like Sir Walter's, rested much on the acquaintanceship, displayed in his writings, with the manners and feelings of the past.

"On Tieck's alluding to Shakspeare, I took occasion to thank him for the pleasure I had received from the perusal of his able preface to the works of the unfortunate Lenz, which he published about three years ago. Poor Lenz, you know, was the first in Germany who advocated the poetical and dramatic character of Shakspeare, in opposition to that of Racine; and may justly be said to have fallen a victim to the enthusiastic attempt which he made to reform the drama of his native land.

"During my interview with Tieck, the ladies seemed to listen to him as an oracle; and it was not without reason. His conversation is even superior to his writings. I could not help being gratified with the manner in which he spoke of his literary contemporaries, and even of those who were his declared foes. Aware of his being one of that celebrated critical clique, of which Schlegel and Novalis were confederates, and whose admiration of Catholic mysticism Tieck had abetted and advocated, I took care to avoid the dangerous whirlpool of polemics. His religious

prejudices, like those of Dr. Johnson, are incurable. They are displayed in an obvious hostility to the spirit of Protestantism, and may be said to be constitutional. This is, perhaps, the only blot in his character."

Tieck informed our author that there were at that time five periodicals published in the Saxon capital, the whole of which, however, are said to be of rather a tea-table character, and having very few pretensions to learning or philosophy. Even in Austria, in spite of a most rigorous and jealous censorship, literature exists and extends—a censorship so strict and oppressive, that we may well wonder how any writer can think of breathing his sentiments upon paper. First, there is the Office of Police, where there are censors appointed for every department of art, science, literature, politics and religion. If the work be political it is then sent to the Chancery Office; and if religious to the Consistorial Office. It is sent back again to the Office of Police, where it is again revised, and the passages that are permitted to be printed, and those to be condemned, are finally fixed upon; when, to crown the whole, it is necessary that the two individuals at the head of the censorship append their permissive seal of *imprimatur*. We have the following account of Grillparzer, one of those sons of genius whose breathings it is impossible to smother.

"Yesterday, when passing through St. Stephen's Platz, he was pointed out to me, and you cannot imagine how happy I was at the circumstance. I assure you I had all the wish in the world to run up and salute him, and to tell him how much I had been pleased with the representation of his 'Ahnfrau,' in the Prussian capital; but just as I was about to follow and accost him, a friend stepped forward, and hurried him through a large gateway. I had time enough allowed, however, 'to take a slight map' of him, as a friend of mine used jocularly to say; and here it is:—Imagine, then, a pale, attenuated countenance encircled with dark hair; the features strongly marked; particularly the eye, which, in spite of a pair of spectacles, seemed to sparkle with intelligence; and a finely formed mouth, which, whether it were reality or imagination, I fancied bespoke the romantic sensibility that characterizes the fine feeling of his own creation —Bertha. Next, suppose this head placed on a pair of high shoulders, surmounting a tall spare figure, and you will be able to form some notion of the full-length portraiture of Franz Grillparzer. The author of the 'Ahnfrau' is, I am told, about forty-one years of age, and his appearance does not belie it. As I gazed upon him, I could not help regretting that the fine sarcastic spirit which breathes in every line of the poetical diatribe that he wrote amid the ruins of Rome, should have been repressed or extinguished by the various deadening influences which must have encompassed him since his return from the Eternal to the Imperial City."

At Augsburg our author paid his respects to Mr. Stegmann, the editor of the *Allgemeine Zeitung*, one of the best-known journals in Europe. Mr. Strang heard it repeatedly asserted, that the edition which is allowed to circulate freely in Germany is often very different from that which is prepared for Austria. It is the only politi-

cal journal of Germany which is allowed to find its way freely through that country, which is so jealous of liberal opinions. Mr. Stegmann has been editor of it ever since the year 1804. It may readily be supposed, therefore, that his knowledge must be of the most extensive character, and that his acquaintance, especially with political doctrines and parties, must be uncommon. To write on any subject that may occupy the mind of Europe at the time, one would suppose must be like his meat and drink to him, and as simple almost as the art of penmanship.

We shall take our last extract from some particulars concerning Wolfgang Menzel, editor of the Litteratur-Blatt at Stuttgart, which, together with what we have previously cited from Mr. Strang's work, testifies that it is one of no ordinary or passing interest and value, even although we have confined ourselves to a single department of the various information contained in its pages.

"Among the many living literary men of Germany, there are few that can be compared with Wolfgang Menzel; he excels in many branches of literature; but in criticism, he is accounted super-eminent. Among German critics, the Doctor has been fairly placed next to Lessing; and that, you will allow, is saying a great deal. If Menzel had lived in the first half of the last century, I am persuaded he would have figured still more conspicuously in the literary arena. But he was born so late as 1798; and when qualified to enter the lists, he found almost every department preoccupied. Since the time of Lessing, classical literature, and the history of literary criticism, has been partly cultivated with much more taste, and partly set aside as a subordinate pursuit, when put in contrast with the stirring questions of the day; and Menzel has not even endeavoured to withstand the claims of the moment, which called him away from that species of recondite research. He is peculiarly conversant with the chroniclers and poets of the middle ages; but instead of making them the object of distinct treatises or elaborate investigation, he has been content to receive the general impression which their works leave on the mind, and to range over the rich and variegated picture of men and manners, formed by their rude, but animated descriptions; from which he can draw the most characteristic traits, as occasion may require, either in conversation or in his writings. His 'German History' is a succession of what the French designate, *Tableaux Vivans*—a series of living portraits rather than a connected and regular narrative of facts.

"In 1824, at the first festival held in Stuttgart, in honour of Schiller, Menzel wrote an eloquent speech in praise of that accomplished author, which was delivered by a friend, as he maintained that, being a stranger and unaccustomed to public speaking, the impression would be injured were he to speak it himself. At this meeting, where thousands congregated to celebrate the memory of their great countryman, the well known Baron Cotta, Schiller's publisher, and warm personal friend, was among the listeners to the oration. Cotta inquired about its author, immediately made his acquaintance, and in a few days it was settled that Menzel should undertake the editorship of the '*Litteratur-Blatt*.' It was a bold step, you must admit, for the publisher of Goethe's works thus to engage

his literary foe. Menzel set to work with his accustomed zeal, and with all the vigour and determination of one who was fully conscious that he had been called to the task of sweeping the Augean stable. He wielded his critical tomahawk with merciless skill and dexterity; and I have no doubt, that in many instances he was exceedingly unjust. But his rigour sprung from principle, and I believe that his motives were pure. His standing at this moment is very high. As a critic he is dreaded, but not more dreaded than respected. The Doctor, who is a member of the Lower House of Wirtemberg, is, I am told, an excellent speaker. He has made a motion 'on the repression of literary piracy,' which attracted a good deal of attention at the time. In politics, his votes are on the *liberal* side, and his parliamentary career has been spotless.

"The appearance of Dr. Menzel, on a first look, reminded me much of our old acquaintance, Hazlitt, particularly in the form and expression of the face. He has the same broad brow—the same shape of the nose—and the same lambent eye that our English critic so strikingly possessed; but in person, the superiority is on the side of the German critic, since he is considerably taller, and far more orderly in his gait and habiliments. His complexion has, however, much of the same bilious hue that characterized the author of 'Table Talk'—the natural result of a sedentary and studious life."

ART. XIII.—*An Account of the War in Portugal between Don Pedro and Don Miguel.* By ADMIRAL CHARLES NAPIER. London: Boone. 1836.

MANY of our modern warriors handle the pen as readily as the sword. They are perfect Cæsars in this respect. Nay, those whose element is the wide waters, our jolly tars—who were wont to be ignorant of all such small work, or who eschewed it as suited alone for lounging landlubbers, and the civet-perfumed—of late years have furnished their quota of expert clerks, and disputed the field with men belonging to a tamer service. But there is always about a sailor-author—unless long domiciled on terra firma, and a practised writer—an odour of tar, the gait of one whose steps are measured according to the temper of the rolling and boisterous sea; and to English readers this will always be acceptable, whether in oral or written narratives. The islanders are ever fond of listening to any thing that is characteristic of the reckless fellows who inhabit the *wooden walls*. Hence the popularity of those tales which have been so numerous since the close of the last war, written by the sons of Neptune, in which the tragi-comic life of our sailors have been forcibly portrayed, though in fictious form; nor, so long as these attempts are not overloaded with maritime slang of a common-place order, are British readers likely to grow fatigued with a man-of-war's-man's yarns. Upon the ground now indicated, though the present work has no other recommendations, it will be a favourite with narrative-

lovers. It is that of a sailor all over, speaking in his own natural and straight-forward manner. Not that it deals in unnecessary technicalities, or sea-faring slang, or affected abruptness. In fact, it is nothing better or cleverer in point of style, than the plain unvarnished language of one who has been much at sea; who has long associated with persons of his own rank in his particular service; and who has not had the trouble of carrying thither with him at first any burdensome load of learning. But, in spirit and in keeping, from beginning to end, "Admiral Napier's War in Portugal" is the happiest picture we could conceive of the hero of the battle off St. Vincent, fought 5th July, 1833—its especial excellence consisting in a regardless bluntness of manner and language that is quite admirable and delightful.

The war, which forms the subject of these volumes, it must be confessed, is not now calculated deeply to interest the people of England. So many accounts of it have already been published, and so callous was the mass of the people of this country about the success of the rival brothers, excepting in so far as the cause of popular government was at stake between them, that at this hour no new history of the conflict is likely to excite much concern, nor communicate much that is novel. At the same time, our gallant author presents not only a very satisfactory account of the whole war in question, but a minute detail of those operations which came immediately under his own observation; and in doing so he faithfully, we believe, redeems the pledge which he volunteers in his laconic preface, when he says, he praises and blames without favour or affection, according as truth and justice may require. He then adds, in his characteristic manner, "I am not accustomed to write histories or prefaces, therefore the less I say the better—the reader may judge for himself:" and so we shall enable our readers pretty soon to do.

The author commences with the state of Portugal after the decease of Don John; and without striving to dip deep into intrigues and politics, he rapidly outlines the progress of affairs till the arrival of Don Pedro in the Western Islands, and his assumption of the regency in behalf of his daughter. Whenever the Admiral comes across an event or a name, he with the most perfect frankness and confidence expresses his opinion regarding the same. He seems always, too, to have been ready with his advice, and fearless in communicating it, whether to royalty or to the meanest subject of the kingdom. Of M. Mendizabal, who was charged with the financial arrangements, he, for example, says, "Few men possessed more talents for raising money than this active-minded individual, and few men knew less how to take care of it, or were more liable to be imposed upon by the numerous agents he was obliged to employ." He adds, that the very nature of the service required the assistance

of charlatans and intriguers, who distinguished themselves by the honourable name of friends to the cause; and in this capacity they risked much and robbed more. Indeed, according to the Admiral's statements, incapacity, intrigues, and deceit, were constantly in operation among the heads of the various departments of public service, both on the part of the Pedroites and Miguelites; although, it appears, that the latter generally out-heroded the former. It would also appear from these pages, that the cause of the Queen was frequently in the greatest jeopardy, and all but lost, through mismanagement, dilatoriness, or an unwillingness, on the part of the Portuguese, to treat honestly or considerately the auxiliaries. The character of Don Pedro, however, stands very fair, according to our author's testimony, and rises in our estimation; and not the less so, that his testimony is not of a thick and thin description, as the Admiral would word it, but moderate and reasonable. He speaks of Pedro's unabated activity in high terms:—"He was regent, general, and admiral; sometimes he did good and sometimes harm; but he knew his countrymen, and had it not been for his activity, the expedition never would have left the Islands."

We learn that Pedro's advisers had greatly misled him with regard to the kind of reception he was to expect on landing in Portugal; for instead of the people opening their arms for him, as had been given out, "Viva Don Miguel!" "Viva el Re Absolute!" were the prevalent sounds uttered. But we shall go forward to that part of the narrative where the author won his chief honours, and which will hand down his name to latest posterity, or so long as Britain's naval history is read. And here it is right to observe, that his defence and eulogy of Sartorius is not more deserved than hearty, declaring that though the Portuguese government have endeavoured to persuade the world that the Admiral was a traitor to the cause he served, had he acted in any other manner than he did, the squadron would have been lost. He even advertised Sartorius of the intrigues set a-foot to entangle and misuse him, and of the offer made him (Napier) of the command of the squadron. Ere accepting of that command, he also insisted that certain terms should be agreed to, as a guarantee for his own independence, for the welfare of his people, and for the more rapid accomplishment of the great object in view, which, however, in spite of his decision of character, indispensable services, and great achievements, he had extreme difficulty in getting fulfilled.

An expedition to the Algarves having been planned in London, by some of the friends of the young Queen and her cause, our author sailed for Oporto, where Don Pedro and his government were stationed, to take charge of it. The scheme, however, had been kept so much a secret, that the Emperor seems not to have been, on the author's arrival, aware of it. The following is an account of the manner in which Don Pedro first received the future admiral.

"We had all calculated on a warm reception from the Emperor, and the Duke of Palmella had proposed to proceed at once to the palace, which I objected to, not being exactly in a costume to appear before royalty, having suffered much from a nervous affection of the face, and my head being wrapped up in flannel, like a respectable old lady. The Marquis of Loulé conducted us to the palace, and ushered in the Duke of Palmella, who soon returned, not well pleased at the very cold reception he met with. I came next, and was received at the door of the apartment by the Emperor, who stood with his hands behind him, looking very angry, and speaking as roughly as he looked. Not being accustomed to such company, I began to consider whether this was an uncivil or only an imperial manner of receiving a person who had come out to render him a service. My meditations were soon disturbed by his Majesty, in rather a brusque manner, asking me if I wished an expedition immediately; to which I replied, I had come out for the express purpose. He then referred me to Marshal Solignac, and dismissed me rather abruptly. My interview with the marshal was not much more satisfactory; when I shewed him the letter of the late minister of marine about an expedition of six thousand men, he at once told me it was out of the question, as he had not more than six thousand bayonets altogether, and he invited me to accompany him next morning to the Emperor, which I declined unless expressly sent for. I added that I felt much hurt at the reception I had met with, and if something was not immediately decided upon, I should return to England forthwith; and this I communicated to all my Terceira friends. During the course of the day we found out that some evil-disposed persons had put it into Don Pedro's head that we had brought the expedition out to displace him; for which reason it had been got up secretly, without communicating with his government. The latter part of this was quite true, and the reason plain—secrecy was necessary; and that word was nowhere to be found in the Portuguese dictionary at Oporto. Next morning I accompanied the Marshal to the Emperor, at his particular request, and was most graciously received; he had got the better of his ill-humour, and I suppose had been told that I was not satisfied the day before.

"I told him at once the view I took of his situation, that he had no choice but to lay down his arms or take a decisive step; the shortest was to force the Tagus, if we could get a good breeze at night, and land in Black Horse Square or close to Lisbon, make a rapid march on the capital or send a force to the south; the three different plans being subject to the troops he could spare. I recommended him at once to commence the embarkation of troops, which was difficult and required time, and pressed upon him the necessity of dispatch, as the Miguelite fleet were fitting out in great force, and would, if ready, check all our operations. The interview, however, ended without any determination; the Emperor and the marshal would consider. The delay caused considerable discontent among the general officers, and they were anxious to go to the Emperor, and request him to put Palmella at the head of the administration, and go to work at once. Palmella, however, thought it advisable to wait, being of opinion that the ministry would fall from their own weakness; but in this he was mistaken."—vol. i. pp. 158—161.

It was not long before a council of war was held upon the proposed measures, when the Emperor had four questions prepared for discussion, as to the practicability of attacking Lisbon, or whether it was not more advisable to assail some distant point of the kingdom. Our author, though he was so ill as to be hardly able to speak one word, had an opinion ready in writing, which was in these terms:—

"That the Emperor was placed in a critical position, and nothing but an immediate and decisive step could save him. The squadron of Don Miguel was to be ready by the 20th, consisting of two line-of-battle ships, a fifty-gun ship, a fifty-gun frigate, and five or six corvettes and brigs; he had three frigates, one corvette, and one brig to oppose them. Should they come out before we sailed, and beat his squadron, he must lay down his arms; if we beat them, we should probably be too much disabled to undertake an expedition, and he must still lay down his arms. Should the battle be a drawn one, we had no place to refit; they would return to Lisbon, refit, and blockade him, and he must eventually submit. I therefore advised him to contract his lines, give up the Foz and the communication, and defend Oporto, which was provisioned for three months—embark all the men he could spare, and make a dash on Lisbon; if we succeeded, Don Miguel's game was up, and his troops in Oporto delivered; if he failed, the Oporto troops must share the fate of the Lisbon division."—vol. i, pp. 165, 166.

A deal of indecision and vacillation characterised the Emperor's conduct at this period of his enterprise. His situation was most critical, and his advisers incapable or divided among themselves. It seems at least clear, that some of these wise-acres had no desire that the war should be speedily brought to a close, or that our author's style of making *a dash* at once, should be patronised. In the meanwhile, Napier had not taken full possession of his command, before discovering that he was not to repose on a bed of roses. One hundred of the best men of the squadron accompanied Sartorius to England. Mixed, undisciplined, and disorderly crews manned the ships, which were badly furnished in every species of stores; they had hardly a boat that could swim, and could not average two anchors and cables for each ship.

It having been determined that an expedition consisting of two thousand six hundred and seventy-two soldiers, conducted by crews amounting to about one thousand men and officers, should proceed to the south, Napier issued a sailor-like order, which had soon to be followed by remonstrances not less pithy.

"On taking command of the squadron of Her Most Faithful Majesty, I feel proud in associating myself with so many gallant officers and men, who have already so nobly distinguished themselves in the cause of freedom and the Queen.

"'The squadron must have seen that a large force of steam-boats are now here to co-operate with them. Should the enemy put to sea, you

will know what to do with them; should they remain in port, attacks will be made on various parts of the coast, and a general rising of the people against usurpation and tyranny is anticipated. My lads! we have battles to fight, and great exertions to make—preserve discipline and look up to your officers, and we shall succeed. The eyes of all Europe are on you —your coutrymen, aye, and countrywomen also, are longing to welcome you to England; and when the battle is won, and you return to your native homes, you will be hailed as men who rescued suffering Portugal from tyranny and oppression.'

"The steam-boats were ordered on shore to receive the troops, and boats sent to assist in towing them off; we received, however, only one cask of water and five soldiers. Next morning I telegraphed—'That was not the manner to gain the cause of the Queen;' and suspecting that there were dissensions between the government and the marshal, I again telegraphed—'Are soldiers coming off or not? I shall act accordingly'—and I wrote to say that if troops were not immediately embarked, I should haul down my flag, and return to England forthwith. I had been most explicit with the minister, and I knew, from the vacillation and intrigues that were going on, that nothing but taking a high tone would put an end to them."—vol. i, pp. 174, 175.

This is a sample of the author's manner and spirit, and sufficient to show that he was not to be trifled with. From the first it also must have been evident to his friends and opponents that he was not a person who would countenance delay. The difficulties which attended the embarkation of the troops, the taking in of water and stores, were unusually formidable. It is even astonishing that the expedition ever got away from Oporto, considering the want of arrangement, and of activity on the part of the land authorities. As to water, it seemed, to use the author's idea, that they thought it was freely and amply supplied alongside, so heedless were they in furnishing this necessary of life. Day after day, and hour after hour, telegraphs were made for water, and at last—"Tell the Emperor if water is not sent off, the expedition will fail." This had the desired effect; but really when the reader reflects on all the disadvantages to which the squadron and its commanders were put, he may well say with the author, "that Providence most singularly assisted the Queen's cause."

We must now snatch a few separate passages from his straightforward account of his great victory, merely to show how he treats it, and to let him be the historian of his own anxieties on such an appalling occasion.

"A eight o'clock on the morning of the 3rd of July, the officers of the watch reported two sail, then three, then four, and so on till they counted nine. I was surprised, and, as Sir Richard Strachan said, delighted: but the delight was accompanied with a dissagreeable sort of feeling, just resembling the sensation of your heart coming up into your mouth, and requiring a tolerable gulp to keep it down. We were standing on the starboard tack under courses and top-gallant-sails; the enemy were on the

larboard, broad on the fee-bow under their top-sails; one alone, which we took for the fifty-gun ship, had her courses and top-gallant-sails set, and sailed bad. It was a majestic sight, and I turned the hands up to show the crews how well they looked, and to exhort them to pay attention to the management of their guns as the surest means of success. I had never been in a general action, and although delighted at the prospect before me, I could not but feel appalled at their great superiority, and the magnitude of the enterprize I was about to undertake.

"There was a good deal of impatience manifested by the crews to come to blows, and they expressed their concern that this might be delayed some time longer, or entirely given up. I instructed the different captains to assure them, that the moment a favourable opportunity offered, they should have their fighting propensities indulged to the fullest extent, and recommended them to profit by the delay in improving the men in the gun-exercise, particularly fighting both sides, and working the alternate guns. Both squadrons wanted practice, and although we necessarily improved, it was natural to expect the enemy would improve also. They showed no disposition to bring us to action; we dared risk nothing till the weather became sufficiently fine to make one desperate effort to save Portugal or lose the cause. There was no medium: all must be gained, or all lost. A partial action could only prolong for a few weeks the fate of Oporto and the division in the Algarves. A victory might save both; a defeat would end the civil war at once. I was very anxious to draw the enemy under the land, but this they avoided; and I became apprehensive that a convoy might have sailed from Lisbon with troops to take the Duke of Terceira in the rear; at the same time the enemy wished to draw me to sea and thus leave the coast open. This is what ought to have been done, and for that very reason it was not; and more experience showed me that the war ministers of both parties were only gifted with the talent of acting wrong, and in this the Miguelites had the advantage.

"The enemy kept their line close, and reserved their fire till well within musket-shot; the frigate then threw out a signal, which we concluded was for permission to fire; the moment was critical, and we all felt it.

"The commodore's answer was hardly at the mast-head ere the frigate opened her broadside, which was instantaneously followed by the whole squadron, with the exception of the Don John, whose stern and quarter guns could only bear. Poor Rainha! I looked up, and expected to see every mast tottering; but the cherub was sitting aloft, and notwithstanding the most tremendous fire I ever witnessed, which made the sea bubble like a boiling cauldron round her, the smoke, clearing away, discovered to the astonished Miguelites the Rainha proudly floating on the waters of Nelson and St. Vincent, with her masts erect, her rigging and sails only showing the fiery ordeal she had gone through.

"I had not intended to board, having enough to do to look after the squadron; but the excitement was too great, and I found myself, without hardly knowing it, on the enemy's forecastle, supported by one or two officers. There I paused, till several men jumping on board, we rushed aft with a loud cheer, and either passed through or drove a party drawn up on the break of the quarter-deck. At this moment I received a severe blow from a crow-bar, the owner of which did not escape unscathed, and poor

Maddonough fell at my side by a musket-ball; Barradas, the captain of the ship, came across me, wounded in the face, and fighting like a tiger. He was a brave man: I saved his life. The second captain came next, and made so good-natured a cut at me that I had not heart to hurt him: he also was spared. Barradas took up arms again, and was finally killed in the cabin."—pp. 191—202.

It is needless to follow the narrative of this glorious action farther; but it cannot escape the observation of any one, that our brave author made good his *dash*. To those detractors who have said that the opposing fleet was bought, he answers, that they were bought, "but by the same coin that Earl St. Vincent bought the Spanish fleet, viz. British powder, British shot, and British steel, wielded by the hands of British officers and seamen, with the disadvantages of a long peace, an ill-found and ill-disciplined squadron, and many of the officers totally unacquainted with naval habits and discipline." Deserved praise is also bestowed on the Portuguese who were in the fleet.

Honours were now showered down upon the naval hero. He had repeated opportunities of meeting the members of the Imperial family. He dined with them as if invited to partake of royal pot-luck, and had the Emperor's permission always to speak openly to him, who declared he would do the same in return. He even repeatedly assured the Admiral that he gave him credit for placing his daughter upon the throne of Portugal. Nor was the permission allowed to pass unimproved, so long as Don Pedro seemed to pay regard to the opinions or remonstrances of the author. The ministers of the Queen's government were still more freely addressed, for the Admiral not only held the office of major-general at the naval arsenal at Lisbon, but did signal land service in various parts of the kingdom at different times. On one of these occasions, before quitting the city, he had appointed an adjutant to act in his absence, who was soon after removed by the minister of marine, which called forth the following letter.

"*Before the Walls of Valencia, April* 3, 1834.

"Sir—I learn, with equal surprise and disgust, that two days after I left Lisbon, to do all in my power to forward the cause of the Queen, your Excellency appointed another Acting Inspector, and superseded Captain Cunha, whom I appointed.

"I am sorry to be obliged to tell your Excellency that you have *broken your word to me*, and put me in a false position; and after the letter I had the honour of writing to you, unless you wished to disgust me this never would have been done. Your Excellency cannot be a judge of the proper persons to assist me in regenerating the Portuguese navy. I make appointments from merit; while a parcel of rascally intriguing clerks, who surround your Excellency, impose on your good nature. Who ought to be your adviser, the major-general or an intriguing clerk? Common sense, and a desire to serve the Queen ought to point out to your Excel-

lency that I am the fit person to give you advice. After the services I have performed, and am still performing, I expected a different treatment, and I am sorry to observe that it appears to me to be done on purpose.

"I remark that any thing that tends to disgust me is done immediately, there is no delay in your Excellency's office; while at the same time any thing I propose for the good of the service reposes quietly in your portfolio for months; this state of matters cannot continue. I will not submit to affronts, and the Government shall either change the system or dismiss me; and I shall return to England to justify the prophecies of my friends, that I have been serving an ungrateful country.

"I have heard of the intrigues of Don Miguel's Government, which lost him his throne; but, by my soul, they never could have exceeded the unworthy intrigues of the existing one.

"I feel strongly, and I write strongly, and I do not mean this to be a private letter; your Excellency is quite at liberty to show it to the Emperor, and, if you do not, I will. The moment I have reduced this place, I shall return to Lisbon. I shall do my duty, because a sense of honour makes me; but, unless I have a most ample apology, I shall call upon the Government to fulfil their engagements, and I will retire; and when this crisis arrives, your Excellency will also get rid of all my officers.

"I have the houour to be

"Your Excellency's obedient servant,

"Cape St. Vincent."

This letter had its desired effect. One example more of the Admiral's decision and peremptory tone, may be taken from his letter to the Commanding officer of Caminha, a strong-walled town, which was immediately given up. "Sir, I have surprised Caminha; you cannot be succoured. If you surrender, you shall be well received and retain your rank; if you do not, I will storm the fort, and put you and your garrison to the sword."

From the extracts introduced into our pages from these volumes, the author's character as a man of plain, straight-forward, and consistent principles, is no less conspicuous and honourable to the nation to which he belongs, than has his volunteered valour been to the independence of Portugal.

Art. XIV.—*The Court and Camp of Don Carlos:* By Michael Burke Honan. London: Macrone. 1836.

Our readers may remember, that several months ago there was some discussion in the public prints concerning an English gentleman who was expelled from Madrid and from Spain, for the alleged offence of making himself too busy in behalf of Don Carlos, as a correspondent of one of the most widely circulated of the London Morning Papers. Mr. Honan is that gentleman, who has in the present volume brought into a collected form the materials which disjointedly and periodically appeared in the Herald; filling up, of

course, interstices, smoothing down rough or sharp corners, and giving a more laboured dress to such parts, as he at his greater leisure has judged susceptible of improvement. He, however, in strong terms, professes to be an impartial and faithful narrator of what fell under his own observation, and to have limited his descriptions to those circumstances of which he was a personal witness. He assures us, besides, that he had no personal objects to serve, and therefore that he may be presumed to have told the truth and nothing but the truth. Now, though we are not entitled to question the author's belief in his own purity of motive and honesty of details, a conviction does remain on our minds, after perusing his volume, that he has not been able to lay aside certain strong prepossessions, and that he is not conscious how palpably these appear to colour his pages. There is an *animus* manifest to us in every paragraph, whether pathos, humour, or ridicule be employed—all of which he wields with considerable power—which exaggerates the character and condition of the Carlists, as much as it tends to disparage unduly the cause and the successes of the Christinos. We do not go the length of charging the writer with falsehoods; but while he declares that he has told the truth and nothing but the truth, it seems to us to shew his caution and prudence, that he has not laid claim to the honour of telling the *whole* truth; and every one knows how misleading a statement may become, when only a part is told, and when all the portions of that part are coloured or disposed of by an artist or writer who has materials to handle of opposite natures, to one of which, however, he has as hearty a leaning as his dislike is to the other. Indeed Mr. Honan, we think, would have displayed more coolness and strength of mind than fall to the share of ordinary men, had he got up this volume with perfect candour and exemplary impartiality. For, was not he to become the correspondent of a Tory journal, on a most interesting and disputable point of British policy, and of foreign politics? and was he not obliged to stop short in his occupation, by what seems to us to have been an arbitrary and harsh exertion of power—put forth too, by the very party to which he was previously unfavourable? Whatever may be his own convictions and self-satisfaction, in regard to his fidelity as a historian, we look upon Mr. Honan as a man of such a temperament that he might as well, when in a lowering and frothing passion, exclaim, "that I am quite cool," as to assert that he can speak of his opponents in opinion and conduct, with moderation, such as a neutral witness might do, or with apparent insensibility to the wrong done his judgment or his privileges.

It is no easy affair to get at a true and honestly painted view of the present condition of Spain. We have within these twelve-months read a variety of works regarding the civil war that is now devastating and depopulating that fine country and nation; and the

daily papers are never without their columns of *authentic* news from the disturbed provinces of the Peninsula, and from the *best* authorities at the seat of the respective governments. But so long as these accounts are either violently in favour of the one party or the other, and so long as there is no mediate view of the questions and parties at issue, we may without any describable loss pass over such exaggerated statements, and wherever any other kind of information is to be obtained, prefer pouncing upon it, for the edification of our readers. This is the course at least which we principally purpose to take with our present special pleader.

But as a specimen of the author's *animus*, whether when sentimentally serious, or sarcastically severe, we gather for our readers a few sentences which may very well be contrasted, and where one could hardly conceive how a faithful narrator, nay, how a deliberate and undisguised partisan, could have shown his partialities. Mr. Honan is at Bayonne, and visits the grave-yard where a number of the British are buried, who fell in the *sortie* from the citadel, on the 14th of April, 1814.

"Without affecting to be sentimental, I know nothing, abroad, which more forcibly recalls *home* to the mind of the traveller, than the tombstone of a departed countryman; and I stood an hour over these cold memorials of the past, thinking of the fate of these gallant men, born some to high fortune, thus fallen before their time, and imagining in what part of the world, removed from the wife of my love, and the children of my heart, I should find a final rest, perhaps without a record of my name, or a friend to breathe a sigh to my memory. Can man carve out his own destiny? or why is it that we are made the sport of fortune, and, with every reluctance to embrace a particular course of life, that we are compelled to pursue it? Driven about the world against my will—separated, often for many months, from those I love, and who exist only to love me—it is when I visit the tombs of Englishmen, in foreign climes, that I feel there is perhaps a more cruel pang reserved for them and me; and that is, to have my bones laid in some remote spot, on which their tears can never fall, nor over which their prayers can ne'er be heard."—pp. 21, 22.

But immediately after the conclusion of the paragraph from which the above laboured piece of sentiment is extracted, we have the following sentence—"Having heard, while I was at Bayonne, that the Carlists were about to attack the *tete-de-pont* of the Bidassoa, where the refugee Christinos of Saint Sebastian had for some time entrenched themselves, and professed rather to be buried in the ruins than surrender, I went down to see some of their fine speeches set to action." Now, were none of the English to be found at this time in St. Sebastian?—or were they unworthy of their countryman's sympathy? Before this volume was printed, had none of the British watered the soil of St. Sebastian with their blood?—are there no heaps of graves in that vicinity now, that should draw from our

pathetic author's eyes a sentimental tear, or from his heart a throb of admiration? Oh no—they were not gentlemen, and persons of high lineage, like the officers of the Coldstream Guards, whose burial-ground called forth the especial grief of Mr. Honan; neither did they follow a Tory captain, nor fight in a Conservative cause. Therefore we have in an after Chapter this sneering notice most heartily given—"We started on our third day's pilgrimage, and, after two hours' ride, came in sight of the village of Hernani and the heights of Santa Barbara, rendered lately remarkable for the threshing which the English auxiliaries received in their first sortie from St. Sebastian." After these specimens, (and many of a like tendency might be quoted,) we would not give a fig for the author's fine sentiments, however elegant and melting they might otherwise appear, seeing that they are not unlike what might be expected from a mercenary or servile writer who is paid for every sentence he indites for a party newspaper.

In regard to the author's political tendencies and unseemly incongruities of brotherly and patriotic feelings, we may farther remark, that no notice whatever is taken, after this congratulatory notice, of the threshing of his countrymen—of a later *threshing*, in which these said auxiliaries performed a signal part, retaliating with compound interest upon their enemies. To be sure, the date of Mr. Honan's Tour, which commenced in the month of December, and concluded in March last, did not bring his visit to St. Sebastian down to the triumphant exploit to which we refer. But we think that a writer whose principles were rightly constructed, and whose feelings were in the right place, whatever might be his private opinions, should have found room in the history of later events, for bestowing one balancing memorandum to be placed opposite the recorded *threshing*, and a single tribute-tear to the brave of his native land, whether they were mistaken or not about the merits of the cause for which they fought, bled, and fell, even within the localities described. Just hear how, instead of the course which we think would have been most natural, he dilates about the first sortie of the English auxiliaries from St. Sebastian.

"It was no reconnoissance, for there was nothing to reconnoitre, Hernani not being fortified, and every stone of it being known to *El Pastor* and the Queen's officers; nor was the sortie made for the purpose of dislodging the Carlists from a fort or post which annoyed the city; and those positions from which the Carlists were dislodged so gloriously, according to the Queen's bulletin, were nothing more than advanced posts of about fifty men, which were of course called in when an enemy came out in force. It is to be regretted, as Englishmen have joined the Queen's army, that exaggerated accounts should be published of what they do, as we shall get laughed at as well as beaten; and every military man at the clubs will ridicule the vain boast, of having driven the Carlists from two successive positions, when the plain fact was, that the outposts were drawn

in according to the practice of every battle, from that of the frogs and mice, to that of Waterloo. I should like to find in any of the Duke of Wellington's dispatches, that he claimed a victory because an outpost of the French retired on the main body, particularly if it had been his fortune (which, thank Heaven! it was not) to have been beaten and to have run from an enemy he despised."—pp. 72, 73.

Enough has been quoted to show the spirit and tendencies of the author on the present position of Spain, and of the parties that distract her. One citation more will illustrate something of his king-loving feelings; for Mr. Honan delights to celebrate the freaks of royal condescension, and in truth is an admirer of gallant lords and ladies bright, with ever a sprig of aristocracy in our land. Here is an account of a visit to him whom some call a Pretender, and others the King of Spain.

"I found the Prince standing near a table covered with papers; and to those who knew his amiability of manner, and the natural sweetness of his disposition, it is not necessary for me to say that I was most kindly received. He hoped that my friends and I had been well treated on our journey, as it was his wish that Englishmen should meet every accommodation and facility, because he looked upon us as friends, by whom he had been protected in the moment of difficulty; and he assured me that orders should be given to open every source of information to us, as his only desire was, that the truth and the whole truth should be made known. He considered his claims founded in justice, and supported by the voice of the people; and as success had attended all his efforts since his arrival in the provinces, he had nothing to conceal, and our investigation would render him good, not harm; as it was only by honourable and unprejudiced men visiting his army, that the tales which had been circulated to his injury could be refuted.

"Don Carlos then did me the honour to remember having seen me at Madrid, and, with a quiet smile, hoped soon to repeat that pleasure. I retired as soon as the Infante ceased to speak; and he bade me farewell in a most affectionate tone, repeating that orders should be given to facilitate my views in every respect.

"Don Carlos wore a plain blue frock-coat; and it was his wish that every one should be presented to him without ceremony, as his good sense told him that the forms of the Madrid court would be out of place at Onate, and in the midst of a campaign. He was looking thinner than when I saw him before, and fatigue and care had evidently put furrows in his cheeks; but his countenance was as usual—full of benevolence, and though not a handsome man, his dark full eye gave expression to his face; and the sweetness of his voice, and the gentleness of his manners, surprised you into loving him, whatever were your opinions as to his political rights.

"Don Carlos's character is but little understood in England; and it is strange to find a prejudice there against him, when he possesses every quality which we prize, and consider indispensable in men of elevated station. He is just, humane, and generous, and so great a lover of truth, that he has never been known to break his word, or allow an equivocation in his presence. He was the only member of the royal family at Madrid

who paid debts, or preserved regularity in the household. The weekly bills were paid with the same exactness as in an English family; and while all the other inhabitants of the palace, to whom tradesmen applied in vain, indulged in dissipation, and disregarded increased expense, his system was so thoroughly maintained, that though he left Madrid for Lisbon at a few days' notice, not a shilling remained unsettled."—pp. 114—117.

Among the statements favourable to the cause and the character of Don Carlos and of his followers, the author frequently makes mention of the sights which he witnessed towards the close of the year; of the abundant harvest which had been gathered in; of the extent of field culture, and of the plenty that prevailed among the Basque people. As he seems to be a bit of a gourmand, we are also happy to find him constantly paying compliments about the variety and amount of good and dainty things set before him, in most places which he visited where the Carlists lived and ruled. The following is a description of a universal dish in Spain, called a *Puchero;* which they say is more solid than roast beef, and more refined than a Strasburg Pâté.

"First, then, into an earthen pipkin are to be poured, at seven or eight o'clock in the morning, a quantity of white beans, called *garvansos*, a pound or two of lean beef, half a pound of bacon, a quarter of a pound of reeking sausage, a piece of garlic, a couple of fowls, some green long beans, with a *quantum sufficit* of water; and these are to stew at a slow fire until three o'clock, when the whole family are to be served, first with the soup, and then with the meat and vegetables; and I believe a greasier mess never graced the festive board; and he that has once eaten it, will wonder at the national taste, that prefers it to all other food, and declares that a dinner is not tolerable without it. All families in Spain, from the highest to the humblest, dine on *puchero* every day in the year; except that, on fête-days, in rich families, another horror, called an *estofado*, or a piece of beef stewed in garlic, is superadded; but the stranger will in vain try to approach the last; and it is not till sharp necessity compels him, that he can venture it within his lips. This was the dish which my Spanish friends declared was preferable to all the excellent preparations our dinner afforded. And I suppose we should never have heard the end of its merits, if a pie had not been placed on the table; and they all opened at once, like dogs in full cry, at the *pastel* and the *pastalleros;* which latter is a *sobriquet* given to Martinos de la Rosa and his party, their politics being, as they say, thinner than a baker's crust."—pp. 15, 16.

The writer says that the Spaniards are in general the most amiable people in the world; that no one ever passes another on the road without wishing him good day, and without lifting his hat to those of better appearance. But he confesses that a harsher tone prevails in Navarre. It would appear, however, that there is a great deal of display and bombast which amount to nothing after all, when brought to action, in the language and conversation of the

Spaniards. Mr. Honan also declares, that he never knew one of them, even the most constitutional in theory, who was not a despot in practice; which is bringing their character down a peg, and by wholesale. He adds, that he never was acquainted with one, who, though an enthusiast for the liberty of the person, did not adopt any other mode of silencing his antagonist, than by the process of regular law. Even though a professed admirer of the trial by jury, a Spaniard will think of no "other mode of determining the guilt or innocence of a rival, than by ordering him to be shot, often without trial, and never with a fair one." But, would he extend this charge to the ladies as well as the gentlemen? We rather think not, from the admiration which he expresses so often for the *dear*. For instance, in the *café* at Onate we are introduced to the mistress of it, who is described as beautiful both in face and person; her manners being excellent, and according to report, her character without blemish. It must have raised our countrymens' admiration of her too, when they learned that she entertained a partiality for the English over the French, because they were a "more respectable people." We can therefore sympathize with the author on the following flattering delineation, suggested as it was by the beauty and the graces of the mistress of the *café*.

"This young woman was a good specimen of the Spanish female character, and of the equality that prevails among them, from the grandee to the peasant; she was composed in manner, and ready in reply, and listened to a compliment with as much ease as if bred in the palace; and her education was the same as if such had been her lot—it being confined, even in the best families, to a little embroidery and music, and a very little reading and writing. It is astonishing with what a slight stock of accomplishments a Madrid lady sets up in the world, and how admirably they can sustain conversation and inveigle hearts. A fan is her alphabet, and a *mantilla* her dictionary; and with these she can speak all the languages in Europe; at least, I defy any man, from Archangel to Naples, not to understand her. The first lesson she receives is in the art of pleasing, and the first example she sees in her mamma, is how a lover is to be caught and managed. Nature teaches her the rest; and she sets up, at the age of sixteen, an accomplished coquette, and soon picks out a husband and a lover."—pp. 221, 222.

We find, even among the lords of the creation belonging to the Spanish soil, an order of men who are deservedly and discriminatively eulogised.

"The gentleman who took so much trouble to please us was the parish priest of a neighbouring village, and he told me that when Rodil carried fire and flame through the country, he and all his friends of the district fled to the mountains, and remained there, often under great suffering, until the despoiler went his way. The parish clergymen of Spain are a class altogether distinct from the monks and friars, and they are a public benefit, while the others are a nuisance; and every stranger travelling through the country, who finds himself in difficulty, should apply to them,

as he may be certain to be well received and assisted. Their stipend is miserable, seldom exceeding one hundred pounds sterling a year; but their management is so good that their houses are the most comfortable and orderly in the villages; and the French officers I met with informed me that they always made it a point to secure a billet on the curé, certain of finding a good bed and good food."—p. 249.

The author learned that the celebrated Maid of Saragossa was still alive, and that she received a daily pension which was equal to one shilling and three pence of our money. Thus, the contrast between romance and reality is impressively taught. Fifteen pence a day to the heroine of novels and dramas, and whose fame at one time resounded through Europe, is no proud boast, or wondrous store for a sinecurist.

We hasten forward to Madrid, and to some of the gaieties of the Carnival, which have been so often the theme of story and song. In such an ever-shifting scene, however, there must be new aspects and peculiar attractions, heightened as these will also be by the modes of reflection in which different individuals necessarily are in the habit of indulging. Thus, masked balls particularly engage our author's attention, which, at the festive season named, are in Spain so much the rage, that a woman will sell her husband's coat, or starve herself for a month previously, to insure the means of attending them in costume. They are attended by persons of the highest rank, as well as more humble pretenders to fashion. Nay, it is asserted, that women remain in bed all day, that they may be fresh for the evening's gaiety.

"The balls are all given by subscription, varying from half-a-crown to ten shillings per ticket each night. Those of the lowest class are absolutely masked, but those at the Oriente and the Catalina, for the nobility, are more fancy than masked balls; and though every lady enters with her faced covered, she quickly throws away the disguise, unless she has some object of intrigue or annoyance to answer. In the latter case, the dress of a *Paseiga*, or peasant from the mountains of Santander, or a *Manola*, the grisette of Madrid, is adopted; because both are becoming to the shape, and admit of a freedom of manner and of language which would not assort with a more distinguished costume.

"The *Pasiega* wears a brown cloth spencer edged with gold lace, and a full green petticoat trimmed with gold, and an apron to match the spencer. Her head is bound with a coloured kerchief, and her long hair is arranged in two plaits, which hang down to the waist.

"The *Manola* wears a cotton gown, cut very short, displaying her well-made ankle in open-work silk stockings, and her small foot in a neat shoe. Her hair is divided plainly on the forehead, with a rose on the left side, and gathered into a knot behind, from whence hangs the broad silk mantilla, edged with lace, which falls in a wide fold on the bosom. The *Pasiega* is a most graceful dress, and well-made women gladly adopt it: but the *Manola* part allows a license of evil satire and criticism, which is the terror of all who have any secrets to conceal.

Some ladies of the first family, closely masked, avail themselves of this disguise to tell unpleasant truths to their acquaintance; and I have often laughed by the hour at the raillery of one of these wicked grisettes, on all the personages who fancied their follies and frailties were unknown." —pp. 351, 352.

During the Carnival the principal private balls are also given. The entertainments at this period of the English Minister, M. Villiers, and those of the French Ambassador, are described as unrivalled; although whilst Mr. Honan was in Madrid, a Spanish Marquis determined to rescue the national honour from the hands of strangers, upon this head. He had been for some years at Paris, and was more studious of luxury than diplomacy after his return. Accordingly, on this occasion he threw his mansion into a new form, by breaking through walls, building up stair-cases, getting in scene-painters, and indulging every fancy that pride, taste, and wealth could suggest. The Queen honoured this splendid turn-out with her presence, and after throwing aside her black domino and mask, appeared in a plain ball dress, with a necklace of brilliants, and a single flower in her hair.

"She looked very handsome, and beaming with goodness, as she always does; and she smiled, and smiled through the evening, until every man's heart was at her feet. Munoz was, however, at her elbow dressed in black, and behaving with great reserve, while his royal mistress danced with spirit, or received the attentions of the master of the house and a young diplomate—a fresh, vain, robust Adonis, of that class that some women admire, and to which it is supposed her Majesty has something of a predilection."

"The rooms soon became very crowded, and it was impossible to remain in any one of them with comfort; because the *local* was totally unsuited for a large ball, there being not one good saloon, and nothing better than a succession of little chambers, many of which did not even communicate with each other. The company, with sorrow be it said, did not appear to full advantage, for want of sufficient light—the wax candles being of a dirty hue like church lights—and there not being a sufficiency of them. In Spain, all rooms at night have a dingy look, and, with all the tact of the marquis, he neglected to qualify that common defect; and the servants likewise proved a source of constant embarrassment; for, not being under the orders of one chief, they went rushing through all the apartments, creating terror and dismay by the extinguishing of the lights, not to speak of the overthrow of coffee-cups and ices.

"A sad disaster occurred in the middle of the ball. The centre lamp began to distil its sweets on the dresses of the dancers; and it was not till the greater part were perfumed, that it was discovered that the lamp had two or three rogueish little holes in it, from whence it anointed the distinguished guests.

"Then came the bustle of unhanging and removing it; the dirty oil trailing on the floor, while the marquis looked on as fierce as Boreas, and

would have blown out lamp, company, and all, through the window, if he could.

"The marquis is a smart dumpy body, five feet high—fresh coloured, and bluff—quite a Galician Cupid—particularly sensitive on matters of etiquette; but what was his horror, after recovering from one disaster, to see a side-chandelier tumble from its place, scoring the backs of the pretty damsels, and breaking the noses of a score of dandies.

"First went the lamp in the centre, then the chandelier at one side, then the branches at the other. The devil was in the lights. The fact was, four branches came down in the course of the evening, and the shoulder of one beautiful woman was severely injured."—pp. 354—356.

Thus, the Marquis's grand ball proved a complete failure, remarks our author, because it failed exactly in those points of elegant life, on the observance of which he most prided himself. The supper went not better off.

"The room, beyond the influence of the Royal party, soon became a scene of confusion: because, as Spaniards fall upon a supper as Arabs upon a caravan in the desert, no one would give place to a successor, but each held fast possession of his seat, though twenty were waiting to profit by it when he had done.

"The dishes were not renewed; and every table presented in a short time a spectacle of mangled remains, with hungry expectants struggling to procure a morsel. One gentleman, who had been often distinguished for his enormous appetite, was seen coolly to scrape together the fragments of several dishes, and to gobble them up as one mess, while numerous others of a similar kidney, lovingly shared the same plate, and lapped up their sauce with the same spoon—a kind of ride-and-tie affair.

"The impudent thus got stuffed to repletion, while the modest portion of the company did not reach a crumb."—pp. 356, 357.

It must be confessed that these extracts are sufficient to stamp our author as no mean hand at setting off a scene to advantage. Indeed to his art and practice in literary composition, it is evident that the reader is indebted for the most effective passages of the work, rather than to the superiority of the position he assumes when looking at objects, or to the strength and originality of his reflections. We are even of opinion, that as a writer, he labours his scenes too much colours his pictures too strongly, and works his ideas to a threadbare appearance, rather than to a higher finish; in short, that he has more of the art than the power of a first-rate writer. But it cannot be questioned that he has produced an entertaining book; neither can we deny him the talents that are calculated to be highly serviceable to the columns of a newspaper.

ART. XV.—*The Natural History of Man.* London: Darton. 1836.

THE advantages to be desired from the study of a work like the present are manifest. It is chiefly a compilation in a popular form from the ablest writers on the Natural History of man, such as Blumenbach, Pritchard, Lawrence, &c. For it is a true remark, that though our race holds the highest place in the scale of creation, "the structure, the changes, and the peculiar habits of the horse, the rabbit, the canary bird, or the butterfly, and the countries they inhabit, are much more familiar to us than the same knowledge of the varieties of mankind." An inquiry into this particular branch is both curious and important; nor need there be a better proof sought, that such is the case, than the number of contradictory and fanciful theories which men of learning and ingenuity have promulgated regarding the varieties of the human species—some maintaining that man and the orang-outang belong to the same origin, and are distinguished from each other only by circumstances which can be accounted for by different physical agencies; others that there are different species of men, who cannot have been descended from one common stock—while a third class agree with the Mosaic record, arguing that the greatest differences between any two nations of men only amount to such varieties as obtain among the individuals of other species of animals, and that the lowest of these human varieties is removed from the highest of the brute creation by far wider and better defined intervals, than the species in that inferior creation are from each other, respectively. It is clear, that this latter view of the subject leads us to regard all men as brothers of one great family, and to cherish the most benevolent and amiable feelings of humanity, while our author, we think, shows it to be incontrovertibly the only doctrine to which philosophy can lend her countenance; for though the Negro bears a closer resemblance to a monkey than the European does, the physical as well as the moral attributes of the former are wonderfully different from those which the most perfect of the monkey tribes have ever developed. On the present occasion we shall confine ourselves to a notice of some of these differences, which however, form but a small portion of the subject embraced by the title of this interesting little volume; the Varieties of the Human Species, and the Causes of these varieties necessarily occupying the writer at a considerable length. The following is the account given of the most manlike of the brute creation, as gathered from the best authorities.

"The simia satyrus is the true animal, so much celebrated under the name of orang-outang. The import of this Malay term is wild man, or man of the woods. Orang, means in fact, rational creature; and is applied to man, to the monkey in question, and to the elephant. It is principally, if not solely, found on the island of Borneo, whence it has been

sometimes brought to us through Java. As the specimens conveyed hither have been young, we may suppose that it would reach to between three and four feet when grown up: but none have been seen in Europe exceeding three feet. The body is covered with strong reddish brown hair. The front of the head has a very human character, the forehead being large and high, and what is called the facial angle of Camper, consequently considerable: indeed, no animal approaches to man so nearly as this, in the form of the head and volume of the brain. The face is blueish, or lead-coloured; there are no cheek pouches nor callosities of the buttocks. Two large membranous bags cover the front of the neck under the skin, and open into the larynx, or upper part of the windpipe; a structure which is supposed to spoil him from speaking. The thumb of the hind hand has no nail. It is a mild and gentle animal, with some actions similar to ours, and some appearance of human feeling. It soon becomes attached, and imitates very quickly whatever we do. A state of captivity in climates, and with diet unfriendly to its nature, is not well calculated to develope its feelings and powers, or to lead to a just estimate of its faculties and intelligence.

"The reports of travellers concerning its immense strength and ferocity, its stature represented equal or superior to that of man, its carrying off women, and so forth, do not accord either with the size or the dispositions of the creature, as observed in the examples brought into Europe. They must, probably, be referred partly to exaggeration, and partly to the circumstance of other large large simiæ (particularly the pongo of Borneo) having been confounded with the true orang-outang. Cuvier, however, has endeavoured to prove that the pongo is only the full grown or adult orang-outang. They are both confined to the island of Borneo; and they agree in the great length of the arms, and some other particulars.

"The simia troglodytes is a native of Angola and Congo, where it is called by the natives chimpanse. It resembles the former in size; but differs from it in being covered with black hair, in having a lower forehead and large ears, and nails on the thumbs of the hind hands. It is very susceptible of education, and quickly learns to imitate human actions.

"In both these simiæ, the hair of the upper and fore arm takes opposite directions; that is, it slants in each part of the limb, towards the elbow.

"As some persons have been found to contend that man ought to go on all fours, there are others who undertake to prove that the orang outang, and the monkey tribe in general, have an organization suited to two-foot walking.

"Allamand, however, who saw an orang-outang in Holland, gives the following account of its motions and attitudes: 'Its usual attitude was sitting, with its thighs and knees raised; it walked nearly in the same posture, its rump being very near the ground. I never saw it perfectly upright, except when it wished to reach something; and even then its knees were always a little on the bend, and it tottered.' Vosmaer, who has described the same individual, says, 'this animal generally walked on all fours, like the other monkeys; but it could, likewise, walk erect on its hind feet, and provided with a stick, it would often support itself for a considerable time. However, it never used its feet flat on the ground, as a man would do, but bent backwards in such a manner, that it supported

itself on the external edge of its hind feet, with the toes drawn inwards, which denotes a posture for climbing trees.'

"The description of the individual observed by F. Cuvier, corroborates these observations: he climbed excellently, but walked as imperfectly. In the latter operation, he rested his closed hands on the ground, and dragged forwards his hind parts. If one hand was held, he could walk on his feet; but then he supported himself by resting the other hand on the ground. The outer edge of the foot alone touched the ground, and the toes were bent."—pp. 4—6, 21—22.

Now, the most careless reader cannot but at once discover that there are several remarkable physical differences between every one of these creatures and man. For instance, man is the only being on earth, whose organization enables him to go erect; nor has any tribe of men been yet found, that do otherwise. Some, however, have argued that we are designed by nature to go on all-fours, which is not much less degrading to the majestic and intellectual bearing universally displayed by our species, than Lord Monboddo's belief, that we were originally furnished with an appendage no where now to be seen. But if man could naturally and easily both maintain an erect attitude, and biped progression, the structure of his frame must show that he could do so. Now, it is most evident that the respective lengths of our upper and lower limbs, point out the precisely opposite offices they are designed to execute. The strength of the latter, also shows for what they were intended. Were we to travel on all-fours, it would be necessary to use the knees and to drag the legs and feet behind us as do children ere they walk. The feet of man, their breadth, strength, and solidity are in proportion to the size of his body. The conformation of the heel, its prominent projection, together with its affixed muscles of the calf, is admirably suited for supporting and preventing the body from falling backwards, while the concavity of the sole is an arrangement not less essential to a firm resting on the flat ground. The lower part of the spine of the back is turned fowards in man, to support the intestines, which his erect posture requires to be strongly guarded, but in other animals these bones are straight, because the weight of the viscera is differently supported. All the monkeys possess hands, but the most important part, the thumb is slender, short and weak, whereas in man it is large and strong, so as to act conveniently in concert with the fingers. A great many other distinctive attributes might be mentioned of the most important and observable kind between the monkey tribes and our own species. We ask, how long could any of our readers maintain a quadruped's walking posture, without finding the head a weighty and unsupported appendage instead of a glory? We have farther to mark the difference between man and the animals referred to, by naming the fact that these can neither properly be called bipeds nor quadrupeds, but four-handed;

for their feet are instruments of grasping as well as their hands, and therefore they are excellent climbers. The erect stature is clearly then not only a necessary result of human structure, but also peculiar to man. We come to another method by which a striking contrast may be drawn.

"The human and the brute face are not more strongly contrasted in size, and in their relation to the upper part of the head, than in general configuration, in the construction of individual parts, and the motions and uses to which they are subservient. The latter is merely an instrument adapted to procure and prepare food, and often a weapon of offence and defence. The elongated and narrow jaws, their muscles, with their sharp cutting teeth, or strong pointed and formidable fangs, principally compose the face of the animal: the chin, lips, cheeks, eye-brows, and forehead, are either removed, or reduced to a size and form simply necessary for animal purposes. The nose is confounded with the upper jaw and lip; or, if more developed, is still applied to offices connected with procuring food: thus they have a muzzle or snout, rather than a face. In man, on the contrary, the animal organs, the jaws, and teeth, are reduced in size and covered from view: hence, the mouth is extremely small, and neither used, nor capable of use, in directly taking or seizing the aliment. The forehead is capacious, and the chin, lips, cheeks, bridge of the nose, eyelids, and eyebrows, receive a fulness of development, and free play of action, which is seen in no other animal. Thus the human face is an organ of expression, an outward index of what passes in the busy world within; the organization of the intellectual and moral being is perfect; and the contrast with all others, even of the manlike class, pointed and complete.

"The motions of this finely-formed countenance correspond with the inward emotions, and are an essential medium of communication and influence with our fellow-creatures; attracting them by its expansion in affection, friendship, love and the benevolent feelings; warning and repelling by its contraction in indignation, scorn, hatred, malice."—22, 23.

The smoothness of the human skin, as compared to that of the monkey, the want of spines, scales, and natural offensive weapons, intimate that such deficiencies in the noblest creature which inhabits the earth are amply made up by internal faculties which none inferior to him in rank ever exhibited. The defenceless state of man's body is remarkably contrasted with the fact that no other animal can inhabit such a diversity of regions, because none other possesses so flexible a frame. Englishmen can live in the hottest as well as the coldest countries; and to the mental prerogatives of our race this singular power of adaptation is no doubt to be attributed. On the other hand, no species of the manlike tribes of *Simiæ* is common both to the old and the new world.

"Other animals, as the polar bear, naturally constructed for cold, cannot subsist in warmer regions. The dog, indeed, accompanies man everywhere; but with all the protection and assistance afforded by his master, degenerates and undergoes remarkable changes, both of bodily structure and other properties, in very warm and very cold regions.

"Certain circumstances in the human economy correspond with this power of adaptation; such are the slow growth, long infancy, and late puberty of man. In no animal but man do the bones of the head close, or the teeth come out at so late a period; none is so long before it arrives at the complete adult stature and capacity. The long infancy of our species is compensated by proportionate longevity: no other of the suckling animals of corresponding size, enjoys so long a life as man. As the duration of life is in proportion to the time spent in arriving at the full growth, there is every reason to suppose that the monkeys fall very short of man in this respect: in this climate they are cut off so quickly that we cannot form a judgment.

"As the capabilities of his frame enable man to occupy every variety of climate, soil, and situation, it follows of necessity that he must be omnivorous, that is, capable of deriving sufficient nourishment and support from all kinds of food. The power of living in various situations would be rendered useless by restriction to one kind of diet.

"Experience shows us that the constant use of animal food alone is as easy to the Esquimaux, the Samoiedes, the inhabitants of Tierra del Fuego, &c. &c., as the most careful admixture of vegetable and animal matters is to us. We even find that the Russians, who winter on Nova Zembla, are obliged to imitate the Samoiedes, by drinking fresh rein-deer blood, and eating raw flesh, in order to preserve their health. Dr. Aikin informs us that these practices were found most conducive to health, in those high northern latitudes. The Greenlanders and the inhabitants of the Archipelago between north-eastern Asia and north-western America eat the whale, often without waiting for cookery. The former bury a seal, when they catch one, under the grass in summer, and the snow in winter, and eat the half-frozen, half-putrid flesh with as keen a relish as the European finds in his greatest dainties. They drink the blood of the seal while warm, and eat dried herrings moistened with whale oil."—pp. 37—39.

We observe the author leans to the doctrine of man being naturally rather a herbivorous, than a carnivorous animal, because the teeth and jaws, as well as the immediate instruments of his digestion resemble most all those inferior creatures which are herbivorous. This, however, does not appear to be a weighty argument, when the ductile and adapting temperament and capacities of our race are considered—or the fact that where men partake of a certain admixture both of animal and vegetable food they are the healthiest and the strongest—or the admission that the race possess certain mental prerogatives which neutralize or subdue the most opposite influences, even rendering them instruments most serviceable to the species. We do not see that Mr. Lawrence spoke so ridiculously as is represented by our author, in saying that the herbivorous structure of man, may have a relation to the processes of cookery, and that he was originally constructed with a view to the use of kettles, frying-pans and grid-irons. Ingenuity, and a capacity for improvement in the arts necessary to a high degree of social and personal comfort, belong as naturally to man, as a

conformation of teeth, jaws, and digestive organs resembling most the corresponding parts in animals known to be exclusively herbivorous. It is a truth, that where intelligence, civilization, and the arts are in the finest operation, men live longer than in a savage state; and surely it will not be said that in a highly civilized condition animal sustenance is ever wanting. The error committed by many when reasoning about human beings, is to take a *savage* state as the equivalent of the phrase *natural* state. We deny that barbarism and savage life are the natural condition of our race. Man's nature most happily developes itself when his better part is in fullest display; when the animal part is subservient to the mental; and that will no doubt be when he is a cooking animal. The author quotes a good authority that bears upon this point, and is in accordance with the above definition; we mean that of Franklin, who said man was "a tool-making animal."

We have not gone far into the present volume; but the following and foregoing extracts will show how interesting the study of man may be made to man, and how clearly it is handled by the writer.

"'The most noble and profitable invention of all others,' says Hobbes, 'was that of speech; whereby men declare their thoughts one to another for mutual utility and conversation, without which there had been amongst men neither common-wealth nor society, no more than amongst lions, bears, and wolves.' This is a most important characteristic of man, since it is not born with him, like the voices of animals, but has been framed and brought into use by himself, as the arbitrary variety of different languages incontestably proves.

"It is not owing, as some have imagined, to any defect in their organs, that animals are denied the faculty of speech. The tongue of a monkey is as perfect as that of a man; Camper asserts that the laryngeal pouch renders it impossible for the orang-outang to speak; it is not clear how this is ascertained; but, allowing its truth, there are other monkeys, who have not this pouch, and yet cannot speak.

"Moreover, several animals may be taught to pronounce words, and even to repeat sentences; which proves clearly that the want of speech is not owing to any defect in their organs, but to the impossibility of making them conceive the ideas, which these words express. They articulate and repeat like an echo or machine.

"Language implies a train of thinking, and for this reason, brute animals are incapable of speech; for, though their external senses are not inferior to our own, and though we should allow some of them to possess degrees of comparison, reflection, and judgment, it is certain that they are unable to form that association of ideas, in which thought in a great measure consists. The possession of speech, therefore, corresponds to the more numerous, diversified, and exalted intellectual and moral endowments of man, and is a necessary aid to their exercise and full development.

"The discovery of alphabetical writing, and the invention of printing, complete the benefits derived from the noble prerogative of speech.

"Animals, on the contrary, always perform the same work in the very same manner; the execution of any individual being neither better nor worse than that of any other; and among them the individual, at the end of some months, is what he will remain through life, and the species, after a thousand years, just what it was in the first year.

"In the point of view which has just been considered man stands alone; his faculties, and what he has effected by them, place him at a wide interval from all animals, at an interval which no animal hitherto known to us can fill up. The man-like monkey, the almost reasonable elephant, cannot be compared to him. In these instances, there is no progress either in the individuals or the species.

"In most of the feelings, of which other individuals of the species are the objects, and in all which come under the denomination of moral sentiments, there is a marked difference between man and animals, and a decided inferiority of the latter. The attachment of the mother to the offspring, so long as its wants and feebleness require her aid and defence, seems as strong in the animal, as in the human being. Its duration is confined in the former case, even in social animals, to the period of helplessness; and the animal instinct is not succeeded, as in man, by that continued intercourse of affection and kind offices which constitute exalted pleasures in human life.

"In general, animals seem entirely destitute of sympathy with each other, indifferent to each other's sufferings or joys, and unmoved by the worst usage of their fellows. Indeed, if we except some associated labours in the insect class, principally referring to the continuation of the species, and securing a supply of food, and some joint operations of the male and female in the higher classes, animals seem entirely incapable of concert or co-operation for common purposes, of combining various exertions for the attainment of a common end. This appears to rise from the limited nature and extent of their knowing and reflecting powers.

"Laughter and weeping are natural signs in man of certain mental affections, and probably are also peculiar to him; animals not being susceptible of the emotions or states of mind indicated by these external signs. That many animals besides man secrete tears is well known; but whether they weep from grief is doubtful; yet respectable witnesses have represented that they do so. Steller states this of the phoca ursina; Pallas of the camel; and Humboldt of a small American monkey. Whether any animals express mirth or satisfaction by laughter is more doubtful, to say nothing of the other causes of smiling, or laughter, in our species. The fact has been asserted, for instance, by Le Cat, who says that he saw the chimpansé both laugh and weep. The orang-outang brought from Batavia by Mr. Abel certainly never laughed; his keeper stated that he had seen him weep a few times."—pp. 49—52.

ART. XVI.—*The Philosophy of Living, or the way to enjoy Life and its Comforts.* By CALEB TICKNOR, A.M., M.D. New York. 1836.

THE present eagerness for a knowledge of the means by which health is to be promoted, or life prolonged, marks the nineteenth century

as an important era in what relates to theproper study of man, and to his physical well-being. Among the many works produced by this state of the public mind, we consider Dr. Ticknor's to be as useful as many that has issued from the press, and obtained, in a very short time, a wide circulation.

On the subject of diet, generally, his remarks are judicious. He properly maintains, that nature has formed us in such a manner, that a few grains or even ounces of food or drink more than she requires, will not materially embarrass her operations. Still, indulgence—over indulgence—in solid food, is a fruitful source of disease. They who do not regard the mucous membrane of the stomach as a part of the surface of relation, or of that which receives impressions, like the rest of the dermoid surface, and transmits them to the brain, still look upon the stomach as the "centre of sympathies." Can we, then, be surprised, if surfeit after surfeit should so disorder the functions of that viscus, that sympathetic irradiations proceed to every part of the economy, and ultimately induce disease in some internal organ, which may, at the time, be particularly predisposed to assume a morbid condition? How easy is it for us to comprehend, that irregularities in this respect may be the cause of most of those affections that are termed "bilious." In common parlance, every kind of gastric embarrassment, whether induced by undue quantity or improper quality of diet, receives this epithet. Fortunately, in the generality of cases, the uneasy feelings pass off with the digestion of the aliment that occasioned them; but if the cause be over and over again applied, irritation and its consequence, inflammation, may be induced in the lining membrane of the stomach and duodenum: this irritation is propagated along the biliary ducts to the liver: excitement supervenes in that organ, and thus the biliary system becomes really diseased. This is a case in which the mischief is induced by the stimulus of quantity, and the way to prevent it is obvious. The individual, presumed to be in health, should quit his repast as soon as he feels the first intimations of satiety. This is an indispensable prophylactic rule, and inattention to it is the cause of many of those cases of dyspepsia that occur in persons of otherwise regular habits.

The oft agitated question, whether man should subsist on vegetable or on animal food exclusively, or, in other words, which of these is the most natural to him, does not merit the space assigned to it by the author. Our business relates to man as he is. Every where he is—to a certain extent—omnivorous; unless, indeed, it be in frigid regions, where no vegetable food can be met with. Mackenzie assigns the following order to the aliments, as they succeeded each other in the first ages:—Fruits, grain, herbs, bread, milk, fish, flesh, wine, and beer; but this is ideal. Man, doubtless, lived, in the first instance, on vegetable food exclusively; but, as soon as a

child was born, its diet—derived from the maternal bosom—was necessarily animal. The great difference between animal and vegetable substances is the presence of azote in the former. There are animal matters, indeed, which contain no azote, but the rule is general. Milk is highly azoted, whatever may be the character of the food of the female furnishing it; the requisite azote being readily obtained from the inspired air. Milk, therefore, since the time of the first born of our first parent, has been, and is, for months generally, the sole diet of the young infant, which is, therefore, carnivorous. There can be no doubt, however, that man may be accustomed from infancy to an exclusively vegetable or an exclusively animal diet; either of which may, perhaps, be adapted for the full development of his mental and corporeal powers; but we think there can be as little doubt, that the structure of his digestive apparatus pronounces him to be, by nature, omnivorous; whilst adequate experience demonstrates that if, after having been accustomed to feed on both animal and vegetable aliment, he be restricted to one or the other, he will fall off, and may become scorbutic. It is the want of a mixed diet that occasions scurvy in long voyages; and, accordingly, if vegetable substances, as lime-juice, be attainable, the disease is never engendered. But this kind of cachexia, or, as the Germans still call it, dyscrasy, may, as we know from experience, be produced with equal certainty by restriction to vegetable diet. An unnecessary difficulty has been raised by some writers, regarding the nutritive properties of substances that do not contain azote. Magendie succeeded in satisfying himself that dogs, removed from their regular open range of air, exercise, and diet—shut up, that is, in a confined space, and fed on sugar and substances which do not contain azote, sickened and died; and, in his view, owing to the privation of azote. We have just remarked, however, that omnivorous man, when confined to one kind of diet, animal or vegetable, is equally deteriorated. The evil is not in the privation of azote, but in the seclusion and exclusion, and especially in restricting organs of nutrition, which had been accustomed to variety, to one kind of action only. Variety of aliments is essential to plenary health, where such change or admixture has been indulged for any length of time.

As to the comparative facility of assimilation of animal and vegetable substances, there can be no doubt that the former are entitled to the preference. The flesh of an animal is more readily converted into that of man than any form of vegetable matter. The complex organization of the digestive apparatus of the herbivorous and granivorous, compared with that of the carnivorous animal, would corroborate this deduction, were corroboration necessary. Dr. Ticknor affirms, that the flesh of animals, which live on vegetables, is far more nutritive than that of carnivorous animals; and, he adds,

"the latter is indigestible and unfit for the purpose of nutrition." As respects the latter part of the assertion, we agree in the main with him, but we think he is in error as to the first; or rather, that he has not sufficient proof of his position. The carnivorous animals, high up in the scale, are not eaten by man, and, consequently, we have no means of testing the matter on them.

The observations of Dr. Ticknor, in his third section—on "*Food, solid, or fluid*—exhibit some of that laxity of composition of which we have spoken.

"Much discrepance of opinion has existed among members of the medical profession as to the digestibility of solid and fluid aliment; but the question may be considered as now settled by the experiments of Dr. Beaumont. He found, by actual inspection of the interior of the stomach, during the process of digestion, that all fluid was first converted into solid food—the watery portion passing into the upper portion of the intestines, or being absorbed before the digestive process commenced. He proved by his experiments, also, that the gastric juice is the proper solvent of the food, and that by its agency, combined with the warmth of the stomach, digestion is performed. Therefore, introducing fluid aliment into the stomach, *dilutes* and *weakens* the gastric juice, and renders it unfit and unable to perform its proper office. Thus we may understand why some can take none but solid food, with very little or no drink at the same time. The gastric juice is not only weakened, but in many debilitated constitutions, it is not readily formed, so that there is but a small and inadequate supply of it; hence the great impropriety of enjoining a *slop-diet* on all who are suffering from impaired digestion."—p. 63.

Although familiar with the experiments of Dr. Beaumont, this is the first time we have heard of his having settled the question referred to. Long before his experiments, it was maintained in the works on physiology, that, in the case of all animal and vegetable infusions, the watery portions are absorbed by the vessels of the stomach and small intestines, and that the solid matter undergoes digestion; but this was not settled by any experiments of Dr. Beaumont, nor could it be by actual inspection of the interior of the stomach, in the case that formed the subject of his experiments, inasmuch as the aperture did not admit of the pyloric portion of the stomach being seen. There is no doubt whatever, that too much fluid does dilute and weaken the gastric secretions, and that there is a certain "*digestive texture*," which is the most favourable for digestion; but, after all, as the author has correctly concluded, although it is not so easy to see how he has arrived at the conclusion from his premises—

"Every individual must be his own judge in the case, and his own feelings are to be the test. When he feels the least incommoded, when he feels the least sense of weight in the region of the stomach; in one word, when he feels the most comfortable after eating a meal of solid or liquid food, he may conclude with certainty that, whichever it may be, it is the most proper for him."

Dr. Ticknor seems to be a great advocate for individual decision as to appropriate diet. The lower animals, he says, have no other guide than their taste or instinct to direct them in the choice of their food, and yet they seldom make a fatal mistake. "Man, by being placed at the head of the animal creation, is *not deprived of this faculty;* he has it in common with the others—and shall it be said that he shall not listen to the voice of nature within him?"

Yet this voice of nature, without knowledge derived from experience, would be but a fallacious guide. The flavour of the deadliest of all poisons, the hydrocyanic acid, is agreeable to the palate; and all made dishes—prepared, that is, with a large quantity of nutritive matter in a small compass, and, therefore, difficult of digestion, are formed expressly to suit the taste, not for facility of conversion in the stomach. In this it is, that the cookery of France so far excels that of other countries, in despite of the assertion of our author, which is negatived by the experience of every traveller, that the continental cookery is so bad as to cause the English travellers to be *temperate* in *eating*. In a subsequent section, he states, that the law of nature is the only rule applicable to the regulation of the quantity of food—that is, we presume, as regards simple food—and is disposed to leave every one to the dictates of his stomach and taste, in a reasonable choice of his diet, as to quality, and to the laws and wants of his system in relation to quantity; yet, he agrees, that "dyspepsy is oftener the effect of over eating and over-drinking than of any other cause," an admission which detracts somewhat from the force of his previous observations.

The following needless comments on a vulgar error afford an instance, in which we think the author has "fallen from his high estate," in order to attempt the ludicrous, which is clearly not his forte.

"But it is said that man partakes of the nature of the animals which he eats. What say ye to this, ye beef eaters of Old England, or ye pork eaters of New England? are ye any more disposed to be beastly or swinish? and ye, my fair countrywomen, who are unsurpassed throughout the universe for intellectual worth and refinement of feeling, do you acknowledge yourselves excelled by those who live on *potatoes* or *sour krout?* Or ye who live on fish, are you any the more *scaly* than he who lives on bran bread? Are you more fond of cold water than he? &c."—p. 42.

As to the time of eating, Dr. Ticknor properly considers the observance of regularity to be more important than of particular hours. Three or four centuries ago, our ancestors of the better class, regulated their meals in a manner singularly contrasting with the customs of their descendants. In the fifteenth century, they had four meals a day—breakfast, dinner, supper and liveries—the last being a kind of collation in the bed chamber, immediately before retiring to rest, analogous to the supper of the moderns, where such a meal is eaten. In England at the present time, the true supper is so

rarely taken, that the evening repast of tea usually bears that name. Our ancestors breakfasted, in those days, at seven, dined at ten in the forenoon, supped at four, had their liveries between eight and nine, and soon after went to bed. This was the custom with the great; but, what is remarkable, the trades-people and mechanics observed later hours than the higher classes. They breakfasted at eight in the morning, dined at noon, and supped at six in the evening.

What a difference between the manners of past and present periods! At the present day, the *dejeuner* is often *celebrated* at two in the afternoon; and, as we have unfortunately witnessed and felt, the company, at a fashionable dinner party, have not sate down to dinner until nine in the evening! But "custom," saith the great dramatist, "hath made it a property of easiness."

In the author's remarks on milk, as an article of dietetics, which are on the whole good, we find it stated, that in infants, and indeed in the young of all mammiferous animals, there is, in health, a very active condition of the digestive organs; the contents of the bowels are frequently expelled, and always in a semifluid state. This active state of the alimentary canal, Dr. Ticknor says, "is not owing to the quality of food, whose tendency is to produce a contrary effect; (?) but rather to an abundant secretion of bile, and, perhaps, to other causes, which do not exist in adult life."

We have no doubt of the agency of these other causes. Certainly, we have no evidence of the greater secretion of bile; the greenness of the evacuations is none; because we know that, if acid be added to healthy bile, out of the body, it occasions such greenness. The appearance is owing to that predominance of acid in the primæ viæ, which prevails in infancy. Moreover, there is the same activity in the urinary organs, and Dr. Tickner would scarcely invoke the agency of the bile to explain that.

On the subject of drinks, the author has evidently had a task of some difficulty. Convinced, he says, that alcoholic potations are never necessary for a person in health—ardently attached to the temperance, yet desirous of eschewing ultraism—his conclusions are not very perspicuously stated. Natural thirst, he observes, and who is there that will not agree with him? is never, in health or disease, quenched by ardent spirit. The brains of hard drinkers, he says, are found, after death, "harder *and of more firm consistency.*" *Ergo*, he concludes, it is fair to infer, that *moderate drinkers* are affected in proportion as they are exposed to the same cause. *Quod est demonstrandum!* Dr. Ticknor's repugnance extends to the use of wine, though not to the same extent; but the family of malt liquors, and indeed of brewers, meets, with signal condemnation. We will allow him to record his abhorrence in his own language.

"Alcohol richly merits a place on the shelf of the apothecary, by the

side of our most potent remedies; for any thing capable of doing so much mischief, can, if rightly used, do some good. I speak now of ardent spirit, alcohol, under the varied forms of distilled liquors and wines, free from the admixture or adulteration of any noxious or unwholesome drug. With the compounds denominated porter, ale, and beer, the evils are magnified; they not only contain the noxious ingredients of their ordinary composition, but the vile drugs with which they are adulterated. There are, doubtless, some honest brewers; but, to a certainty, there are a few consummate rogues. It is known, beyond a possibility of doubt, that the most poisonous drugs with which we are acquainted are used, more or less, in the adulteration of malt liquors: but the extent to which this murderous system is carried, is best known to those whose reckless love of money prompts them to the practice of this diabolical knavery. But a pure malt liquor, the old-fashioned ale, made of malt, hops, and water, is claimed to be a wholesome and nutritious drink: and 'tis passing strange' that this claim is universally acknowledged—and that too even by medical men. A most important item in making up the account of the wholesomeness of this beverage, has been unaccountably overlooked. It has been thought that if nothing worse than hops entered into its composition, it could not, therefore, be hurtful to the healthy constitution. But how justifiable is this conclusion from the premises, a moment's examination will enable us to decide. Dr. Chapman, in his Therapeutics, says, 'that it,' the hop, 'is possessed of such medicinal qualities as to entitle it to a place in the Materia Medica. It is, perhaps as a narcotic that it has the highest claims. The fact of its having this property was long known, so generally so, indeed, that a pillow of it came to be a popular expedient to quiet nervous irritation and procure sleep. As an anodyne it may be substituted for opium, where the latter, from idiosyncracy or other causes, does not suit the case.'

"'They are also said to possess the power of procuring sleep in the delirium of fever, and in mania, when used as a pillow; and owing to this effect having been confirmed in the case of the late King George III., their efficacy as a general narcotic, when introduced into the stomach, has been investigated. Dr. Maton observed, that besides allaying pain and producing sleep, the preparation of hops reduces the frequency of the pulse, and increases its firmness in a very direct manner. One drachm of the tincture and four grains of the extract, given once in six hours, reduced the pulsations, in twenty-four hours, from ninety-six to sixty.' The dose of the powdered hop is from three to twenty grains; and the other preparations are given in a dose of proportionate strength. The testimony of many other writers, and the experience of multitudes of practitioners confirm the above statements. The usual quantity of hops, according to the formula of brewers, is about one ounce avoirdupois in a gallon of ale; so that he who drinks his quart a beer a day, swallows each day the active properties of a quarter of an ounce of hops. The Eclectic Dispensatory recommends that the infusion of hops, to be administered with a view to obtain its sedative, narcotic effect, be made in the proportion of a half an ounce of hops to one pint of boiling water; and of this, *one ounce and a half* to be taken *two or three times a-day*. Thus, then, a single glass of *pure ale* contains twice the quantity of hops that is prescribed as a sufficient dose when used as a medicine!!! Little wonder there need be at

the bloated carcases of beer-drinkers; but we may well be astonished at the infatuation of man, in daily pouring down such quantities of this most villainous compound.' Can any man, dare any man, put the question to his conscience, whether or not, with these facts staring him in the face, he can any longer indulge in the habit of beer-drinking? But if his conscience impose no obstacle, reason, speaking by facts like these, must lead him to consider well before he tastes. Some of the articles that are, or have been, used in the manufacture of beer, besides hops, are *Indian cockle, nux vomica, bitter bean, grains of paradise, Indian bark, coriander seed, Leghorn juice, red pepper, orange powder, colouring, hartshorn shavings, Spanish juice, ginger*, 'cum multis aliis.' If the imagination of man ever conceived a more horrid mixture, Shakspeare put it in his witches' caldron; and it is not improbable that the brewers' tubs suggested the idea of his 'hell-broth.' Let him describe his own infernal mixture, and if anything on earth can equal it, malt liquor is the thing.

'Root of hemlock, digged i' the dark,
Liver of blaspheмous Jew,
Gall of goat, and slips of yew
Silvered in the moon's eclipse,
Nose of Turk, and Tartar's lips,
Finger of birth-strangled babe—
Make the gruel thick and slab;
For a charm of powerful trouble,
Like a hell-broth, boil and bubble,
Double, double, toil and trouble,
Fire burn, and cauldron bubble.'
'Cool it with a baboon's blood,
Then the charm is fine and good.'

What would the eccentric Kitchener have said to this abuse of the "vinum Britannicum," the "liquid bread," which he thought preferable to any other beverage during dinner or supper? and how unfortunately must the British people be situated, who are essentially "beer drinking!" The whole paragraph is a specimen of that "ultraism," against which the author professes to "run a muck," and the same may be said of his remarks—medical and moral—on the use of tobacco. Weighty objections can, doubtless, be urged against its abuse. We know it to be a virulent poison when taken in sufficient dose; but we do not give so much weight to the elucidation offered by the author as he himself does. "If tobacco," he observes, "is so poisonous as to destroy animal life instantaneously, when applied to the tongue," (Qu. In what form?) "it needs no other argument to prove its hurtful tendency to health, when habitually and daily used." This appears to be a "non sequitur." Have we not constant opportunities for witnessing the facility with which the system accommodates itself to influences originally malign? and are we justified in concluding, without any sensible evidences, that an article, which, in large doses, is deleterious, must necessarily be prejudicial in a smaller dose? If this were true, we should run the risk of permanent injury from flavouring our custards, day after

day, with the peach leaf, inasmuch as we know that the hydrocyanic acid, which communicates to it its flavour, in an adequate dose, is a rapidly fatal poison. As to the author's comments on the vulgarities associated with chewing, smoking, &c., we approve of their correctness, rather than of their taste. A cigar smoker he compares to a "walking volcano," and he thinks the definition of an angler, by "a British classic writer," might be transferred to the other worthy:—"a stick and a string, with a worm at one end, and a fool at the other?"

Dr. Ticknor's fifth chapter is on dress. We have nothing to object to the general rules he lays down on this subject. He commences his observations with the physiology of respiration, the pertinence of which we do not exactly see. Nor are we prepared to accord with him, or with Bichat, who is the author of the view, that the blood, as it returns in the veins to the heart, is altogether unfit for nutrition; and "acts as a most deadly poison, if allowed to enter the arteries without undergoing the change." This, we say, was the view of Bichat; but other experiments have shown that it is by no means as deleterious as was believed, and that in asphyxia the organs die in consequence of the deficiency of arterial blood, rather than from the presence of black blood. The phenomena, too, of Asiatic cholera are opposed to the notions of Bichat.

The animadversions of the author on the subject of tight-lacing—that baneful practice, which has laid the foundation for so many fatal maladies in the fairest part of creation—are just and proper, and we hope will not be without their influence in correcting the evil. How many thanks would be due from the philanthropist, would some of those who hold the necessary elevation in the fashionable world set an example on this head, and introduce the custom of wearing an article of dress which could exert no injurious compression. Fashion alone regulates the matter; and were the present mode to change, its successor would soon exert the same imperious sway, whilst the evils that are now so much deplored might be abolished.

Such are some of the topics discussed in the "Philosophy of Living." To understand the manner in which the author has treated his various topics in connexion and detail, it will be necessary to refer to the work itself, which, as we have said before, is creditable, and calculated to be of advantage; although by no means to the same extent, as if he had eschewed ultraism on all points, as well as on the few which he has made the subject of his animadversions.

NOTICES.

ART. XVII.—*An Architectural Tour in Normandy; with some Remarks on Norman Architecture.* By G. H. KNIGHT, Esq., M.P. London: Murray. 1836.

THE Norman Society of Antiquaries, in their Report for the year 1825, maintained that certain churches in Normandy had been built in the *eleventh century*, and built in the *pointed style*; that is to say, that the pointed style was adopted in France one hundred and thirty years before it appeared in England, and nearly as much before it appeared any where else, contrary to the generally received opinions of authorities in these matters. No small share of surprise and discussion was excited in consequence of the boldness of the doctrine. The author, who is deeply skilled in the study of architectural antiquities, to satisfy himself on the subject of dispute, visited Normandy, in 1831, and the result of his investigations there, and in England, has been a full conviction that the supposed existence of the pointed style in Normandy, at the period alleged, is a pure imagination. He also, in an exceedingly clear and masterly manner, shows that the Normans, though they adopted the corrupt Roman style of the conquered country, yet gave it a character of their own; that when they passed into England they greatly contributed to the advancement of the arts in this new theatre of their power; and that architecture performed exactly the same revolutions in England and France, France having, in all the changes, a certain precedence. The work will be highly interesting and satisfactory to architects and antiquarians.

ART. XVIII.—*Excerpta ex Frider. Iac. Bastii Commentatione Palæographica, cum Tabulis Lithographis XX.* A JOHANNE HODGKIN, Transcriptis. London: Simpkin and Marshall. 1836.

THOSE who wish to become perfectly acquainted with the most puzzling of the contractions used by the ancient Greek caligraphers, will find the present work an excellent help and tutor. The ingenuity exhibited by the manner in which these crooked characters are here explained, cannot be supposed much less striking than that which those clever persons displayed who invented them.

ART. XIX.—*Ideagraphy: being a Complete System. With its Practical Variations arranged progressively.* By THOMAS HOW. London: Steill. 1836.

IDEAGRAPHY, according to the author's explanation, "is designed to enable the hand in writing to keep pace with the tongue in speaking." In other words, it is a system of short-hand writing, to the invention of which Mr. How lays claim, and part of which he presents the public in the small work before us; the remaining parts of the system is to be afterwards, at various intervals, given to the world. There is, apparently, much inge-

nuity in the scheme. The great question, however, must be, whether it is practically superior to any that have previously been followed. A principal feature in it is to employ ruled paper, the lines of which serve to locate the signs used. It would be by no means an uninteresting, and very probably a profitable exercise, were the system made the subject of study; especially, to use a remark of the author, since by occasional glances made to its details, at any moment when leisure allowed, and without entrenchment upon other occupations, much might be acquired both as to the *characters* used in it, and the *positions* they are appointed to hold, in relation to the lines on the ruled paper.

ART. XX.—*National Education, its Present State and Prospects.* By F. HILL. 2 vols. London: Knight. 1836.

THE author has been appointed Inspector of Prisons in Scotland; nor can any one, who examines these volumes, for a moment entertain a doubt of his competency for the office, and of the earnestness with which he will pursue its duties. And yet we must, in some degree, regret that his confidential appointment should have been bestowed upon him before he was able to complete the work before us, upon the scale originally contemplated by him; for, from its contents, it is clear that a more carefully and ably executed production on the paramount subject of National Education has not appeared, at least in the English language. The information he has collected of a statistical kind has been minute and extensive. He does not confine himself to this kingdom, but travels to America, to Prussia, and even to Spain—drawing from each and all of these countries most valuable data, weighing that data with power and impartiality, and obtaining therefrom such lights as must go far to direct the course of philanthropists upon the subject in question. In short, Mr. Hill displays candour and mastery at the same time, and we hope will, at no distant date, find composure to lay before the public his entire views, not merely as to the present state of National Education, beyond which he has not yet gone, but as to its prospects and requisites.

ART. XXI.—*Geology. Remarks on Bishop Sumner's "Appendix" to his Work, entitled "The Records of Creation."* By the Rev. R. FENNELL. London: Renshaw. 1836.

THE author wages something not much short of intemperate war against all the Geologists, believing that they are enemies to true religion, because their opinions lead to inconsistency with the Mosaic history, or are directly opposed to it. That history he takes in its most literal sense. Two sentences extracted from his reasoning, or rather declamation—for of argument the pamphlet is destitute—will show this. He says, "We believe it to be in the power of God to do any thing and every thing by a *fiat*, or by mere volition; that it must have been as easy for Him to have created masses of crystallized rocks—those ribs and bones of the earth—in an instant, as to create man, or the lowest of organized creatures, in the same short space." Some might here be disposed to ask the reverend gentleman, how organic remains came to be imbedded in these

rocks. But to go on to the other passage, which presents these words, "I am not quite sure that I understand what is meant by the agency of God, but I am quite prepared to deny any *secondary instruments* in the work of creation, because I find no mention of them in my Bible." We are not going to argue the question with the author; but we cannot but declare, that while believing in the authenticity of Scripture as fully as the author can do, we also are convinced that the truths discovered by science, legitimately pursued, must not be dreaded merely because these may militate against certain existing creeds. It is absurd to suppose that the works and the word of God can be opposed to each other. All discrepancies must be attributed to inadequate interpreters; and surely this is one of the strongest reasons why men should strive to learn how such apparent contrarieties may be reconciled, without, however, departing from the best methods known in such investigations.

By the bye, though Mr. Fennell professes himself to be an implicit believer in the Bible, he is not very consistent in his interpretation of it. At p. 39 he says, he "did not believe (for Scripture was silent as to the fact) that there were any carnivorous beasts previous to the deluge:" but at p. 68, in a note to a grandiloquous extract from a manuscript poem, about to be published with copious notes, astronomical, geological, and religious," he says, "We maintain, on the authority of Scripture, there were no carnivorous animals before the Noachic deluge." It does not require more than we have said and quoted, to show that the author is much more likely to injure the cause which he espouses by such inconsiderate assertions and doctrines, than to befriend it.

Art. XXII. — *Jerningham; or, The Inconsistent Man.* 3 vols. London: Smith, Elder, and Co. 1836.

We have often occasion to call the attention of our readers to the fact, that of late years a vast deal of genius, talent, fine feeling, and fine writing has shone in English novels; and that, were it not because they are so numerous, and come so rapidly upon us, many of them would deserve a review of a much more extended and laboured character than we can afford to "The Inconsistent Man." We, however, have no hesitation in declaring that to those persons who experience much more rarely than we do, the pleasure of novel-reading—sometimes, instead of pleasure there is pain and toil inseparable from our office—the present production will not only repay a first but a repeated perusal. There is boldness in the attempt to make the character and genius of Shelley subjects of development in an intricate tale, which is a principal feature in the work. Perhaps the execution is not equal to the fancy. We think there is sometimes a want of power and liveliness in the narrative—a want of dramatic effect. But still there is such a display of poetic thoughts, of tender and becoming feeling, of graceful diction, and such evidences of a highly cultured mind, as well as of an acquaintance with human nature, to be found throughout these volumes, that it will be impossible to read them without being improved, and highly gratified. Originality, which is the great criterion of genius, must not be denied to "Jerningham." To a certain extent this novel strikes out a new path and an unexhausted field

for the disportings of the imagination; and therefore affords another proof in behalf of the opinion that there has been of late, and that there does now exist, an immense wealth of mind in this country, which is employed in framing mirrors in which the virtues and magnanimous deeds, as well as the foibles and vices of humanity are to be beheld; while these said mirrors now-a-days exhibit all the varieties of style, form, and substance which are characteristic of our age, where there is no end to the division of labour.

ART. XXIII.—*The Young Divine; or a Plain and Easy Introduction to the Knowledge of the Holy Scriptures.* By the Rev. W. FLETCHER, F.R.A.S. London: N. Hailes. 1836.

THIS is a very plain and practical exposition of some of the truths inculcated by holy writ, and we hope will obtain that circulation which is the aim of the author, and of which it is worthy.

ART. XXIV.—1. *The Cabinet Library of Scarce and Celebrated Tracts. No. IV.*—2. *The Students' Cabinet Library of Useful Tracts. Nos. XIII., XIV., XV.* Edinburgh: Thomas Clark. 1836.

WE have before had occasion to speak of these tracts with high commendation, both as to the plan of them and the articles selected. A valuable, condensed, yet extremely varied library may in the course of years be thus published and acquired; at the same time very many rare pieces may be rescued from the libraries of collectors, and become of the easiest access; while useful morsels that sometimes only form a small portion of an expensive and voluminous work may readily be obtained.

Belonging to the first series, we have here "Sir William Scott's Judgment in the case of Dalrymple v. Dalrymple," which for many years has been so celebrated by lawyers on both sides of the Tweed, and which is so famous even among the judgments of one whom Mr. Justice Story has called a splendid jurist—adding these words, "the ornament, I will not say of his own age and country, but of all ages and countries; the intrepid supporter of neutral and belligerent right, the pure and spotless magistrate of nations."

The other three tracts belonging to the Useful series, are biographies. Of the first, it is sufficient to say that it contains the life of Carsten Niebuhr, the distinguished traveller, by his still more distinguished son the historian of Rome. The second gives the life of Emanuel Kant, by Professor Stapfer, of Paris, in which, though the view of the philosophy of the great *transcendentalist* be much more simple and intelligible than has generally been afforded, enough will be found to puzzle the brains of the generality of readers. The fault, however, attaches not to the biographer, but to the author of the system. At the same time, in a Students' Library, it would be a great defect were such a life, and a compendium of such a philosophy as Kant's, wanting. The third biography before us is that of Madame de Stael, by Mrs. Child; and we are sorry to say, that such a bald and badly compiled work of the kind we have scarcely ever read. It gives us pain to say this of a female writer's work, but the truth must be told; and when we assert that the performance

is totally unworthy of the series of which it forms a part, not merely as respects the writer's capacity for grasping and analyzing the character of such a personage as the author of Corinna, but as regards the use of the English language, it is saying nothing more than what every paragraph which has come from the biographer's pen strongly illustrates.

ART. XXV.—*Home; or the Iron Rule.* By MISS STICKNEY. 3 vols. London: Saunders and Otley. 1836.

THE present work of Miss Stikney we consider the most finished of her productions. It appears to us that she really is more *at home* throughout the entire of the three volumes before us, than we have ever seen her; we cannot, therefore, do otherwise than honestly recommend them to the attentive perusal of our readers, and if they do not expect the very top of excellency in this department of writing, they will close the work highly pleased with the authoress, and well satisfied with the fidelity of her pictures.

ART. XXVI.—*Rhymes for the Romantic and the Chivalrous.* By D. W. C. London: Whittaker and Co. 1836.

WHAT a charming and delightful volume! how beautiful is its binding! how enticing its outward appearance! we exclaimed when we took this neat little work into our hands. But how was our admiration increased upon a perusal of its pages, glowing with all the freshness and beauty of true and genuine poetry. We cannot do otherwise than recommend it to all in whose heart a poetic flame is enkindled, and who wish to meet with a responsive feeling in others.

ART. XXVII.—*The Art of Cookery.* By JOHN MOLLARD. 2nd Edit. London: Whittaker and Co. 1836.

THE author, who is, we are told, a very clever professor of the culinary art, has in a very simple and concise manner unfolded its hidden mysteries and revealed to common eyes the secrets of the kitchen. We therefore say to all neophytes in this conservative branch of business, as well as to learned and profound palaticians, that they will find in the volume under notice many things worth knowing; consisting of curious recipes, and numberless other articles so interesting to the gourmand.

ART. XXVIII.—*Tales of the Woods and Fields. A Second Series of The Two Old Mens' Tales.* 3 vols. 8vo. London: Saunders and Otley. 1836.

THOUGH the author, or authoress, whichever it is, has not been able in the present work to sustain the interest and answer to the full the expectations excited by the former series, yet, to our minds, it is all that could reasonably be required from a young novice in the art, who, no doubt, upon his or her first production, bestowed the labour and attention

of, perhaps, years. There is another thing to be taken into account, which is, that in a first undertaking the public know, in general, nothing of the previous merits of the candidate for their favour; and, to propitiate a kind reception, vast and unwearied labour is often given by authors to their first literary efforts, which is impossible oftentimes for them to bestow upon their second undertaking; taking this into account, we pronounce the volumes before us far above mediocrity.

ART. XXIX.—*Histoire de France. Du petit Louis.* Par MADAM CALLCOTT, Auteur de "L'Histoire d'Angleterre. Du petit Author." London: Moxon. 1836.

WE have many objections to make against the great increase of children's books of late. What really can be the aim of thus multiplying in such quantities these elementary works? No good, we are sure, can result either to the children or to teachers, from the vast addition that is constantly being made to juvenile literature. Are those for whose supposed good this accumulation of volumes is created, any better or more acquainted with that knowledge which is essential to their happiness than were their fathers? certainly not. It more generally is the case, that such knowledge as is taught by these kind of books, has only to be unlearnt by them in after life. A few good elementary works would be a desideratum.

ART. XXX. — *Schloss Hainfield; or a Winter in Lower Styria.* By Captain BASIL HALL, R. N. London: Whittaker and Co. 1836.

THE enchanting interest with which Captain Basil Hall continues to invest the most trifling things, has always been considered by us a proof of his surprising excellency as a narrator: and we are certain that the present, on many accounts, very interesting volume, will not diminish the fame which he had previously acquired in this department of our literature. It has a very particular degree of interest, from the supposed fact that the Lady of Schloss Hainfield is no other than the original of Sir Walter Scott's most radiant and fascinating creation, the mysterious Die Vernon. The circumstances which appeared to the Captain to identify the widowed proprietor of the Schloss with the caged bird of Osbaldiston Hall are the following:—

"Amongst other things, it seemed very odd and unaccountable, that of all the works of Sir Walter Scott, the only one she had not seen was Rob Roy; and upon questioning her as to the cause of this, she mentioned *that it was the only one which he had not sent her.* Now, on the supposition that the heroine was drawn from her, this is readily to be understood—but scarcely otherwise.

"Of course, we lost no time in bringing this novel before her, and while we read it to her, we carefully watched the effects it produced. She was much more deeply interested with the story than she had been with that of any of the other novels. She took particular interest in the descriptions of the scenery; and with all that part which lies in Cumberland she seemed perfectly familiar; and as we read on, she repeatedly ex-

claimed—'Oh, I know that scene—I remember describing it myself to Sir Walter Scott. That anecdote he had from me—I know the man that character is taken from,' and so on, through the greater part of the book. But, what was most remarkable, she never once made an observation on the character or proceedings of Die Vernon. So completely, indeed, were we persuaded, from all the circumstances, that she herself was conscious of the likeness, that we felt afraid to take the liberty of speaking to her directly upon the subject. Many times, however, we dropped hints, and gave her openings, but though she was quite communicative on every other point, she was resolutely silent upon this. And what made her reserve the more remarkable was, that when any other of Sir Walter's novels was read to her, she let not a single character pass without the minutest scrutiny—and very often stopped us to relate other characteristic anecdotes of the persons mentioned, and which she said she knew belonged to the same parties from which he had made his sketches.

"For the rest, I shall only add, that I cannot conceive anything more exactly like what we may suppose Die Vernon to have become in her old age, than was our excellent friend Madame Purgstall at seventy-eight. Nearly forty years of expatriation, during scenes of war, pestilence, and famine, with the accompaniment of military despotism and civil tyranny, had in no material degree damped the generous spirit, or tarnished the masculine understanding, which early won the future Great Unknown's confidence and regard; and which, in the meridian of his power and fame, he afterwards traced in one of his most original and striking characters."

It would appear from this, and many other parts of the volume, that the Countess of Purgstall was really the type from which the Northern Magician drew his intensely interesting character of 'the Heath-flower of Cheviot."

ART. XXXI.—*Wilson's Historical, Traditional, and Imaginative Tales of the Borders. Part XXII.* Published for behoof of the Widow of J. M. WILSON. Edinburgh: Sutherland.

THESE Tales are deserving of public patronage, and accordingly they have an extensive circulation. The great body of common readers, after all, form the best tribunal by which a literary work is to be judged. The pictures of life and manners in the fictitious sketches that have already been published in this periodical, exhibit much variety, taste, and talent. Their principal recommendation in our eyes, is, that they are in excellent keeping with that which they profess to be, viz. short but effective stories, in which the strong and characteristic sentiments of the people, in perhaps the most interesting section of Great Britain, are embodied, and which are by turns melting, comic, and arousing. The tales are therefore national as well as provincial, and they fail not to convince us, that the writers of them are not only fully imbued with the legendary lore that is so rife in the romantic district they have set themselves to glean from, but that they are determined and able to gather in, for the sake of the passing and coming generations, the abundant harvest ready for their hands, which is to be found in the characters, the popular feelings, and the arresting events that are current, and that are descriptive of the Borders in the present day.

ART. XXXII.—*The Public and Private Life of the Ancient Greeks.* By HEINRICH HASE, Ph. D. Translated from the German. London: Murray. 1836.

THERE is no work in the English language, and we venture to say nor in any other, which at all comes up or near to the one before us, as a compendious introduction on the subject of Grecian Antiquities. To juvenile, and also to general readers, it will be a book of no ordinary value and attractions; for its accuracy and the interesting character of its details are equally remarkable. The Germans, as is well known, are the most indefatigable and successful of all modern investigators of ancient literature, and this work draws largely from their voluminous discoveries in the various departments into which the life, the civil institutions, and the national peculiarities of the most refined people in ancient times naturally divide themselves. In short, it embodies the riches, in an engaging form and style, of voluminous productions by the Germans, but which are also generally of a character repulsive to all but the erudite and the most studious. Besides the scholar-like accuracy of this performance, its contents, we have said, are singularly curious and interesting. The human mind loves to penetrate into the every-day life of a great man, and reverts to it with far more sympathy than to his public deeds, which may blazon the page of history. Not less earnestly do we regard the manners and life of an ancient community or nation such as the Greeks, whose renown is not only imperishable, but constantly enlarging, or at least becoming more sublimated—a nation whose genius has transfused its mellowing and elevating spirit among every civilized people of later times.

We can best, in a short space, recommend the present work, by resorting to itself for a specimen; and the page at which we open affords an instance of another way in which such a publication may be appreciated, viz. by showing to the Christian reader the extraordinary inferiority of the refined Greeks, to those who enjoy the effulgency of the Gospel. The extract runs thus:—"The female citizens of Athens were reared in such rigid restraints of traditional usage, that their resigned submission to these antiquated forms is matter of no surprise. They grew up, guarded by bolts and bars, in a seclusion almost equal to that of an eastern harem. The house door was the threshold of the forbidden world to an honourable matron; and, to the maidens, it was fastened by a lock or seal which was loosened with the greatest solemnity on days of high festival, when they walked in procession with decorous step and downcast eyes. In this retreat they were kept that they might not see, or hear, or ask, things unbecoming for them to know. Their youth was passed in the occupations of spinning and weaving, management of the female slaves, and the baking of bread.

"Nor did these privations of their early years receive the smallest compensation in after life, from the pleasures of freedom and social intercourse. The early marriage into which they were often forced, was generally dictated by family considerations or pecuniary interests; frequently, as in the case of heiresses, by legal obligation. In a connexion in which speaking in company was esteemed a sort of indecorum; in which, to be absolutely unobserved was, according to Thucydides, the highest of all merits, and unconditional submission to the will or the caprice of their husbands, the first duty of woman, the decent virtues of a housewife, must neces-

sarily have been the only ones which could be regarded with respect. Where, under such circumstances, any one of those talents that cheer and embellish existence, unfolded itself, it must have been the irrepressible offspring of nature, not the foster-child of education. We should, therefore, seek in vain among the matrons of Athens for poetesses, and women celebrated for intellectual endowments, like the female disciples of Pythagora. The same remark, indeed, applies generally to the states of Ionic extraction, so long as the ancient domestic constitution of society subsisted. The Athenian women seem to have wanted even the first elements of intellectual culture—reading and writing. Yet in spite of all restraints, internal and external, to which they were subject, they possessed the same exclusive and absolute power over the early training of the stronger and rougher sex, which, in Sparta, was delegated to Laconian mothers.

"If it be asked, what were the advantages enjoyed by Athenian women as a compensation for such oppressive restraints? we can find no other than the inviolate respect paid to personal dignity, the civil rights, and the religious festivals of women."

ART. XXXIII.—*Adventures in the North of Europe, Illustrative of the Poetry and Philosophy of Travel.* By E. W. LANDER, Esq. Saunders and Otley.

IN these elegant and unpretending volumes there is a great deal of useful as well as amusing reading. There is not a little of originality also, in the plan of the work; at the same time, the field trodden is in a great measure new. Stockholm, Copenhagen, Bergen, and the surrounding countries are rarely visited by tourists. Mr. Lander has here, however, laid much of them open to us, calling up the riches of his poetic muse, to record and illustrate the majestic scenery which his eye scanned in the course of his pedestrian travel, and making the condition of the people whom he encountered in his erratic, but various, and sometimes affecting experience, the theme of sound reflections as to the relative advantages of different habits and institutions that exist in different countries. Together with the outpourings of a refined poetic fancy, and a number of sagacious, yet engaging lessons in philosophy, these volumes come in a guise which confers upon them the attractions of a chaste fiction; for the author, to lend pathos to the spirit of his information, supposes the traveller to be a clergyman, who takes this method of obtaining relief to a heart sorely crushed by domestic affliction. Few volumes, indeed, have lately passed through our hands, which we can so heartily recommend as the two before us.

ART. XXXIV.—*The Gossip's Week.* By the Author of "Slight Reminiscences." With Wood-cuts, from Original Designs. 2 vols. London: Longman & Co. 1836.

THESE Tales, which occupy eight talking days, are of a superior order. They no doubt picture to us scenes and feelings that are never consecutively realized by any individuals, or society of individuals. Still they are calculated to exert a refining influence, and to impress valuable ideas upon the mind. The Tales are, in truth, not merely the offspring of an elegant fancy, but there is a breathing of soul in them, and a pic-

turesque colouring thrown over them, which satisfy the reader that they contain unaffected copies of an original mode of reflection, and grouping of things together. Whoever reads the work once, will, with an increasing delight, resort to it many times afterwards. The wood-cuts are beautiful, some of them extremely so.

ART. XXXV.—*Evils of the State of Ireland—their Causes; and their Remedy—A Poor Law.* By JOHN REVANS. London: Hatchard. 1836.

MR. REVANS has held the office of Secretary to the Poor Law Inquiry for England and Wales, which led to the Amendment Act, in 1834; and subsequently that of Secretary to the Poor Inquiry Commission in Ireland. He has therefore had perhaps unexampled opportunities of forming a just opinion upon the comparative evils or advantages of Poor Laws for the latter country. We cannot, however, agree with him in thinking that their introduction into Ireland, though the measure may be necessary for the immediate relief of the people, is to to be regarded as a permanent and sovereign remedy. At best, Poor Laws are but a necessary evil; and, exposed as they are to mal-administration, they not unfrequently have aggravated that which they were intended to cure. The author's parallels and conclusions drawn from other countries, appear to us not unfrequently to be illogical or inapplicable. Have Poor Laws been of such benefit to England as Mr. Revans asserts, when he says, "that with them the English people have become the most comfortable in Europe?" May it not be said, that the prosperity of this country has grown up in spite of Poor Laws, rather than in harmony with them? This publication, nevertheless, merits the most serious consideration. Like other reports and publications resulting from the Poor Inquiry Commission in Ireland, it discloses the most appalling and sickening pictures of destitution. Imagination falls far short of the reality.

ART. XXXVI.—*Literary Remains of the late William Hazlitt; with a Notice of his Life.* By his Son. 2 vols. London: Saunders & Otley.

THESE volumes consist of metaphysical, political, and literary essays, some of which are old acquaintances, and others which might otherwise have perished, had they been allowed to lie concealed in the pages of such ephemeral publications as periodicals must necessarily be. Besides a biographical notice of Hazlitt, by his Son, which is highly creditable to the writer's taste, as well as to his modesty, there are "some thoughts on the genius of William Hazlitt, by the author of Eugene Aram;" and "Thoughts by Serjeant Talfourd." A few interesting letters, and a fine head, indicating the peculiar temperament of the man, enrich the publication.

The character, genius, and literary Remains of Hazlitt, merited the pains that have been bestowed upon this work. He has never yet been properly appreciated or understood. Neither can we say, that the sketch of his Life, presented by his son, will supply the void. It is more than probable that the most ingenious and laboured biography would have failed in tracing and analysing the subtle labyrinths of his irritable and phantastic mind. If so, an unambitious outline of the prominent events in the history of such a person, and a judicious selection from his writings, seem to be the best portrait that could be furnished of him; and this is what is done in these volumes.

INDEX

TO THE

SECOND VOLUME OF THE MONTHLY REVIEW, FOR 1836.

A.

Abingdon, Jebb's conduct at, 38
Abolition of Slavery in America, immediate, considered, 150
Absenteeism, effects of, exemplified, 426
Abuse, specimen of lavish, 229
Activity, specimen of untiring, 29
Acts, old Irish, regarding money, 387
Advocate, description of an incurious, 240
Adventures, classes of remarkable, 161
Affairs, standard rule in human, 149
Affection, royal parental, proofs of, 318
Affections of the mind, morbid, who most liable to, 248
Affinities between animal and vegetable kingdoms, gradations of, 263
Africa, Eatern, Isaac's travels in, 416
Agitators, Irish, who they are, 19
Agitation, benefits obtained through, 160
Agricultural and Commercial Bank of Ireland, novelty connected with, 393
Agriculture, improvement of, recommended to Ireland, 130
Aislabie, his translation of Matthew's Gospel, 133
Akerman, his Illustrations of Roman Coins, noticed, 140
Alexander, portraits of, 309
Aliment, digestibility of various kinds of, 583
Allgemeine Zeitung, notices relative to editor of the, 554
Alstetten, humorous scene at, described, 494
Amateur trustees, who they are, 52
American union, a bone of contention between the States of, 148
Americans, Englishmen's feelings towards, characterised, 495
Amusements, certain, conducive to mental improvement, 407
Ancient slavery, different from modern, 158; palace, &c. of Westminster, history of, noticed, 444
Anecdotes, specimen of silly, 525
Animal economy, waste and repair of the, 351
Antiquities, Egyptian, obscurity of, 162; knowledge of, how obtained, 163
Antwerp, resemblances in, to Ireland, 239
Apelles, character of, 308
Arabia, Petræa, geological formation of, 347
Arabs, character of the, 346
Aragon, notices of the province of, 453
Aristotle, his analogy of germ and function impugned, 271
Armenian wedding, account of, 519
Armitage, J., his History of Brasil, 217
Army, the, Lines on, 204
Artists in India and Egypt compared, 305
Ascetic insanity, examples of, 259
Asia, semibarbaric, false notions regarding, 86
Atmosphere, how its variations affect health, 67
Athens, when a city of tombs, letter regarding, 107
Attorney, his status as a lawyer, 174
Austrian liberty boasted of, 115
Austrio-French alliance, symptoms of, 444
Austria, state of literature in, 554
Author, letter to an, remarks on, 108
Author's calumny, instance of an, 549
Avalanche, reverberation of an, characterised, 494
Avenue, unparalleled, description of, 342
Avocations, effects of particular upon health, 78
Azote, the food it enters into, 582

B.

Back's Expedition, narrative of, reviewed, 176
Bailie of Kildrummy, curious letter to, 103
Ball, failure of a grand, described, 572
Baltimore, how indebted to Hibernia, 123
Banking in Ireland, History of, 384
Banker's Act, Irish, notice of, 389
Banks of Ireland, when established, 391
Banda, Oriental, notices concerning, 221
Banna, scenes at, described, 91
Bans, number of, proclaimed in one church in one day, 187

Barcelona, description of, 193
Bar, lawyers how called to the, 170
Barristers, education of English, 168
Barrow, T., his tour round Ireland, 421
Basket maker, genius of a, characterized, 503
Bass, James I., his respect to memory of, 317
Basque provinces, tradition of inviolability of, 448
Bathing, effects of, considered, 77
Bayonne, notices of, 447
Beattie, his Switzerland, notice of, 433
Bedrooms, uses of fires in, 77
Beggary, enormous, account of, 237
Belgium, St. George's Saunter in, 233
Bengal, Carey's first account of, 461
Bengali Dictionary, character of Carey's, 463
Benchers, powers and privileges of, 171
Berlin, notices of the city, 114
Bigotry, influence of protracted, 197
Bigotry of Lord Teigmouth, specimens of, 578
Biarris, bathing scene at, description of, 447
Biographical riches, where chiefly found, 79
Birth-day thought, a remarkable, 106
Blackrock castle, described, 430
Boobies, demeanour of certain, described, 243
Body and mind, how intimately connected, 402
Bodily rest, benefits of, after eating, 359
Book of nature, the best book for children, 402
Bookseller's shop in Spain, described, 199
Bold man, conduct of a, instanced, 227
Bonaparte's head, its size, 401
Bowels, the regulation of the, considered, 365
Bowles, C., her Birth-day, review of, 483
Bourdeaux, Duke of, notices of the, 116
Braganza family, benefits brought by the, to Brazil, 219
Brain, connexion of nerves of the, with other parts, 356
Brazil, Amitage's History of, 217
Brava Gente, who the author of the hymn, 224
Brayer, his residence in Constantinople, 293
Breakfast, a saunterer's, described, 235
Bridal promenade, description of Russian, 531
Brigham, A., his Treatise on Health, review of, 397
Brougham, Lord, sketch of, 28
Broussais, opinion of, stated, 73
Browne, Sir H., notices of, 84
Browne, J., his History of the Clans, 94
Brussels, one word about the women of, 242
Buckingham, Duke of, sketch of, 25
Bull-fights, impression produced on a stranger by Spanish, 455
Butter-bemme, universal use of, 113
Byron, anecdote relating to Lord, 510

C.

Cabinet Library, Edinburgh, notice of, 290; Library of Scarce Tracts, notice of, 592
Caffers, difficulties in the way of christianizing the, 282
Café, eulogy of the mistress of a, 570
Calamity to a community, great, instanced, 150
Callcott, Mrs., her Essays on Painting, 302
Calumny, instance of gross, 382
Cambysis, the period of his accession, 164
Carey, Memoir of William, review of, 457; early education of, 459; scholarship of, 462; vast labours of, 464
Carlos, Honan's Court and Camp of Don, 564
Carnival in Madrid, gaieties of, 571
Cash payments, opinions regarding, 61
Cashibo, wiles of a, described, 146
Caspar Hauser, Earl Stanhope's tracts relative to, 534
Catalonian belles, dress of, 194
Catalogue, necessity of classed, in British Museum, 56
Causes, predisposing, of insanity, 247
Ceremony, marriage, among the Zoolus, 285
Cerro Pasco, altitude of, 141; mines of, 142
Cuneiform inscriptions, described, 94
Channing, his Essay on Slavery, review of, 147
Chapman, D., his Dissertations, notice of, 435
Chiefs, Scottish, great influence of, 370
Child of God, man a, 152
Children, the danger parents run in making prodigies of their, 402
Christianity, obstacles to, what the greatest, 288
Church establishments, merits of different, 376
Church, the, Lines on, 203
Cisplatine war, notices regarding the, 221
City of Petra, account of tombs in, 342
Civilization, Moreton on, review of, 541; effect of, on health, 545
Clans, Browne's History of the, 94
Clanship, natural result of, 88
Clarkson, his researches, review of, 225

Classification, specimen of whimsical, 310
Cleanliness, Russian, extreme praise of, 527
Cleone, letter of, 105
Clergy, Scottish, inconsistent opinions respecting, 377
Clergy, duties of the Turkish, 514
Clothing, properties of different kinds of, 76
Coghlan's Guide to St. Petersburgh, &c., notice of, 440
Coherence of ideas, consequences of irregular, 255
Cohesion of ideas, abnormous, account of, 257
Coisgarne Downs, occurrence of elvan in, 326
Cold, intense, description of, 179
Coleraine, sketch of, 426
Colours used by ancient painters, number of, 312
Combe, A., his Physiology of Digestion, review of, 348
Combinating to raise wages, folly of, 543
Common sense, the best of learning, 403
Commerce of New Russia, &c., report of, 442
Concession, opportune, wisdom of, 12
Constantinople, Brayer's Residence in, 293
Constantinople, Walsh's Residence in, review of, 506
Constitution, mistake regarding British, 81
Constitution of England, not to be considered, theoretically, 10
Consumptions, how affected by change of temperature, 72
Consolidated mines of Cornwall, account of, 323
Cookery, character of Continental, 584
Cooking animal, man so defined, 579
Cooper, J. F., his Switzerland, review of, 489
Cork, notices of the city of, 428
Cornish mines, general view of, 336
Cornwall, united mines of, account of, 323
Cornille, H., his Reminiscences of Spain, 445
Court, inns of, report on the, 167
Cowper's malady, anecdote illustrative of, 43
Crocodile, remarks on Mr. Watterton and his, 189
Cruelty, slavery gives license to, 155
Cultivation of the mind, consequences of well-timed, 405
Cunningham, G. G., his Lives of Illustrious Englishmen, 79
Currency, connexion of, with national distress, 57

D.

Darwin, account of a visit to Dr., 36
Day in the Woods, review of Miller's, 502
Degrees, inns of court conferred, 168
Delinquent, suitable punishment of a, 145
Delirium of the passions, a species of insanity, 259
Derangement of the brain, how the phrase is to be understood, 399
Despotism, effects of, 197
Despotism, charge of, against Spaniards, 570
Devoteeism, is it the effect or cause of mental derangement? 251
Devil, machine so called, described, 188
Devon, F., his Extracts from ancient Pell Office, 315
Dewsbury, remarkable manufactory at, 188
Diamond, notice of engraving on, 319
Diet, consequences of errors in, 349
Digestion, Combe's Physiology of, 348
Dinner-party, interesting discovery at, 17
Dissent in England and Scotland, state of, 379
Dissent, alleged causes of, 380
Distress, national, connexion of currency with, 57
Dogmas, specimen of cruel, 230
Dogmatism, specimens of, 232
Domestic scenes, description of, 484
Don Pedro, his declaration of Brazilian independence, 220
Door-steps, how much indicated by neat, 208
Downfall of Napoleon, chief instrument in the, 198
Domestic scene, affecting, described, 114
Dragon's blood, use of, by the ancients, 314
Drawings, quantity of original, in England, 470
Dreams, belief in, not extirpated, 374
Dresden, state of literature in, 554
Drew, S., his Remains, notice of, 443
Drinks, rules and phenomena regarding, 363
Drinkers, brains of hard, state of, 585
Dullness, example of, 232
Dundee, Viscount, notices of, 96
Dunglison, R., his Elements of Hygiene, 65

E.

Eastern races of people, opinions regarding, 91
Ecclesiastical property, nature of, compared with private, 8
Eclipse, the solar, Zorlin on, 135
Edom, proofs of desolation of, 339

Education in the Highlands, state of, 371
Egypt, Sharpe's Early History of, 161
Egypt, did painting exist in ancient? 305
Egyptians, physical character of ancient, 166
Ellis, evidence of Sir H., examined, 48
Eloquence, specimens of servile, 223
Elvan, occurrence of, where found, 326
Elysium of animals, notice of the, 138
Emancipation, Catholic, not a final measure, 20
Emancipation of American slaves, immediate, considered, 159
England at the present moment, state of, 62
England in 1835, Raumer's, review of, 1
English, H., his Mining Review, 321
English Sonnets, Honsman's collection of, 442
Englishmen, Lives of Illustrious, review of, 79
Engine, steam, description of a particular, 333
Engine boiler-house, description of, 333
Episcopacy, inordinate admiration of, 381
Equanimity, remarkable instance of, 44
Error, comments on a vulgar, 584
Essence of religion, account of, 228
Esther of Engaddi, notice of, 291
Etruscan specimens of art, character of, 307
European manners, Turkish horror of, 301
Europeans and Americans, alleged reciprocal ignorance between, 495
Evergreen trees, the most useful of, 209
Excavated city, the, formation of, 343
Exchange, cause of rise of rate of, 386
Exchequer, Issues of, review of, 315
Exclusiveness of English bar, considered, 275
Expediency, the rule of, too much in vogue, 149

F.

Faculties of man, internal excellencies of, 577
Fairhead, promontory of, described, 424
Faith of the Spaniards, characterised, 455
Fanaticism, pernicious character of, 10
Farmer, description of a Belgic, 235
Fatality, illustration of belief in, 299
Fellow Commoner, notice of the, 138
Fellowes, his Religion of the Universe, 225
Female education in Spain, state of, 196
Female sex, degraded condition of, instance of, 417
Fennell, his Remarks on Geology, notice of, 590
Festivities, description of certain, 451
Fine arts, progress of, how regulated, 304
First parents, supposed knowledge of our, 226
Fish River, Great, Back's Expedition to, 176
Flanders, cheap living in, how balanced, 237
Flemish character, a representative of, 238
Fletcher, J., his Rudiments of Physiology, 259
Food of the Caffers, described, 285
Food of the Mussulman, account of, 297
Food, texture of, considered, 358
Food, earliest, of man, 581
Food, the nutritive and digestible properties of different, 72
Forcing of the intellect, danger of early, 397
Forshall, Mr., his evidence examined, 50
Forster, Rev. Ch., his Life of Bishop Jebb, 33
Foundling's history, strange passages in, 536
Free labourer, slave compared to, 157
Frontier population, character of a, 282

G.

Gaiety, difference between happiness and, 157
Gain, slavery upheld for, considered, 153
Garden, review of the Manse, 206
Garden-tools, description of, 216
Gardener, A. F., his Journey to Zoolu country, review of, 279
Gardening, advantages of a taste for, 212
Gauchos, notices concerning the, 222
Geography, Turkish ignorance of, 513
Geology, progress of science of, 322
George, St., his Saunter in Belgium, review of, 233
German artist in England, tour of, 465
Germany, sketches of, 111
Germany in 1831, review of Strang's, 549
Gilbart, J. W., his History of Banking in Ireland, 384
Glossary of Terms used in Ancient Architecture, notice of, 444
Gold, why valuable, 59; employed for two purposes, 60
Gospel according to Matthew, Aislabie's translation of, 133
Gossip's Week, notice of the, 597
Gower house, splendour of, 467
Graham, Marquis of Montrose, his trial and execution, 99
Granada and the Alhambra, Smith's Songs of, notice of, 134
Grandiloquism, specimens of, 526
Gray's Inn, regulation in, 170
Graziers, dignity of, in Cafferland, 284
Grecian painting, progress of, 307

Greek, Art of Reading, notice of, 443
Greek painters, names of earliest, 308
Greeks, anecdotes of Turkish cruelty to the, 511
Grey, sketch of Earl, 33
Greyman's path, description of, 425
Groupings, singular, described, 177
Guiana, emigration to, recommended, 125
Guilt, how to choose between poverty and, 154

H.

Hale, Sir Mathew, notices regarding, 81
Hall, Mrs., her Book of Flowers, 134
Hall, notice of his Schloss Hainfield, 594
Halls of Inns of Court, who dine in, 172
Hamburgh, state of literature in, 550
Hardening children, danger of, 69
Harem, interior of, described, 300
Harvey, D. W., case of, reference to, 171
Hase, notice of his Life of the Ancient Greeks, 596
Hazlitt, notice of Remains of William, 593
Haye Sainte, La, a tourist pugnacious at, 243
Head, his Home Tour, review of, 182
Heath's Drawing Room Portfolio, noticed, 133
Herbert, his Irish Varieties, 136
Hieroglyphic painting, effects of, 306
Hieroglyphical writing, account of, 165
Highlands of Scotland, large transfers of property in, accounted for, 370
Hill, notice of his National Education, 590
Historic names, want of, at Constantinople, 298
Holly, native, just praise of the, 208
Home Tour, Head's, review of, 182
Honan, M. B., his Court and Camp of Don Carlos, 564
Honied land, Greece so called, 106
Hotel Keepers, specimen of Spanish, 198
House of Lords and Ireland, question between, 422
How, notice of his Ideagraphy, 589
Human body, general apathy concerning the wonders of, 260
Hunger, desperation of, 180
Hygiene, Dunglison's Elements of, 65

I.

Idumeans, evidences of the wealth of the, 345
Imitation, natural to mankind, 304
Incoherence of ideas, speculations on, 254
Indications of insanity, described, 246
Influence of slavery, moral, 155
Inigo Jones, sums paid to, 319
Inklings of Adventure, Willis's notice of, 441
Inner Temple, regulations in the, 170
Inorganic matter, attributes of, 262
Inns of Court, reports on the, 167
Insanity, Neville on, review of, 244
Inspirations, passive, account of, 258
Instrumentality, moral, recommended for Ireland, 41
Insurrection, Jebb's mode of allaying an Irish, 40
Ion, by Serjeant Talfourd, notice of, 437
Isaacs, N., his Travels in Eastern Africa, 416
Italians, state of art among ancient, 306

J.

James I., Issue Books in the reign of, 316
Jebb, Bishop, Life of, 33
Jerome Bonaparte, anecdotes of, 117
Jewell, death of the hound, account of, 318
Johnson, anecdotes of Dr., 42
Jonah, pretended tomb of, 93
Jordan, ancient course of river of, 348
Journeys of the Arabs, manner of, 346
Journalists, Brazilian, notices concerning, 223
Judges of Supreme Courts, whence taken, 174

K.

Keel's Hotel, recommendation of, 185
Khasné, description of the, 344
Killiecrankie, battle of, account of, 96
King James I., his attachment to Arcadian life, 320
Kings of Egypt, wealth of, 165
King's throne in House of Lords, described, 22
Knight, notice of his Architectural Tour, 589
Koordistan, Rich's, review of, 85

L.

Laborde, Leon de, his Mount Sinai, &c., review of, 338
Labyrinths, allusions to certain, 217
Lady, description of a tattoed, 181
Lænder, his Adventures in the North of Europe, notice of, 597
Landor, W. S., his Pericles and Aspasia, 104
Laocoon, Rose's translation of Lessing's, notice of, 431
Law Lords, inactivity of late made, 28
Lawyers of England, account of, 167
Learned professions, the first in rank of the, 168
Leuret. F., on Insanity, 244
Library of British Museum, bad arrangement of, 52
Life, use of gardening in behalf of, 212
Light, influence of, on animal economy, 70
Lima to Peru, journey from, 141

Literature, deficiency of foreign, in British Museum, 53; deficiency of English, 54
Literary men, neglect of, in Britain, 46
Living, Ticknor's Philosophy of, 580
Locality, effects of, on health. 67
Lodes in Cornish mines, size of, 327
Lombreuf, portrait taken at. 243
London, Raumer's Outline Description of, 4
Londonderry, Marquis of, sketch of, 26
Lords, House of, Random Recollections of, 22
Love-adventure of a Pole, 114
Lowenstein, Jane Roberts', notice of, 135
Lower Egypt, form of government in, 166

M.

Macdougall, lake, where situated, 181
Machinery, influence of, opinion on, 15; notices of manufactory of, 190
Magazine of Health, notice of, 436
Manse Garden, review of the, 206
Man, as property, not justly held, 151
Manufacturing districts of England, Head's Tour through, 182
Martineau, J., his Rationale of Religious Inquiry, notice of, 436
Mascarenhas, the, notice of, 290
Materials used in painting, essay on, 311
Mathematical knowledge of the Egyptians, extent of, 165
Mátheson, his British Trade with China, noticed, 136
Mar, Earl of, his insurrection. 102
M'Queen's Statistics of the British Empire, 141
Meals, questions as to number of, for each day, 74
Mechanical arts, Mussulman ignorance of, 298
Mechlin breakfast, described, 239
Melons, are they fit for the Manse Garden? 214
Merchandize. description of African, 286
Metternich, Premier of Austria, notices of, 117
Miasmata, nature of, almost unknown, 70
Middle-class, want of, in Spain, 202
Milk, how used by the Caffres. 284
Miller. Th., his Day in the Woods, review of, 502
Mines, ancient, of Cornwall and Devonshire, 322; European and American, comparative view of, 337
Miners, folly of British, instances of, 325
Mineralogical knowledge among miners, advancement of, 331
Mineral riches of Britain, notice of, 337
Mining Review, review of, 321
Minister's boy, characteristics of the, 216; recommendations to parish, 210
Ministry, death of, described, 9
Money, nature of the value of. 58
Monomania, description of, 250
Montgomery's Messiah, notice of, 134
Montrose, Marquis of, notices of, 95
Mount Sinai, Laborde's Journey to, 338
Mummy cases, what made of, 312
Munster, rate of emigration from, 120
Museum, Report on Condition of British, 46
Mushrooms, are they fit for the Manse Garden? 215
Mussulman, character of the, 296

N.

Nabatheans, who they were, 340
Napier, Admiral, his Account of War in Portugal, 556
Napoleon, anecdotes of. 118
Nation of gardeners, where found, 207
Nations of antiquity, fate of, 546
National Bank of Ireland, notice of, 395
National Gallery in London, Passavant's opinion of, 466
Nature, strange charge against, 51
Naumachia, description of a, 345
Navigation of a river, perilous, 178
Navy, the, lines on, 205
Nebbi Yunus, village of, described, 92
Neville, W. B., on Insanity, 244
Newcastle, sketch of Duke of, 27
Newspaper, description of Turkish, 516; effects of its publication, 517
Newspapers, specimens of their manufactures, 201
Nicholas I., personal appearance of, 523
Nineveh, Rich's Residence at, review of, 86
Noblemen, favourable specimen of, 196
Nooth, parsonage in the, described, 211
Notre Dame in Bruges, notices of, 237
Nouraddin, Finch's, notice of, 292
Novel-reading, antidote to indiscriminate, 80
Nutrition, process of, account of, 350

O.

O'Connel a giant, who made him such, 17
Ogling, science of, well understood in Spain, 457
Omnivorous nature of man, considered, 582
Opinion in Russia, progress of, 481
Oral revelation from God, supposed extent of, 227
Orang-outang and man, dissimilarities between, 574
Oran's Chapel, St., notices of, 369
Orders of mankind, lower, vindicated, 499
Organic beings, attributes of, 262
Organs of the body, activity of, how to be increased, 400

Orkneys, notices of the, 375
Ores in Cornish mines, nature of, 327
Organization of plants and animals, difference of, 268
Osmar Bey, notices of, 87
Ottoman clergy, notices concerning, 513
Oxford, Memorials of, notice of, 435

P.

Pachitea, character of Indians on the, 146
Padre Plaza, History of, noticed, 144
Painting, Callcott's History of, 302
Palaces of St. Petersburgh, size of, 522
Palliations of slavery, considered, 156
Palmyra, Petra compared to, 343
Pampeluna, notices of the town of, 453
Panic in the money market, consequences of, and how caused, 65
Paper duty, its influence on literature, 276; injurious effects of, 277
Parime, Portuguese of, their example recommended, 125
Paris, London compared with, 5
Partridge-fighting, described, 89
Partiality, instances of an author's, 566
Pasha of Koordistan, notices of, 90
Passavant, his Tour in England, review of, 465
Paul, did he countenance slavery? 158
Pauper's death-bed, lines on the, 487
Peasant, picture of the Aragonian, 454
Peel, Sir R., account of visit paid to, 16
Peers, House of, forms observed in, 23
Pell Office, extracts from ancient, 315
Penciller by the Way, Landor's ire against the, 110
Pericles and Aspasia, review of Landor's, 104
Personal Sketches, specimens of Raumer's, 16
Petra, Laborde's Journey to City of, 338
Phœnician origin of the Irish, anecdote concerning, 507
Physiology, definition of the term, 261
Pictures of England, gratifying, 184
Pig, Irishman's tact with his, 185
Pigments used by ancient painters, nature of, 313
Pine-apple, gooseberry and potato preferred to, 213
Pins, description of manufactory of, 187
Plague, opinions about the, 294
Poles, interesting particulars regarding the, 115
Policy of England towards Russia, considered, 475
Politics, eastern, specimen of, 87
Polygamy, results of Turkish, 300
Poorer classes in Ireland, condition of, 119
Popular Encyclopedia, notice of, 433
Porphyry, occurrence of, where found, 325
Portuguese literature, poverty of, 229
Potatoes, variety of dishes made from, 114
Prayer, the practice of, reprobated, 231
Precious metals, causes which regulate value of, 387
Precocity, mental, a symptom of disease, 400
Prediction, mistaken, instance of, 36
Press, licentiousness of, how to be checked, 15
Prince Pückler-Muskau, his parks described, 116
Printing-presses, steam, reflections concerning, 15
Pride, opinion concerning Spanish, 195
Priests, Spanish parish, character of, 570
Prince Charles Edward's letters, specimens of, 103
Professions, with other Poems, review of, 203
Prussians, abstemious character of the, 113
Psychological Fragments on Insanity, review of Leuret's, 244
Publishers, how affected by paper duty, 277
Puchero, description of the dish, 569

R.

Radicals, alleged mistakes of the, 13
Rags, uses of old fusty, 189
Rail-road, beauties of a, 191; sagacity of horses on, 192
Raleigh, Sir W., presumed assistant to, 321
Rameria, notices of a, 450
Ranks in Russia, account of distinction of, 475
Raphael's, *soi disant*, account of, 471
Raumer, F. Von, his England in 1835, 1; Memoir of, 2; writings of, 3
Recollections, Random, of House of Lords, 22
Recipe recommended to clergymen, outline of, 212
Recklessness, charge of, against Americans, 499
Religion, Brigham's influence of, on Health, 397
Religious fanaticism, increase of, in United States, 413
Reminiscences of Spain, Cornille's review of, 445
Repetitions, instance of inveterate, 228
Reply, Lord Brougham's facility in, described, 31
Report on Condition of British Museum, review of, 46
Researches, Clarkson's, review of, 225
Respiration, its functions and uses, 361
Revenue from paper duty, amount of, 277

Revelation, Egyptian antiquities corroborate, 163; proof of truth of, 339
Rhymes for the Romantic and the Chivalrous, notice of, 593
Rich, C. J., his Koordistan, 85
Rickets, nature of the disease, 400
Right, indestructible, instance of, 151
Robbers in Spain, numbers of, 194
Roden, sketch of Earl, 26
Rogers, Samuel, notice of his pictures, 468
Roman Catholics, Jebb's popularity among, 38
Roman Catholics, enlightened conduct of, 372
Roscoe's views in Wales, notice of, 137
Rosetta stone, information thence derived, 165
Rout, English, description of, 6
Royle's Botany of Himalayan Mountains, notice of, 435
Rudiments of Physiology, Fletcher's, review of, 259
Rugen, Isle of, described, 112
Ruins of Nineveh, notices regarding, 92
Russia, people of, described, 474; prevalent ignorance regarding, 475
Russian nobility, number of, 476
Russias, kind of respect paid to emperor of all the, 525

S.

Sabbath observance, Scottish, manner of, 375
Sailor on fresh water, uneasiness of, 177
Sailor,-author's manner, specimens of, 561
Salt River, Indians on the, 178
San Sebastian, description of, 200
Sanscrit Grammar, character of Carey's, 463
Sarragossa, Maid of, notice concerning, 571
Sartorius, Napier's vindication of, 558
Savoys, recommendation of, 215
Sayings, specimens of exquisite, 43
Scenes in House of Lords, uproarious, 24
Schnapps-drinking, vice of, 113
Schools, Turkish, described, 517;
Scientific men, neglect of, instanced, 46
Scotland, popular knowledge of, recent, 368
Scott, Sir W., benefits resulting from his works, 98; his early education, 408
Sea-coast Counties of Ireland, tour through, 421
Seasons, effects of different, on health, 71
Second sight, traces of, still in Scotland, 373
Self-education, value of, 408
Serfs of Russia, condition of, 477
Shadow, substance too often confounded with the, 499
Sharpe, S., his Early History of Egypt, 161
Shaver, services of a, described, 283
Shipping interests of England, opinion concerning, 14
Shipwrecks, account of, 418
Silliness, specimen of an author's, 111
Sketches of the Germans, review of, 111; of the Coasts and Islands of Scotland, Lord Teignmouth's, 366
Sky-lark, Lines to a, 503
Slave, spirit of a, characterised, 156
Slavery, Channing's Essay on, 147
Slave-holders, character of, 159
Sliding mountains, amusement of the, 538
Smith, Egerton, his Elyseum of Animals, 138
Smith's Songs of Granada, &c., noticed, 134
Smyth and Lowe's Journey, review of, 141
Society of Friends, average number of deranged persons in, 251
Sodom and Gomorrah, how destroyed, 348
Solitudes, vast, described, 178
South Africans, wealth of, 283
Spaniards, supposed character of the, 454
Spanish liberty, specimen of, 194
Speculations, inconclusive, instances of, 373
Spellings, fanciful, specimens of, 109
Splendour, barbaric, of churches in St. Petersburgh, described, 522
Stanhope, Earl, his tracts relative to Caspar Hauser, 534
Statesman, elements in the constitution of a great, 11
Stature, erect, peculiar to man, 577
Stickney, notice of her Home, 593
Stokes, H. S., his Tale of Lanherne, noticed, 132
Stolen property, search for, described, 281
Strang, J., his Germany in 1835, review of 549
Strollers, Irish, interesting tour of, 36
Student's Cabinet Library of Useful Tracts, notice of, 592
Stupendous undertakings, instance of, 334
Subdivision of labour, economy of, 59
Submission, remarkable instance of Christian, 44
Sulimania, notices of, 88
Summer in Spain, review of, 192
Sunrise, beauty of an eastern, 295
Surface operations in mining, account of, 329
Swanlinbar, Jebb's conduct when curate of, 37
Swine, Scottish aversion to, reasons for, 374
Swiss scenery, with American, Cooper's comparison of, 492
Switzerland, Cooper's Excursions in, review of 489
Swordsmen's exploits, described, 89

T.

TALENT, where of more avail than patronage, 173
Tales of the Woods and Fields, notice of, 593
Talisman of Futurity, the, notice of, 292
Tarragona, description of, 194
Tattersall, G., his Lakes of England, notice of, 443
Tax, barbarous instance of, 278
Teacher, confessions of an unstable, 228
Teignmouth, Lord, his Sketches, review of, 366
Temperance Societies, early date of, 406
Temple, revels of students in the, 169
Tendencies of slavery, natural, 154
Test of Truth, remarks on the ultimate, 292
Thames, scenery of shipping on the, 4
Theology, heroic age of English, 83
Ticknor, his Philosophy of Living, review of, 580
Tietz, M., Von, review of his St. Petersburgh, &c., 521
Tight-lacing, condemnation of, 588
Title of a book, how much indicated by the, 207
Tobacco, effects of use of, 76
Tolerance, observations on mutual, 292
Tolosa, notices of people of, 449
Tomb, royal, expenses of, 317
Touchstone, Christianity, slavery considered, as a, 150
Tories, idol of the, what it is, 8
Tory, errors of a, 381
Tourist, costume of a pedestrian, 234
Trading adventurer, strange appearance of, 418
Tradition, curious, verification of, 369
Treasures of art in England, notice of, 465
Treasury of Pharaoh, description of, 344
Trojan War, date of, 164
Trustees of British Museum, who they are, 48
Turban, the inconvenience of the, 296
Turkey, doom impending over, 506
Turks, character of the, 224

U.

ULEMAS, functions of the, 515
Ulster, emigration from province of, 125
Ultra Tories among the Lords, want of talent of, 26
Ultraism, specimen of, 587
Underground operations in mining, account of, 329
United States, how indebted to Ireland, 123
Universe, Fellowes on Religion of the, 225
Universities, Scottish, opinions regarding, 376
University of Oxford, architecture, character of, 471
Upper House of Parliament, general demeanour of, 23

V.

VACA Marina, an account of, 146
Vale of Lanherne, and other Poems, noticed, 132
Valencia, fashionable promenade in, 195
Valpy, his Book of Common Prayer, 137
Vice, notice of a peculiar English, 468
Vicinity of Nineveh, nature of, 94
Victoria promontory, where situated, 182
Villages, wretchedness of Wallachian, 533
Violated rights, instances of, 152
Visionary, a man who is not,—not he, 233
Visitation Sermon, pithy criticism of, 38
Vittoria, notices of the town of, 451

W.

WAITING maid, described, 185
Wallachia, notices of, 532
Walsh, his residence in Constantinople, review of, 506
Walton Hall, description of, 189
Waste inseparable from action, proofs of, 352
Water-colour Artists, notice of English, 472
Watterton the Naturalist, notices of Mr., 189
Wealth of England, natural prevalent ignorance of, 338
Wealth, industry the fountain of, 58
Wedded readers, good news for, 543
Wheal Fortune District, Mining in, 329
Wheel-barrow, silly story about a, 241
Whigs, idol of the, what it is, 8
Wilkie, D., notice of a visit to, 470
Winter Palace, description of a, 523
Witchcraft, trial for, account of, 420
Wolfgang Menzal, notices concerning, 555
Woolf's engine, description of, 331
Women, English, described, 6
Wood, Miss H. J. her Happy Valley, notice of, 441; engraving in England, character of, 473
World, hope of, where to be found, 21
Wrongs, slavery one of the greatest, 153

Y.

YATES, J., his Method for Registering Births, &c., 434

Z.

ZANTE, account of an earthquake at, 509
Zoolus, character and manners of the, 416; their residence, 417

LONDON:
J. HENDERSON, PRINTER, WHITEFRIARS.